

THE GENERAL BIOGRAPHICAL DICTIONARY:

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
LIVES AND WRITINGS
OF THE
MOST EMINENT PERSONS
IN EVERY NATION;
PARTICULARLY THE BRITISH AND IRISH;
FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,
REVISED AND ENLARGED BY
ALEXANDER CHALMERS, F. S. A.

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A NEW AND GENERAL  
BIOGRAPHICAL DICTIONARY.

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**H**AAK (THEODORE), who is said to have first suggested the weekly meetings of the royal society, and was one of its first fellows when established after the restoration, was born in 1605, at Newhausen, near Worms in the Palatinate, and educated at home. In 1625 he came to Oxford, and studied there about half a year, whence he went for the same time to Cambridge. He then visited some of the universities abroad, but returned to Oxford in 1629, and became a commoner of Gloucester-hall (now Worcester college). Here he remained three years, but without taking a degree, and, as Wood says, was made a deacon by Dr. Joseph Hall, the celebrated bishop of Exeter. He does not, however, appear to have proceeded farther in ecclesiastical ordination, and both in his translation of the "Dutch Annotations," and in the lists of the royal society, we find him afterwards styled "Theodore Haak, *Esq.*" In the time of the German wars he was appointed one of the procurators to receive the benevolence money, which was raised in several dioceses in England to be transmitted to Germany, which he used to say "was a deacon's work." When the rebellion broke out in this country, he appears to have favoured the interests of parliament. In 1657 he published in 2 vols. folio, what is called the "Dutch Annotations upon the whole Bible," which is a translation of the Dutch Bible, ordered by the synod of Dort, and first published in 1637. Wood says that the Dutch translators were assisted in this undertaking by bishops Carleton, Davenant, Hall, and other English divines, who were

members of the synod of Dort; but, according to the preface, the only assistance they gave was in laying before the synod an account of the manner in which king James's translation had been performed by the co-operation of a number of the most eminent divines in England. The synod accordingly adopted the same plan; and their annotations being considered of great value to biblical students, the Westminster assembly of divines employed Haak in making this English translation, and the parliament granted him a sole right in it for fourteen years from the time of publication. Haak also translated into Dutch several English books of practical divinity, and one half of Milton's "Paradise Lost." He left nearly ready for the press, a translation of German proverbs, but it does not appear that this was published. He was in 1645 one of several ingenious men (Dr. Wilkins, Dr. Wallis, Dr. Goddard, &c.) who agreed to meet once a week to discourse upon subjects connected with mathematics and natural philosophy, and it was he who first suggested this humble plan on which the royal society was afterwards formed. Mr. Haak died at the house of his kinsman Dr. Slare, a physician near Fetter-lane, London, May 9, 1690, and was buried in St. Andrew's church, Holborn. Dr. Horneck preached his funeral sermon. He appears to have been the friend and correspondent of the most learned men of his time, and has some observations and letters in the "Philosophical Collections," published in May 1682. There is a portrait of him in the picture gallery at Oxford, which has never been engraved.

HABERKORN (PLER), a learned Lutheran divine, was born May 9, 1604, at Butzbach in Wetteraw, and descended from a noble and ancient family of Franconia. He became pastor, superintendant, and professor of divinity, at Geissen, where he died, April 1676, having had 14 children and 46 grandchildren. He became eminent by his writings, and appeared with great distinction at several conferences on religious subjects. His principal works are, "Heptas disputationum Anti-Wallemburgicarum," in which he takes great pains to overthrow the principles of Mess. de Walemburg, and in which he is esteemed very successful by the Lutherans; "Vindicatio Lutheranae fidei contra H. Ulricum Hummum," 4to; "Syntagma Disserta-

<sup>1</sup> Ath. Ox. vol. II.—Prefaces to his "Dutch Annotations."

## H A B E R K O R N.

tionum Theologicarum," 1650 and 1652, 2 vols. 8vo; "Anti-Valerianus," 1652, 4to; "Relatio Actorum Colloquii Rheinfelsani," &c. All this author's works are much valued by those of his communion.<sup>1</sup>

HABERT (GERMAIN), a French poet of the seventeenth century, was abbot of Notre Dame de Cerisy, one of the first members of the French academy, and the most distinguished among the beaux esprits of his time. He died in 1655, and left several poems; that entitled "*Métamorphose des Yeux d'Iris changés en Astres*," 1639, 8vo, is particularly admired, and is certainly not without considerable merit. Habert also wrote the "*Life, or Panegyric of Cardinal de Berulle*," 1646, 4to, and a Paraphrase on some of the Psalms. His brother, Philip Habert, was among the first members of the French academy, and appointed commissioner of artillery, through the interest of M. de la Meilleraye, who had a great regard for him. He unfortunately perished at the siege of Emmerick, in 1637, aged thirty-two, under the ruins of a wall, which was blown up by a cask of gun-powder, through the negligence of an unskilful soldier. There is a poem of his in Barbin's Collection, entitled "*Le Temple de la Mort*," written on the death of M. de la Meilleraye's first wife, which was once much admired.<sup>2</sup>

HABERT (ISAAC), was a learned and celebrated doctor of the society of the Sorbonne, canon and theological of Paris, and made bishop of Vahres, in 1645. He died January 11, 1668. He distinguished himself by his preaching, and by several works on Grace, in which he forcibly refutes Jansenius, though he defends the doctrine of efficacious Grace, but in another sense. He also left a Latin translation of the "*Pontifical of the Greek Church*," with learned notes, 1643, fol.; some Latin Poems, Paris, 1623, 4to; "*Hymns for the Feast of St. Louis*," in the Paris Breviary; "*De Consensu Hierarchiæ et Monarchiæ*," Paris, 1640, 4to; and many other works. SUSANNAH Habert, his aunt, married Charles du Jardin, an officer under Henry III. and became a widow at twenty-four. This lady was considered as a prodigy of genius; she understood Hebrew, Greek, Latin, Italian, Spanish, philosophy, and even divinity, which gained her a great reputation among the learned. She died 1633, in the convent of

<sup>1</sup> Moreti.—D. A. Hist.

<sup>2</sup> Ibid.

Notre Dame de Grace, at Paris, where she had lived near twenty years, leaving several works in MS. in the hands of her nephew.<sup>1</sup>

HABERT (La wis), a pious and learned doctor of the society of the Sorbonne, was born at Blois, in 1636. He was successively grand vicar of Laon, Auxerre, Verdun, and Chalons-sur-Marne; in all which dioceses he was universally esteemed for his virtue, learning, and zealous support of ecclesiastical discipline. He afterwards retired to the Sorbonne, and employed the rest of his life in deciding cases of conscience, and died there April 7, 1718. M. Habert left a complete *Systema of Divinity*, 7 vols. 12mo, much valued for accuracy and solidity; but the additions made to it since his death were not acceptable to his church, and were complained of by Fenelon, as inclining to Jansenianism. He published in his life-time a defence of this system, and "*La Pratique de la Pénitence*," 12mo, best known by the title of "*Pratique de Verdun*," of which there have been many additions.<sup>2</sup>

HABINGTON (WILLIAM), an excellent English poet, was descended from a Roman catholic family. His great-grandfather was Richard Habington or Abington of Brockhampton, in Herefordshire. His grandfather, John, second son of this Richard Habington, and collerer to queen Elizabeth, was born in 1515, and died in 1581. He bought the manor of Hindlip, in Worcestershire, and rebuilt the mansion about 1572. His father, Thomas Habington, was born at Thorpe, in Surrey, 1560, studied at Oxford, and afterwards travelled to Rheims and Paris. On his return he involved himself with the party who laboured to release Mary queen of Scots, and was afterwards imprisoned on a suspicion of being concerned in Babington's conspiracy. During this imprisonment, which lasted six years, he employed his time in study. Having been at length released, and his life saved, as is supposed on account of his being queen Elizabeth's godson, he retired to Hindlip, and married Mary, eldest daughter of Edward Parker lord Morley, by Elizabeth, daughter and sole heir of sir William Stanley, lord Monteagle.

On the detection of the gunpowder plot, he again fell under the displeasure of government, by concealing some of the agents in that affair in his house, and was con-

<sup>1</sup> Moreri.—*Dict. Hist.*

<sup>2</sup> *Ibid.*

demned to die, but pardoned by the intercession of his brother-in-law, lord Morley, who discovered the plot by the famous letter of warning, which Mrs. Habington is reported to have written. The condition of his pardon was, that he should never stir out of Worcester-shire. With this he appears to have complied, and devoted his time, among other pursuits, to the history and antiquities of that county, of which he left three folio volumes of parochial antiquities, two of miscellaneous collections, and one relating to the cathedral. These received additions from his son and from Dr. Thomas, of whom bishop Lyttelton purchased them, and presented them to the society of antiquaries. They have since formed the foundation of Dr. Nash's elaborate history. Wood says he had a hand in the "*History of Edward IV.*" published afterwards under the name of his son, the poet, whom he survived, dying in 1617, at the advanced age of eighty-seven.

William Habington, his eldest son, was born at Hindlip, Nov. 5, 1605, and was educated in the Jesuits' college at St. Omer's, and afterwards at Paris, with a view to induce him to take the habit of the order, which he declined. On his return from the continent he resided principally with his father, who became his preceptor, and evidently sent him into the world a man of elegant accomplishments and virtues. Although allied to some noble families, and occasionally mixing in the gaieties of high life, his natural disposition inclined him to the purer pleasures of rural life. He was probably very early a poet and a lover, and in both successful. He married Lucy, daughter of William Herbert, first lord Powis, by Eleanor, daughter of Henry Percy, eighth earl of Northumberland, by Katharine, daughter and coheir of John Neville, lord Latimer. It is to this lady that we are indebted for his poems, most of which were written in allusion to his courtship and marriage. She was the CASTARA who animated his imagination with tenderness and elegance, and purified it from the grosser *approbriat* of the amatory poets. His poems, as was not unusual in that age, were written occasionally, and dispersed confidentially. In 1635 they appear to have been first collected into a volume, which Oldys calls the second edition, under the title of "*Castara.*" Another edition was published in 1640, which is by far the most perfect and correct. The reader to whom an analysis may be necessary, will find a very judicious one in the last volume

of the "Censura Literaria." His other works are, the "Queen of Arragon," a tragi-comedy, which was acted at court, and at Black-friars, and printed in 1640. It has since been reprinted among Dodsley's Old Plays. The author having communicated the manuscript to Philip earl of Pembroke, lord chamberlain of the household to king Charles I. he caused it to be acted, and afterwards published against the author's consent. It was revived, with the revival of the stage, at the restoration, about 1666, when a new prologue and epilogue were furnished by the author of Hudibras.

Our author wrote also "Observations upon History," Lond. 1641, 8vo, consisting of some particular pieces of history in the reigns of Henry II. Richard I. &c. interspersed with political and moral reflections, similar to what he had introduced in his larger history, or "History of Edward IV." 1640, fol. which, as Wood asserts, was both written and published at the desire of Charles I. He also insinuates that Habington "did run with the times, and was not unknown to Oliver the Usurper," but we have no evidence of any compliance with a system of political measures so diametrically opposite to those which we may suppose belonged to the education and principles of a Roman catholic family. It is, indeed, grossly improbable that he should have complied with Cromwell, who was as yet no usurper, and during the life of his royal master, whose cause was not yet desperate. Of his latter days we have no farther account than that he died Nov. 13, 1645, and was buried at Hendlip, in the family vault. He left a son, Thomas, who dying without issue, bequeathed his estate to sir William Compton.

His poems are distinguished from those of most of his contemporaries, by delicacy of sentiment, tenderness, and a natural strain of pathetic reflection. His favourite subjects, virtuous love and conjugal attachment, are agreeably varied by strokes of fancy and energies of affection. Somewhat of the extravagance of the metaphysical poets is occasionally discernible, but with very little affectation of learning, and very little effort to draw his imagery from sources with which the muses are not familiar. The virtuous tendency and chaste language of his poems form no inconsiderable part of their merit, and his preface assures us that his judgment was not inferior to his imagination.

They were introduced into the late edition of the English Poets, and have since been printed separately.<sup>1</sup>

HACKETT (JOHN), bishop of Lichfield and Coventry, descended from an ancient family in Scotland, was born near Exeter-house in the Strand, London, September 1, 1592. He was admitted very young into Westminster-school, where, on account of his proficiency, he was much noticed by Dr. (afterwards bishop) Andrews, but then dean of Westminster. In 1608, along with Herbert the poet, he was elected to Trinity-college, Cambridge. His uncommon parts and learning recommended him to particular notice; so that, after taking the proper degrees, he was chosen fellow of his college, and became a tutor of great repute. One month in the long vacation, retiring with his pupil, afterwards lord Byron, to Newstede abbey, Nottinghamshire, he composed a Latin comedy entitled "*Loyola*," which was twice acted before James I. and printed in 1648. He took orders in 1618, and was collated to the rectory of Stoke Hamon, in Buckinghamshire, and had singular kindness shewn him by bishop Andrews and several great men. But above all others, he was regarded by Dr. Williams, dean of Westminster and bishop of Lincoln, who, being appointed lord-keeper of the great seal in 1621, chose Hackett for his chaplain, and ever preserved a high esteem for him. In 1623, he was made chaplain to James I. with whom he became a favourite preacher, and was also made a prebendary of Lincoln; and the year following, upon the lord-keeper's recommendation, rector of St. Andrew's, Holborn, in London. His patron also procured him the same year the rectory of Cheam, in Surrey; telling him that he intended Holborn for wealth, and Cheam for health.

When rector of St. Andrew's, having soon after the restoration, received notice of the interment of a dissenter belonging to his parish, he got the burial-office by heart. As he was a great master of elocution, and was himself always affected with the propriety and excellence of the composition of that service, he delivered it with such emphasis and grace as touched the hearts of every one present, and especially of the friends of the deceased, who unanimously declared they had never heard a finer discourse. But their astonishment was great, when they were told that it was taken from our liturgy, a book which,

<sup>1</sup> Johnson and Chalmers's English Poets, 1810, 21 vols.



though they had never read, they had been taught to regard with contempt and detestation. This story, but without the name of Dr. Hacket, for which we are indebted to Mr. Granger, is circumstantially told in bishop Sprat's excellent "Discourse to his Clergy," 1695. The worthy bishop Bull, when a parish priest, is known to have practised the same honest art with like success, in using other offices of the liturgy.

In 1625 he was named by the king himself to attend an ambassador into Germany; but was dissuaded from the journey by being told, that on account of his severe treatment of the Jesuits in his "Loyola," he might be in danger, though in an ambassador's train. In 1628, he commenced D. D. and in 1631 was made archdeacon of Bedford, to which charge he usually went once in a year, and frequently exhorted his clergy "to all regular conformity to the doctrine and discipline by law established, without under or overdoing, asserting in his opinion, that puritanism lay on both sides; whosoever did more than the church commanded, as well as less, were guilty of it; and that he only was a true son of the church, who broke not the bounds of it either way." His church of St. Andrew being old and decayed, he undertook to rebuild it, and for that purpose got together a great sum of money in stock and subscriptions; but, upon the breaking out of the civil war, this was seized by the parliament, as well as what had been gathered for the repair of St. Paul's cathedral. In March 1641, he was one of the sub-committee appointed by the house of lords to consult of what was amiss and wanted correction in the liturgy, in hopes by that means to dispel the cloud hanging over the church. He delivered a masterly speech against the bill for taking away deans and chapters, which is published at length in his life by Dr. Plume. In March 1642 he was presented to a residentiary's place in St. Paul's, London; but the troubles coming on, he had no enjoyment of it, nor of his rectory of St. Andrew's. Besides, some of his parishioners there having articulated against him at the committee of plunderers, his friend Selden told him it was in vain to make any defence; and advised him to retire to Cheam, where he would endeavour to prevent his being molested. He was disturbed here by the earl of Essex's army, who, marching that way, took him prisoner along with them; but he was soon after dismissed, and from that time lay

hid in his retirement at Cleam, where we hear no more of him, except that in 1648-9, he attended in his last moments Henry Rich, earl of Holland, who was beheaded for attempting the relief of Colchester.

After the restoration of Charles II. he recovered all his preferments, and was offered the bishopric of Gloucester, which he refused; but he accepted shortly after that of Lichfield and Coventry, and was consecrated December 22, 1661. The spring following he repaired to Lichfield, where, finding the cathedral almost battered to the ground, he rebuilt it in eight years, in a very magnificent style, at the expence of 20,000*l.* of which he had 1000*l.* from the dean and chapter; and the rest was of his own charge, or procuring from benefactors. He laid out 1000*l.* upon a prebendal house, which he was forced to live in, his palaces at Lichfield and Eccleshall having been demolished during the civil war. He added to Trinity college, in Cambridge, a building called Bishop's hostel, which cost him 1200*l.* ordering that the rents of the chambers should be laid out in books for the college library. Besides these acts of munificence, he left several benefactions by will; as 50*l.* to Clare-hall, 50*l.* to St. John's college, and all his books, which cost him about 1500*l.* to the university library. He died at Lichfield, October 21, 1670, and was buried in the cathedral, under a handsome tomb, erected by his eldest son sir Andrew Hacket, a master in chancery: he was twice married, and had several children by both his wives.

He published only the comedy of "Loyola" above-mentioned, and "A Sermon preached before the king, March 22, 1660;" but, after his decease, "A Century of Sermons upon several remarkable subjects" was published by Thomas Plume, D. D. in 1675, folio, with his life. His sermons are rather too much in the quaint style of bishop Andrews. In 1693 appeared his "Life of archbishop Williams," folio, of which an abridgement was published in 1700, 8vo, by Ambrose Philips. He intended to have written the life of James I. and for that purpose the lord-keeper Williams had given him Camden's MS notes or annals of that king's reign; but, these being lost in the confusion of the times, he was disabled from doing it. According to his biographer, Dr. Plume, he was zealous against popery, and all separation from the church of England. In the dispute between the Calvinists and the Arminians he was ever very moderate; but being bred under

bishop Davenant and Dr. Samuel Ward in Cambridge, adhered to their sentiments. He was exemplary in his behaviour, cheerful in conversation, hospitable, humble, and affable, though subject to great eruptions of anger, but at the same time very placable and ready to be appeased, and of too generous a nature to be vindictive. When he was a bishop he desired to hold nothing in commendam; he renewed all his leases for years, and not for lives, and upon very moderate fines, and spent a very considerable share thereof in the repair of his cathedrals and acts of charity. In his younger years he had been much addicted to School learning, which was then greatly studied in the university; but he afterwards grew weary of it, and professed "that he found more shadows and names than solid juice and substance in it, and would much dislike their horrid and barbarous terms, more proper for incantation than divinity; and became perfectly of Beatus Rhenanus's mind, that the schoolmen were rather to be reckoned philosophers than divines; but if any pleased to account them such, he had much rather, with St. John Chrysostom, be styled a pious divine, than an invincible or irrefragable one with Thomas Aquinas, or our own countryman Alexander Hales. For knowledge in the tongues, he would confess he could never fix upon Arabian learning; the place was *siticulosa regio*, a dry and barren land, where no water is; and he being discouraged in his younger years, by such as had plodded most in it; and often quarrelled with his great friend Salmasius, for saying he accounted no man solidly learned without skill in Arabic and other eastern languages. Our bishop declared his mind otherwise, and bewailed that many good wits of late years prosecuted the eastern languages so much as to neglect the western learning and discretion too sometimes. Mr. Selden and bishop Creighton had both affirmed to him, that they should often read ten pages for one line of sense, and one word of moment; and did confess there was no learning like to what scholars may find in Greek authors, as Plato, Plutarch, &c. and himself could never discern but that many of their quotations and proofs from them were, in his own words, *incerta, et inexplorata*."<sup>1</sup>

HACKSPAN (THEODORE or THIERRI), a Lutheran divine, and eminent oriental scholar, was born in 1607, at

<sup>1</sup> Life by Dr. Plume, prefixed to his Sermons.—Gen. Dict.—Biog. Brit.—Ath. Ox. vol. II.—See a letter in the Gent. Mag. vol. LXVI. on his tomb and epitaph, written, if we misake not, by Mr. Gough.

Weimar. Becoming early attached to the study of sacred philology, he endeavoured to acquire a knowledge of the Oriental languages as necessarily connected with it, and therefore, after attending the philosophical and theological schools of Jena for seven years, he went to Altdorf, to profit by the instructions of Schwenter, who was then esteemed one of the ablest Orientalists. From Altdorf he removed to Helmstadt, where he applied to his theological studies under Calixtus, Horneius, and others, and on his return to Altdorf in 1636 was the first who gave lessons in public on the Oriental languages in that place. In 1654 he became professor of theology, and in both situations evinced great talents and persevering industry. No man in his time was better skilled in the Hebrew, Syriac, Chaldean, and Arabic, and being the first who attempted to teach these languages, he wished to assist his students by proper elementary books, but the German press at that time was so deficient in the requisite types, that he must have abandoned his design if Jodocus Schmidmaier, an advocate at Nuremberg, had not established a printing-office properly supplied with Oriental characters; and at this place Hackspan was enabled to print his valuable works. He died of a decline in 1659. His principal writings are, 1. "*Tractatus de usu librorum rabbinicorum*," 1644, 4to. 2. "*Lucubrationes Franktallenses, sive specimen aliquod interpretationum et expositionum, quas plurimas in difficillima quæque utriusque Testamenti loca meditatus est B. C. Bertramus*," Altdorf, 1645, 8vo, reprinted in Crenius's "*Thesaurus*." 3. "*Sylloge disputationum theologicarum et philologicarum*," Altdorf, 1663, 4to, most of which were published before in separate tracts. 4. "*Fides et leges Mohammedis, ex Alcorano*," *ibid.* 1646, 4to. The following appear to have been printed after his death: 5. "*Miscellaneorum sacrorum libri duo*," *ibid.* 1660. 6. "*Notæ philologico-theologicæ in varia et difficiliora Veteris et Novi Testamenti loca*," *ibid.* 1664, 3 vols. 8vo. 7. "*Observationes Arabico-Syriacæ in quædam loca Veteris et Novi Testamenti*," *ibid.* 1662, 4to, &c.<sup>1</sup>

HADDON (Dr. WALTER), an eminent scholar, and one of the revivers of the learned languages in England, was descended from a good family in Buckinghamshire, and

<sup>1</sup> Moreri, from the "*Gloria academix Altdorfinae*."—Le Long *Bibl. Sacra*.—Saxii *Onomast.*

born in 1516. He was educated at Eton school, under Dr. Richard Cox, afterwards bishop of Ely, and was thence elected to King's college, in Cambridge; where he greatly distinguished himself by his parts and learning, and particularly by writing Latin in an elegant, but, as Mr. War-ton thinks, not a very pure style. He studied also the civil law, of which he became doctor; and read public lectures in it in 1547, and the two years following, and was so much approved, that upon a vacancy in the professor's chair in 1550, the university employed the celebrated Ascham to write to king Edward VI. in his favour. He was accordingly appointed professor, and was also for some time professor of rhetoric and orator of the university. During king Edward's reign, he was one of the most illustrious promoters of the reformation; and therefore, upon the deprivation of Gardiner, was thought a proper person to succeed him in the mastership of Trinity-hall. In September 1552, through the earnest recommendation of the court, though not qualified according to the statutes, he was chosen president of Magdalen college in Oxford; but, in October 1553, upon the accession of queen Mary, he quitted the president's place for fear of being expelled, or perhaps worse used, at Gardiner's visitation of the said college. He is supposed to have lain concealed in England all this reign; but, on the accession of Elizabeth, was ordered by the privy council to repair to her majesty at Hatfield in Hertfordshire, and soon after was constituted by her one of the masters of the court of requests. Archbishop Parker also made him judge of his prerogative-court. In the royal visitation of the university of Cambridge, performed in the beginning of Elizabeth's reign, he was one of her majesty's commissioners, as appears by the speech he then made, printed among his works. In 1566 he was one of the three agents sent to Bruges to restore commerce between England and the Netherlands upon the ancient terms. He died Jan. 21, 1571-2, and was buried in Christ Church, London, where a monument was erected to his memory, but was destroyed in the great fire of London. He was engaged, with sir John Cheke, in turning into Latin and drawing up that useful code of ecclesiastical law, published in 1571, by the learned John Fox, under this title, "*Reformatio Legum Ecclesiasticarum*," in 4to. He published, in 1563, a letter, or answer to an epistle, directed to queen Elizabeth, by Jerom Osorio,

bishop of Silva in Portugal, and entitled "*Admonitio ad Elizabetham reginam Angliæ*," in which the English nation, and the reformation of the church, were treated in a scurrilous manner. His other works were collected and published in 1567, 4to, under the title of "*Lacubrationes*." This collection contains ten Latin orations, fourteen letters, besides the above-mentioned to Osorio; and also poems. Several of his original letters are in the Harleian collection; and his poems, "*Pœmata*," containing a great number of metrical epitaphs, were separately published with his life in 1576. Many of our writers speak in high terms of Haddon, and not without reason; for, through every part of his writings, his piety appears equal to his learning. When queen Elizabeth was asked whether she preferred him or Buchanan? she replied, "*Buchananum omnibus antepono, Haddonum nemini postpono*."<sup>1</sup>

HADRIAN. See ADRIAN.

HAËN (ANTHONY DE), professor of medicine in the university of Vienna, was born at Leyden in 1704, and educated under the celebrated Boerhaave. After having received the degree of M. D. at his native place, he settled at the Hague, where he practised with success for nearly twenty years. Baron Van Swieten being acquainted with the extent of his talents, invited him to remove to Vienna, with the view of uniting with him in the proposed plan of reform, which he had prevailed on the empress to support, in the medical faculty of that capital. De Haen accordingly repaired to that city in 1754; and his merits were found fully equal to the expectations that had been formed of them. At the express command of Maria Theresa, he undertook a system of clinical education, in the hospital which he superintended, as the most advantageous method of forming good physicians: the result of this duty was the collection of a great number of valuable observations, which were published in the successive volumes of the work entitled "*Ratio Medendi in Nosocomio Practico*," Vienna, 1757, which amounted ultimately to sixteen. He died Sept. 5, 1776, at the age of seventy-two.

He published other medical works of considerable reputation, but added little to his fame by the last of them,

<sup>1</sup> Biog. Brit.—*Alumni Etonenses*.—*Ath. Ox.* vol. I.—*Sturpe's Grammar*, p. 134, 231, 249.—*Stryke's Parker*, p. 28, 43, 82, 105, 222, 265.—*Warton's Hist. of Poetry*.—*Jloyd's State Worthies*.—*Peck's Desiderata*.—*Nichols's Progresses of Queen Elizabeth*.—*Gent. Mag.* vol. LXXXI. part 2u l. p. 411.

"De Magia," 1775, in which he attempted to prove the reality of magical operations.<sup>1</sup>

HAGEDORN (FREDERIC), a celebrated German poet of the last century, was born at Hamburgh in 1708. His father was minister from the king of Denmark to the circles of Lower Saxony, a well informed man, who associated with men of letters, and was capable of giving a direction to his son's studies suitable to his genius. By various misfortunes, however, he lost his property, and died when our poet was only fourteen, and very ill provided for the liberal education which his father intended. His mother endeavoured to make up this loss by placing him at a college at Hamburgh, where, having previously imbibed a taste for poetry, he read the ancient as well as the modern poets with eagerness and assiduity. Without the help of a master, or the salutary aid of criticism, he endeavoured to draw from his own stock the power of dissipating the fogs of dulness in the north, as Haller had done in the south of Germany. In 1728 or 1729, he published a small collection of poems, which have many marks of youth, and though his versification is free, and his language often very pure, the thoughts are frequently cold, and the expression too concise. In subjects which require little taste and philosophy, he has succeeded better than in works of sentiment and imagination. Of his taste at this time, he has given a bad specimen in his satire entitled "The Poet," in which he puts Pietsch by the side of Virgil.

About this time (1729), he came to London with the Danish ambassador, baron Stoelenthal, and here he composed some of his most beautiful odes, and his best songs. In 1733 he was appointed secretary of the English factory at Hamburgh, which united him with our countrymen, whom he always esteemed. In 1734 he married the daughter of an English taylor, of the name of Butler, a step which does not seem to have added to his happiness. In 1738 he published the first volume of his "Fables," an original work, which contributed much to his reputation. In 1740, he composed the beautiful satire of "The Philosopher;" in 1741, the sublime picture of the "Sage;" in 1742, the Universal Prayer, from the Paraphrase of Pope; and, in 1743, his celebrated poem on "Happiness." This last piece is equally favourable to his opinions and his

<sup>1</sup> Diet. Hist.—Rees's Cyclopædia.

poetical talents. His modest muse does not succeed in sublime descriptions, or the dithyrambic flights: it has more of the elegance that pleases, than the splendour that dazzles; more Socratic wisdom, than oriental sublimity. His Moral Poems are like the Sermones of Horace. His "Considerations on some of the Attributes of God" contains the sublimest passages of Scripture: "The Prattler" is a dialogue full of familiar descriptions of human life: "The Letter to a Friend" is an instructive commentary on the "Nil Admirari" of Horace. Various other pieces followed; but, in 1750, he first excited the gaiety of his nation, by mixing sports and graces with the solemn poetry of the Germans. His odes and songs are highly pleasing. Nature, sprightliness, simplicity, enthusiasm, and harmony, unite to render them seductive: for spirit and elegance, he may be said to resemble our own Prior.

The second edition of his "Moral Poems" appeared in 1752, with a considerable supplement, and many new epigrams. In 1754, was published an enlarged edition of his songs, with a translation of two discourses, on the songs of the Greeks, by Ebert. In this year he died of a dropsy, aged only forty-seven. His works have gone through so many editions, that they may be considered as perpetuating his reputation, and placing him among the standard poets of his country.—He had a brother, CHRISTIAN LEWIS Hagedorn, who was born at Hamburg in 1717, and died at Dresden in 1780, counsellor of legation and director of the academy of arts in Saxony. He wrote a work entitled "Meditations on Painting," one of the few which the Germans think have not been equalled by their neighbours, "Lettre à un Amateur de Peinture," 1755, and many pieces in the Leipsic Journal entitled "The Library of the Fine Arts," to the progress of which arts in Saxony he contributed greatly.<sup>1</sup>

HAIN (SIMON FREDERIC), a young man of extraordinary talents, was born at Bergen, in the duchy of Hanover, in 1692. He soon acquired an extensive knowledge of the learned languages, and when he was only fourteen years of age, he pronounced, at the university of Halle, a Latin harangue on the origin of the monastery of Bergen, which was printed with some other pieces. In 1708, he published

<sup>1</sup> Bildnisse, &c. Portraits of Illustrious Germans, from Crit. Rev. vol. XI. N.S. —Maty's Review, vol. VIII. p. 102.



a continuation of the "*Chronicon Bergense*" of Meibomius; and, in 1711, printed two "*Dissertations*;" one on "*Henry the Fowler*," the other on the kingdom of Arles, which do him great honour. After giving public lectures for some years at Halle, he was appointed professor of history at Helmstadt, though but twenty-four years old, and afterwards was made counsellor, historiographer, and librarian to his Britannic majesty at Hanover. He died in 1729, leaving the first four volumes of a "*History of the Empire*;" and "*Collectio Monumentorum veterum et recentium ineditorum*," 2 vols. 8vo, &c.<sup>1</sup>

HAILLAN (BERNARD DE GIRARD, lord of), a French historian, of an ancient family, was born at Bourdeaux about 1535. He went to court at twenty years of age, and in 1556 and 1557 was secretary to Francis de Noailles, bishop of Aeqs, in his embassies to England and Venice. After that, his first appearance in the republic of letters was in the quality of a poet and translator. In 1559, he published a poem, entitled "*The Union of the Princes, by the Marriages of Philip King of Spain and the Lady Elizabeth of France, and of Philibert Emanuel Duke of Savoy, and the Lady Margaret of France*;" and another entitled "*The Tomb of the most Christian King Henry II.*" In 1560 he published an abridged translation of "*Tully's Offices*," and of "*Eutropius's Roman History*;" and, in 1568, of "*The Life of Æmilius Probus*." He applied himself afterwards to the writing of history, and succeeded so well, that by his first performances of this nature, he obtained of Charles IX. the title of Historiographer of France 1571. He had published the year before at Paris a book entitled "*Of the State and Success of the Affairs of France*;" which was reckoned very curious, and was often reprinted. He augmented it in several successive editions, and dedicated it to Henry IV. in 1594: the best editions of it are those of Paris 1609 and 1613, in 8vo. He had published also the same year a work entitled "*Of the Fortune and Power of France, with a Summary Discourse on the Design of a History of France*:" though Nicéron suspects that this may be the same with "*The Promise and Design of the History of France*," which he published in 1571, in order to let Charles IX. see what he might expect from him in support of the great honour he had conferred of historiographer of

<sup>1</sup> *Bibl. Germanique*, vol. XXII.—Moréri.—*Dict. Hist.*

France. In 1576, he published a history, which reaches from Pharamoud to the death of Charles VII. and was the first who composed a body of the French history in French. Henry III. shewed his satisfaction with this by the advantageous and honourable gratifications he made the author. The reasons which induced de Haillan to conclude his work with Charles VIIth's death were, that the event being recent, he must either conceal the truth, or provoke the resentment of men in power, but he afterwards promised Henry IV. to continue this history to his time, as may be seen in his dedication to him of this work in 1594; nothing however of this kind was found among his papers after his death: the booksellers, who added a continuation to his work as far as to 1615, and afterwards as far as to 1627, took it from Paulus Æmilius, de Comines, Arnoul Ferron, du Bellay, &c.

Du Haillan died at Paris, Nov. 23, 1610. Dupleix remarks, that he was originally a protestant, but changed his religion, in order to ingratiate himself at court. His dedications and prefaces indeed shew, that he was not very disinterested either as to fame or fortune. He displays his labours too ostentatiously, and the success of his books, their several editions, translations, &c. and he too palpably manifests that species of puffing quackery which disgraces the literary character.<sup>1</sup>

HAKEWILL (GEORGE), a learned English divine, was the son of a merchant in Exeter, and born there in 1579.\* After a proper education in classical literature, he was admitted of St. Alban's-hall, in Oxford, in 1595, where he became so noted a disputant and orator, that he was unanimously elected fellow of Exeter college at two years standing. He then studied philosophy and divinity, and having received holy orders, travelled abroad. In 1610 he was admitted to the reading of the sentences, and in 1611 took his degrees in divinity. He was afterwards made chaplain to prince Charles, and archdeacon of Surrey, in 1616; but never rose to any higher dignity, on account of the zealous opposition he made to the match of the infanta of Spain with the prince his master. Wood relates the story thus: After Hakewill had written a small tract against that match, not without reflecting on the Spaniard, he caused it to be transcribed in a fair hand, and then presented it to the

<sup>1</sup> Nicéron, vol. XIV.—Gen. Dict.—Moreri.

prince. The prince perused it, and shewed it to the king; who, being highly offended at it, caused the author to be imprisoned, in August 1621; soon after which, being released, he was dismissed from his attendance on the prince. He was afterwards elected rector of Exeter college, but resided very little there, although he proved a liberal benefactor to the college; for, the civil war breaking out, he retired to his rectory of Heanton near Barnstaple in Devonshire, and there continued to the time of his death in 1649. He wrote several things, enumerated by Wood; but his principal work, and that for which he is most known, is "An Apology or Declaration of the Power and Providence of God in the Government of the World, proving that it doth not decay, &c." in four books, 1627. To which were added two more in the third edition, 1635, in folio.

He had a brother JOHN, who was mayor of Exeter in 1632; and an elder brother WILLIAM, who was of Exeter college, and removed thence to Lincoln's-inn, where he arrived at eminence in the study of the common law. He was always a puritan, and therefore had great interest with the prevailing party in the civil war. He published some pieces in his own way; and, among the rest, "The Liberty of the Subject against the pretended Power of Impositions, &c. 1641," 4to.<sup>1</sup>

HAKLUYT (RICHARD), an eminent naval historian, was descended from an ancient family at Eyton or Yetton, in Herefordshire, and born about 1553. He was trained up at Westminster school; and, in 1570, removed to Christ church college in Oxford. While he was at school, he used to visit his cousin Richard Hakluyt, of Eyton, esq. at his chambers in the Middle Temple, a gentleman well known and esteemed, not only by some principal ministers of state, but also by the most noted persons among the mercantile and maritime part of the kingdom, as a great encourager of navigation, and the improvement of trade, arts, and manufactures. At this gentleman's chambers young Hakluyt met with books of cosmography, voyages, travels, and maps; and was so pleased with them, that he resolved to direct his studies that way, to which he was not a little encouraged by his cousin. For this purpose, as

<sup>1</sup> Ath. Ox. vol. II.—Walker's *Sufferings of the Clergy*.—Lloyd's *Memoirs*, folio, p. 540.—Usher's *Life and Letters*, p. 398.

soon as he got to Oxford; he made himself master of the modern as well as ancient languages; and then read over whatever printed or written discourses of voyages and discoveries, naval enterprizes, and adventures of all kinds, he found either extant in Greek, Latin, Italian, Spanish, Portuguese, French, or English. By such means he became so conspicuous in this new branch of science, that he was chosen to read public lectures on naval matters at Oxford, and was the first who introduced maps, globes, spheres, and other instruments of the art, into the common schools. The zeal and knowledge he displayed made him acquainted with and respected by the principal sea-commanders, merchants, and mariners of our nation; and, though it was but a few years after that he went beyond sea, yet his fame travelled thither long before him. He held a correspondence with the learned in these matters abroad, as with Ortelius, the king of Spain's cosmographer, Mercator, &c.

In 1582, he published a small "Collection of Voyages and Discoveries;" in the epistle dedicatory of which to Mr. Philip Sidney it appears, that his lecture upon navigation above mentioned was so well approved of by sir Francis Drake, that the latter made some proposals to continue and establish it in Oxford. The same year, he was much encouraged by secretary Walsingham to pursue the study of cosmography, and to persevere in the same commendable collections and communications. The secretary also gave him a commission to confer with the mayor and merchants of Bristol, upon the naval expedition they were undertaking to Newfoundland; and incited him to impart to them such intelligence as he should think useful. Hakluyt readily complied, and in acknowledgment of the services he had done them, the secretary sent him a very polite letter, which is printed in the third volume of his voyages in folio.

About 1584, he attended sir Edward Stafford as his chaplain, when that gentleman went over ambassador to France; and continued there some years with him, and during his absence, being then master of arts and in orders, he was made a prebendary of Bristol. While at Paris, he contracted an acquaintance with all the eminent mathematicians, cosmographers, and other persons of a similar taste with himself. He inquired after every thing that had any relation to our English discoveries; and prevailed with some to search their libraries for the same. At last, hav-

ing met with a narrative in MS. containing "The notable History of Florida," which had been discovered about twenty years before by captain Loudonniere and other French adventurers, he procured the publication of it at Paris at his own expence in 1586; and in May 1587, he published an English translation of it, which he dedicated, after the example of the French editor, to sir Walter Raleigh. The same year he published a new edition of Peter Martyr's book, entitled "De Orbe Novo," illustrated with marginal notes, a commodious index, a map of New England and America, and a copious dedication, also, to sir Walter Raleigh; and this book he afterwards caused to be translated into English.

Hakluyt returned to England in the memorable year 1588, and applied himself to methodize the naval history of England more accurately and more extensively than had ever yet been attempted, in which he was, as usual, encouraged by sir Walter Raleigh. He applied himself also to collect, translate, and digest, all voyages, journals, narratives, patents, letters, instructions, &c. relating to the English navigations, which he could procure either in print or MS.; and towards the end of 1589 he published these collections in one volume folio, with a dedication to sir Francis Walsingham, who was a principal patron and promoter of the work. About 1594 he entered into the state of matrimony, which did not divert him from going on with his collections of English voyages, till he had increased them to three volumes folio: and, as he was perpetually employed himself, he did not cease to invite others to the same useful labours. Thus, Mr. John Pory, whom he calls his honest, industrious, and learned friend, undertook, at his instigation, and probably under his inspection, to translate from the Spanish "Leo's Geographical History of Africa," which was published at London, 1600, in folio. Hakluyt himself appeared in 1601, with the translation of another history, written by Antonio Galvano in the Portuguese tongue, and corrected and amended by himself. This history was printed in 4to, and contains a compendious relation of the most considerable discoveries in various parts of the universe from the earliest to the later times.

In 1605 he was made a prebendary of Westminster; which, with the rectory of Wetheringset in Suffolk, is all the ecclesiastical promotion we find he obtained. About

this time the translation of Peter Martyr's "History of the West Indies" was undertaken, and first published by Mr. Lock, at the request and encouragement of our author: for, besides his own publications of naval history, far superior to any thing of the like kind that had ever appeared in this kingdom, he was no less active in encouraging others to translate and familiarize among us the conquests and discoveries of foreign adventurers. This, and the spirit with which he also animated those of his countrymen who were engaged in naval enterprizes, by his useful communications, gained the highest esteem and honour to his name and memory, from mariners of all ranks, in the most distant nations no less than his own. Of this there are several instances; and particularly in those northern discoveries made at the charges of the Muscovy merchants in 1608, under captain W. Hudson: when among other places there denominated, on the continent of Greenland, which were formerly discovered, they distinguished an eminent promontory, lying in 80 degrees northward, by the name of Hakluyt's Headland. In 1609 he published a translation from the Portuguese of an history of Virginia, entitled "Virginia richly valued, by the description of the maine land of Florida, her next neighbour, &c." and dedicated to the right worshipful counsellors, and others the chearful adventurers for the advancement of that Christian and noble plantation of Virginia.

In 1611 we find Edmund Hakluyt, the son of our author, entered a student of Trinity college, Cambridge. In the same year, the northern discoverers, in a voyage to Peckora in Russia, called a full and active current they arrived at, by the name of Hakluyt's River; and, in 1614, it appears that the banner and arms of the king of England were erected at Hakluyt's Headland above-mentioned. Our historian died November 23, 1616, and was buried in Westminster-abbey. His MS remains, which might have made another volume, falling into the hands of Mr. Purchas, were dispersed by him throughout his "Pilgrimage," printed 1613—1625, in 5 vols. fol. His own work, having become uncommonly scarce, was lately reprinted in five handsome quarto volumes, with some valuable additions.<sup>1</sup>

HALDE (JOHN BAPTIST DU) the historian of China, was born at Paris, Feb. 1, 1674, and entered into the society

<sup>1</sup> Biog. Brit.—Oldys's Librarian, p. 136.—Ath. Ox. vol. I.—Locke's "Exp. planatory Catalogue of Voyages,—Clarke's Progress of Maritime Discovery.

of the Jesuits. In 1708 he was removed to one of their houses in Paris, where he was employed in collecting and publishing the letters received from their missionaries abroad. He was also secretary to father Tellier, the king's confessor, and director of the corporation of artisans. In the latter part of his life he was much afflicted with the ague, but bore it with great resignation. He was a man of an amiable temper, and of great zeal in his profession. *He died at Paris, Aug. 18, 1743. He published various complimentary Latin poems, and some pious works; but was principally known for his share in the "Lettres edifiantes et curieuses," or correspondence from the Jesuit missionaries, which he published from collection 9th to the 26th; and for his "Description géographique, historique, chronologique, et physique de l'empire de la Chine, et de la Tartarie Chinoise," Paris, 1735, 4 vols. fol. which has been often reprinted, and considered as the most ample history we have of the Chinese empire. It was translated into English soon after its appearance, by persons employed by Cave, the printer, and another translation having been attempted at the same time, occasioned a controversy, the particulars of which may amuse the reader.*<sup>1</sup>

HALE (Sir MATTHEW), a most learned lawyer, and upright judge, was born at Alderley, in Gloucestershire, November 1, 1609. His father was a barrister of Lincoln's Inn, a man of such tenderness of conscience, as to withdraw from his profession because unwilling to tamper with truth in giving that colour to pleadings which barristers call "doing their best for their client;" and this, with some other practices, customary in those days, appearing unworthy of his character, he retired to his estate in the country, where he died in 1614, at which time his son was but five years old. His wife having died two years before, their son was committed to the guardianship of Anthony Kingscot, esq. to whom he was related, and by whom, for grammatical learning, he was placed under the care of Mr. Staunton, vicar of Wotton-under-Edge, a noted puritan. In 1626 he was admitted of Magdalen-hall, Oxford, under the tuition of Obadiah Sedgwick, another puritan, where he laid the foundation of that learning and knowledge, on which he afterwards raised so vast a superstructure. Here, however, he fell into many levities and ex-

<sup>1</sup> Nichols's Bowyer.—Moreri.

travagances, and was preparing to go along with his tutor, who went chaplain to lord Vere into the Low Countiees, with a resolution of entering himself into the priuce of Orange's army, when he was diverted from this design by being engaged in a law-suit with sir William Whitmore, who laid claim to part of his estate. Afterwards, by the persuasions of serjeant Glauville, who happened to be his counsel in this case, and had an opportunity of observing his capacity, he resolved upon the study of the law, and *was admitted of Lincoln's Inn, November 8, 1629.* Sensible of the time he had lost in frivolous pursuits, he now studied at the rate of sixteen hours a day, and threw aside all appearance of vanity in his apparel. He is said, indeed, to have neglected his dress so much, that, being a strong and well-built man, he was once taken by a press-gang, as a person very fit for sea-service; which pleasant mistake made him regard more decency in his cloaths for the future, though never to any degree of extravagant finery. What confirmed him still more in a serious and regular way of life, was an accident, which is related to have befallen one of his companions. Hale, with other young students of the inn, being invited out of town, one of the company called for so much wine, that, notwithstanding all Hale could do to prevent it, he went on in his excess till he fell down in a fit, seemingly dead, and was with some difficulty recovered. This particularly affected Hale, in whom the principles of religion had been early implanted, and therefore retiring into another room, and, falling down upon his knees, he prayed earnestly to God, both for his friend, that he might be restored to life again, and for himself, that he might be forgiven for being present and countenancing so much excess: and he vowed to God, that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered; and from this time Mr. Hale forsook all his gay acquaintance, and divided his whole time between the duties of religion and the studies of his profession. Noy, the attorney-general, who was one of the most eminent men of his profession, took early notice of him, directed him in his studies, and discovered so much friendship for him, that Mr. Hale was sometimes called Young Noy.

While pursuing his studies, he not only kept the hours of the hall constantly in term-time, but seldom put him-



self out of commons in vacation-time, and continued to pursue his studies with unwearied diligence. Not being satisfied with the law-books then published, he was very diligent in searching records; and with collections out of the books he read, together with his own learned observations, he made a most valuable common-place book. Selden soon found him out, and took such a liking to him, that he not only lived in great friendship with him, but left him at his death one of his executors. Selden also prescribed to him a more enlarged pursuit of learning, which he had before confined to his own profession; so that he arrived in time to a considerable knowledge in the civil law, in arithmetic, algebra, and other mathematical sciences, as well as in physic, anatomy, and surgery. He was also very conversant in experimental philosophy, and other branches of philosophical learning; and in ancient history and chronology. But above all, he seemed to have made divinity his chief study, so that those who read some of his works, might naturally think that he had studied nothing else.

It was by indefatigable application that he acquired so great an extent of knowledge. He rose early, was never idle, and scarce ever held any discourse about the passing events of the day, except with some few in whom he confided. He entered into no correspondence, unless on necessary business or matters of learning, and spent very little time at his meals. He never went to public feasts, and gave no entertainments but to the poor, literally following our Saviour's direction, of feasting none but these. He always rose from dinner with an appetite, and able to enter with an unclouded mind on any serious employment that might present itself.

Some time before the civil wars broke out, he was called to the bar, and began to make a figure in the world; but, observing how difficult it was to preserve his integrity, and yet live securely, he resolved to follow those two maxims of Pomponius Atticus, who lived in similar times; viz. "To engage in no faction, nor meddle in public business, and constantly to favour and relieve those that were lowest." He often relieved the royalists in their necessities, which so ingratiated him with them, that he became generally employed by them in his profession. He was one of the counsel to the earl of Strafford, archbishop Laud, and king Charles himself; as also to the duke of Hamilton, the earl

of Holland, the lord Capel, and the lord Craven. Being esteemed a plain honest man, and of great knowledge in the law, he was equally acceptable to the presbyterians and the loyalists. In 1643 he took the covenant, and appeared several times with other lay-persons among the assembly of divines. He was then in great esteem with the parliament, and employed by them in several affairs, particularly in the reduction of the garrison at Oxford; being as a lawyer added to the commissioners named by the parliament to treat with those appointed by the king. In that capacity he was instrumental in saving the university, by advising them, especially the general Fairfax, to preserve that seat of learning from ruin. Afterwards, though no man more lamented the murder of Charles I. he took the oath called "The Engagement;" and, January 1651-2, was one of those appointed to consider of the reformation of the law. Cromwell, who well knew the advantage it would be to have the countenance of such a man as Hale to his courts, never left importuning him, till he accepted the place of one of the justices of the common bench, as it was called; for which purpose he was by writ made serjeant at law January 25, 1653-4. In that station he acted with great integrity and courage. He had at first serious scruples concerning the authority under which he was to act; and, after having gone two or three circuits, he refused to sit any more on the crown side; that is, to try any more criminals\*. He had indeed so carried himself in some trials, that the powers then in being were not unwilling he should withdraw himself from meddling any farther in them; of which Burnet gives the following instance. Soon after he was made a judge, a trial was brought before him, upon the circuit at Lincoln, concerning the murder of one of the townsmen who had been of the king's army, and was killed by a soldier of the garrison there. He was in the field with a fowling-piece on his shoulder, which the soldier seeing, he came to him, and said, he was acting

\* Blackstone observes, that "if judgment of death be given by a judge not authorised by lawful commission, and execution is done accordingly, the judge is guilty of murder; and upon this argument sir M. Hale himself, though he accepted the place of a judge of the common-pleas under Cromwell's government, yet declined to sit on the crown side at the assizes,

and try prisoners, having very strong objections to the legality of the usurper's commission as to capital offences, but that it was necessary to decide the disputes of civil property in the worst of times; a distinction, perhaps, rather too refined, since the punishment of crimes is at least as necessary to society as maintaining the boundaries of property."

against an order the protector had made, viz. "That none who had been of the king's party should carry arms;" and so would have forced the piece from him. But the other not regarding the order, and being the stronger man, threw down the soldier, and having beat him, left him. The soldier went to the town, and telling a comrade how he had been used, got him to go with him, and help him to be revenged on his adversary. They both watched his coming to town, and one of them went to him to demand his gun; which he refusing, the soldier struck at him; as they were struggling, the other came behind, and ran his sword into his body, of which he presently died. It was in the time of the assizes, so they were both tried. Against the one there was no evidence of malice prepense, so he was only found guilty of manslaughter, and burnt in the hand; but the other was found guilty of murder: and though colonel Whaley, who commanded the garrison, came into the court, and urged that the man was killed only for disobeying the protector's order, and that the soldier was but doing his duty; yet the judge regarded both his reasonings and threatenings very little, and therefore not only gave sentence against him, but ordered the execution to be so suddenly done, that it might not be possible to procure a reprieve.—On another occasion he displayed both his justice and courage in a cause in which the protector was deeply concerned, and had therefore ordered a jury to be returned for the trial. On hearing this, judge Hale examined the sheriff about it, and having discovered the fact, shewed the statute which ordered all juries to be returned by the sheriff or his lawful officer, and this not being done, he dismissed the jury, and would not try the cause. The protector was highly displeased with him, and at his return from the circuit (for this happened in the country) told him in great anger, that "he was not fit to be a judge." Hale replied only, with inimitable aptness of expression, that "it was very true."

When Cromwell died, he not only excused himself from accepting the mourning that was sent him, but also refused the new commission offered him by Richard; alleging, that "he could act no longer under such authority." He did not sit in Cromwell's second parliament in 1655; but in Richard's, which met in January 1658-9, he was one of the burgesses for the university of Oxford. In the healing parliament in 1660, which recalled Charles II. he was

ected one of the knights for the county of Gloucester; and moved, that a committee might be appointed to look into the propositions that had been made, and the concessions that had been offered by Charles I. during the late war, that thence such propositions might be digested as they should think fit to be sent over to the king at Breda. The king upon his return recalled him in June by writ, to the degree of serjeant-at-law; and upon settling the courts in Westminster-hall, constituted him in November chief baron of the exchequer. When chancellor Clarendon delivered him his commission, he told him that "if the king could have found out an honester and fitter man for that employment, he would not have advanced him to it; and that he had therefore preferred him, because he knew none that deserved it so well." As he knew it was usual for persons in his present station to be knighted, he endeavoured to avoid that honour, by declining for a considerable time all opportunities of waiting on the king; which Clarendon observing, sent for him upon business one day, when the king was at his house, and told his majesty, "there was his modest chief-baron," on which he was unexpectedly knighted. He continued eleven years in this place, and very much raised the reputation and practice of the court by his impartial administration of justice, and by his cautious diligence, and great exactness in trials. This gave occasion to the only complaint that was made of him, "that he did not dispatch matters quick enough;" but on the other hand his deliberation had this good effect, that causes tried before him were seldom if ever tried again.

He would never receive private addresses or recommendations from any persons of whatever rank, in any matter in which justice was concerned. One of the first peers in England went once to his chamber, and told him, "that having a suit in law to be tried before him, he was come to acquaint him with it, that he might the better understand it when it should be heard in court." Judge Hale interrupted him, and said, "he did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike," and therefore he would not suffer him to go on. The nobleman complained of this to the king, as a rudeness that was not to be endured; but his majesty bid him "content himself that he was no worse

used," and added, "he verily believed Hale would have used himself no better, if he had gone to solicit him in any of his own causes." Two other stories are told to prove his strict integrity, one of a gentleman who sent him a buck for his table, and the other of the dean and chapter of Salisbury, who made him a present of six sugar-loaves, and as the gentleman and the dean and chapter had causes pending before him, he insisted on paying for these articles before he would try them. Too much, however, has been made of these stories, for it was proved that both presents were compliments which the parties had been accustomed to pay to the judges for the time being on the circuit. So many are the testimonies to judge Hale's integrity, that it cannot stand in need of such petty supports as these.

Judge Hale, probably in consequence of his rule of favouring and relieving those that were lowest, and perhaps owing to the connections he had formed in early life, was now very charitable to the nonconformists, and screened them as much as possible from the severities of the law. He thought many of them had merited highly in the affair of the king's restoration, and at least deserved that the terms of conformity should not have been made stricter than they were before the war. In 1671 he was promoted to the place of lord chief justice of England, and behaved in that high station with his usual strictness, regularity, and diligence; but about four years and a half after this advancement, he was attacked by an inflammation in the diaphragm, which in two days time broke his constitution to that degree that he never recovered; for his illness turned to an asthma, which terminated in a dropsy. Finding himself unable to discharge the duties of his function, he petitioned in January 1675-6, for a writ of ease; which being delayed, he surrendered his office in February. He died December 25th following, and was interred in the church-yard of Alderley, among his ancestors; for he did not approve of burying in churches, but used to say, "That churches were for the living, and church-yards for the dead." He was twice married, having by his first wife ten children, all of whom he outlived except his eldest daughter and youngest son. The male line of the family became extinct in 1784, by the death of his great grandson, Matthew Hale, esq. barrister at law.

To enter more minutely into the character of this great and good man would be to enlarge this article beyond all reasonable bounds. The testimonies to the excellence of his character are numerous. Whoever knew him spoke well of him. One enemy only, Roger North (in his *Life of the Lord Keeper North*) has endeavoured to lessen the respect due to sir Matthew Hale's character; but in so doing, it has been justly remarked, has degraded his own. Sir Matthew was, for the brightness and solidity of his genius, the variety and elegance of his learning, and the politeness of his manners, the delight and envy of his contemporaries. His knowledge in divinity and humanity was a radicated habit: and there was scarce ever any appeal from his judgment as a casuist or a critic. Burnet's *Life of Hale* cannot be too often read.

He was the author of several things which were published by himself; namely, 1. "An Essay touching the Gravitation or Non-gravitation of Fluid Bodies, and the Reasons thereof." 2. "Difficiles Nugæ, or observations touching the Torricellian Experiment, and the various solutions of the same, especially touching the weight and elasticity of the air." 3. "Observations touching the Principles of natural motion, and especially touching rarefaction and condensation." 4. "Contemplations moral and divine." 5. "An English Translation of the *Life of Pomponius Atticus*, written by Corn. Nepos; together with observations political and moral." 6. "The Primitive Origination of Mankind considered and explained according to the Light of Nature, &c." He left also at his decease other works, which were published; namely, 1. His "Judgment of the Nature of true Religion, the Causes of its Corruption, and the Church's Calamity by men's addition and violences, with the desired Cure." 2. "Several Tracts; as a 'Discourse of Religion under three heads,' &c." 3. "A Letter to his Children, advising them how to behave in their speech." 4. "A Letter to one of his sons after his recovery from the small-pox." 5. "Discourse of the Knowledge of God and of ourselves, first by the light of nature; secondly, by the sacred Scriptures." All these, under the title of his "*Moral and Religious Works*," were published by the rev. Thomas Thirlwall, 1805, 2 vols. 8vo, with his life by bishop Burnet, and an appendix to it.

Of his law tracts, one only was printed in his life-time, viz.: "London Liberty, or an argument of Law and Reason," 1650, which was reprinted in 1682, under the title of "London's Liberties, or the opinions of those great lawyers, lord chief justice Hale, Mr. justice Wild, and serjeant Maynard, about the election of mayor, sheriffs, aldermen, and common council of London, and concerning their charter." In 1668 he wrote a preface to Rolle's "Abridgment," which he published with the whole of that work.

After his death, appeared, 1. "The Pleas of the Crown, or a Methodical Summary," 1678, 8vo, continued by Jacob and reprinted in 1716. To this edition is often annexed "The Treatise of Sherriffs' Accounts," and "The Trial of the Witches." It must not be concealed that this otherwise learned and sagacious man was so far prejudiced by early opinions, as to believe in witchcraft, and to preside on the trials of some persons accused of it. The "Pleas" has passed through seven editions, the last of which was in 1773. It was not, however, considered by the author as a complete work, but intended as a plan for his "*Historia Placitorum Coronæ*," of which hereafter. 2. "Treatise shewing how useful, &c. the inrolling and registering of all conveyances of land," 1694, 4to, reprinted with additions in 1756. 3. "*Tractatus de Successionibus apud Anglos*, or a treatise of Hereditary Descents," 1700, and 1735, 8vo. This forms a chapter in his "History of the Common Law." 4. "A treatise on the original Institution, &c. of Parliaments," 1707, republished by Francis Hargrave, esq. in 1796, 4to, under the title of "Hale's Jurisdiction of the House of Lords," with an introductory preface, including a narrative of the same jurisdiction, from the accession of James I. 5. "Analysis of the Law," without date, but seems to have been only a design for a, 6. "History of the Common Law of England, in twelve chapters," 1713, 8vo, a fourth and fifth edition of which were published in 1779 and 1794, 2 vols. 8vo, by Mr. serjeant Runnington. 7. "*Historia Placitorum Coronæ*, or History of the Pleas of the Crown," 1739, 2 vols. folio, edited by Sollom Emlyn, esq. and again in 1772, by George Wilson, esq. 2 vols. 8vo, and lastly in the same size, in 1800, by Thomas Doglierty, esq. There are a few other tracts and opinions published by Mr. Hargrave and other law writers in their collections.

Sir Matthew Hale by his will bequeathed to the society of Lincoln's-inn his MS books, of inestimable value, which he had been near forty years in gathering with great industry and expence. "He desired they should be kept safe and all together, bound in leather, and chained; not lent out or disposed of: only, if any of his posterity of that society should desire to transcribe any book, and give good caution to restore it again in a prefixed time, they should be lent to him, and but one volume at a time: "They are," says he, "a treasure not fit for every man's view; nor is every man capable of making use of them."

HALES (ALEXANDER), an eminent scholastic divine of the thirteenth century, is supposed by some to have been a native of Gloucestershire, but others think he was a native of Hales in Norfolk. He was educated probably at Oxford, whence he went to the university of Paris, studied divinity and the canon law, and excelled so in both as to be called the "Irrefragable Doctor," and the "Fountain of Life." Nothing indeed can exceed the encomiums bestowed upon him in extravagance, although he appears to have been a good man, and well versed in the learning of his time. In 1222 he entered into the order of the Friars. Minims, and took up his principal residence at Paris, where he died August 27, 1245. By order of Innocent IV. he wrote a commentary on the four books of sentences, or "Sum of Divinity," printed at Nuremberg, 1482, and often reprinted; but there is a commentary on the sentences printed at Lyons in 1515, with his name to it, which is not his; and Dupin is inclined to think that the "Sum of the Virtues," Paris, 1509, and the "Destructorium Vitiorum," Nuremberg, 1496, and Venice, 1582, are improperly attributed to his pen. Other works are enumerated by Dupin, of which doubts may be entertained, and many of his MSS. are said to be lost, but neither the authenticity of the one, or the loss of the other, will now be thought matters of much interest or regret.<sup>1</sup>

HALES, or HAYLES (JOHN), a learned Englishman, was the younger son of Thomas Hales, of Hales'-place, at Halden in Kent, and was liberally educated, although at no university. He became an excellent scholar in the Latin, Greek, and Hebrew tongues, and was well skilled

<sup>1</sup> Life by Burnet.—Biog. Brit.—Life by Runnington.—Granger, &c.

<sup>2</sup> Tanner.—Dupin.—Cave,



in the municipal laws and antiquities. In the reign of Henry VIII. he was clerk of the hanaper for several years, and in 1548 was appointed a commissioner to inquire into inclosures, decayed houses, and the unlawful converting of arable land into pasture, for the counties of Oxford, Berks, &c. On this occasion he made an excellent charge, which is printed at length by Strype. He obtained a good estate in Warwickshire and elsewhere, upon the dissolution of the monasteries, and founded a free-school at Coventry. For the use of the scholars there, he wrote "*Introductiones ad Grammaticam*," Latin and English. He was also the author of the "*High way to Nobility*," Lond. 4to; and translated into English "*Plutarch's Precepts for the preservation of good health*," Lond. 1543, 8vo. Being a zealous protestant, he went abroad during queen Mary's reign, and took every pains to compose the unhappy differences that took place among the English exiles at Frankfurt. On the accession of queen Elizabeth, he distinguished his loyalty in "*An Oration to Queen Elizabeth at her first entrance to her reign*," which was, however, not spoken, but delivered in manuscript to the queen. He also wrote a treatise in favour of the succession of the house of Suffolk to the crown on the demise of Elizabeth, who was so displeased with it, as to commit the author to the Tower. It was answered by Lesley, bishop of Ross. Mr. Hales, whose imprisonment was probably of no long duration, died Jan. 28, 1572, and was buried in the church of St. Peter le Poor, Broad-street, London. Some of his MSS. are in the Harleian collection.<sup>1</sup>

HALES (JOHN), an eminent divine and critic, usually distinguished by the appellation of THE EVER MEMORABLE, was the fourth son of John Hales, of High Church, near Bath, in Somersetshire, by Bridget his wife, one of the Goldsburghs of Knahill, in Wiltshire. He was born April 19, 1584, at Bath, where his father then resided, but according to his register at Corpus college, Oxford, at High-church. His parents, who are stated to have been of "genteel quality," placed him to school at Mells and Killmaston, in Somersetshire, until fit for the university, in which he was entered of Corpus college April 16, 1597, but being then under age, was not sworn till April 17,

<sup>1</sup> Ath. Ox. new edit. vol. I.—Strype's Ecclesiastical Memorials.—Strype's Cramer, p. 147.

1599. He continued at this college until he took his bachelor's degree in arts July 9, 1603, and had distinguished himself in the interval by equal diligence and proficiency in his studies. The reputation he thus acquired engaged the attention of sir Henry Savile, then warden of Merton-college, who being always desirous of increasing the number of its learned members, persuaded him to remove; and accordingly he was chosen probationer of Merton in September, and admitted fellow Oct. 13, 1606. He proceeded to his master's degree in 1609. He had not been long in this station before the warden availed himself of his assistance in preparing his edition of St. Chrysostom's works, and found him a very able coadjutor, as he was an excellent Greek scholar. His reputation indeed for skill in this language was such as to procure him the place of lecturer in Greek in the college.

On the death of sir Thomas Bodley, Jan. 28, 1613, he was appointed by sir Henry Savile to deliver the funeral oration at Merton-college, where sir Thomas was buried; and this was published the same year at Oxford, "*Oratio funebris habita in collegio Mertonensi, à Johanne Halesio, magistro in artibus, et ejusdem collegii socio, anno 1613, Martii 29, quo die clarissimo equiti D. Thomæ Bodleio funus ducebatur,*" 4to. It is reprinted in Bates's "*Vitæ selectorum.*"

On May 24 of this year, Mr. Hales quitted his fellowship at Merton, and was admitted fellow of Eton college. He was then in orders, and had acquired fame as a preacher. In 1616 he held a correspondence with Mr. Oughtred, as appears by a letter of his to that excellent mathematician, printed in the General Dictionary. In 1618 he accompanied sir Dudley Carlton, ambassador to the Hague, as his chaplain, by which means he procured admission into the synod of Dort, though he was not properly a member. This indeed seems to have been his principal view in accompanying sir Dudley, who, besides his brother the bishop of Llandaff, first English commissioner, recommended him to Bogerman, president of the synod, and some other leading men. All this afforded him a favourable opportunity of collecting that information respecting the proceedings of the synod, which was afterwards published in his "*Golden Remains.*" The effect of these proceedings on his own mind was, that he became a convert to Arminianism. His friend Mr. Farington informs

us that "in his younger days he was a Calvinist; but that some explanation given by Episcopus\* of the text in St. John iii. 16, induced him, as he said, to "bid John Calvin good-night." It does not appear, however, from his sermons, that he became a decided anti-predestinarian, although he pleads strongly for a toleration between the two parties, and thinks they may remain in Christian charity with each other. It is more remarkable that he should be induced by the arguments advanced in this synod, to think with indifference of the divinity of Jesus Christ as a necessary article of faith. This, however, seems obvious from some passages in his "Tract on Schism;" and such was his free and open manner both of talking and writing on these subjects, that he soon incurred the suspicion of inclining to Socinianism. Dr. Heylin went so far as to attribute two works to him, published with fictitious names, which have been since printed in the "Phoenix;" but it has been proved that they were written by Socinian authors. His biographers, however, all allow that he may be classed among those divines who were afterwards called Latitudinarians. He returned from the synod Feb. 8, 1619.

About 1636 he wrote his tract on "Schism" for the use of his friend Chillingworth, in which, as already noticed, he expresses his sentiments on liturgies, forms of worship, &c. in exact conformity with those who are for dispensing with all obligations of the kind in established churches. Being informed that archbishop Laud was displeased with it, he drew up a vindication of himself in a letter addressed to his grace, who in 1638 sent for him to Lambeth, and after a conference of several hours, appears to have been reconciled to him. Of this conference we have a curious account by Dr. Heylin, in his "Cyprianus Anglicus," some particulars of which have been eagerly contested by Des Maizeaux, in his Life of Hales. What seems most clear is, that Hales made some kind of declaration to the archbishop, purporting that he was a true son of the church of England, both in doctrine and discipline, which certainly implies a change or intended change of opinion, unless we allow to the writer of his life in the *Biographia Britannica*, that "a true son of the church," or an "or-

\* Such is the story given by all his biographers; but if we consult his Letters in the "Golden Remains," p.

87 and 92, we shall see more reason to think that he was influenced by the opinions of Martinus.

thodox son of the church," were phrases used, not in opposition to heretics, but to puritans. In either way, the archbishop appears to have been satisfied, and informed Mr. Hales that he might have any preferment he pleased. Hales at this time modestly declined the offer, but the year following was presented by the archbishop at a public dinner, with a canonry of Windsor, in which he was installed June 27, 1639. With respect to the letter above-mentioned, which he wrote to the archbishop, it is said to have been first published by Dr. Hare in the seventh edition of his pamphlet entitled "Difficulties and Discouragements which attend the study of the Scriptures in the way of private judgment." Des Maizeaux says it was probably found among the papers of archbishop Laud, which after the restoration were taken from Prynne; but this conjecture is erroneous; it was found in the house of Mrs. Powney, where Mr. Hales died, and there are even some reasons for doubting whether it was ever sent to the archbishop, although this is certainly not improbable. The original is at Eton, and appeared in print before it fell into the hands of Dr. Hare, the author of "Difficulties and Discouragements," if indeed Dr. Hare was that author, which has been questioned.

In 1642 his tract on "Schism" was printed\* without his consent, as favouring the disorganizing principles then prevailing, a clear proof that its tendency before had not been mistaken; but this procured our author no favour; for the same year he was ejected from his stall at Windsor. About the time of archbishop Laud's death, in 1644, Mr. Hales retired from his lodgings in the college to a private chamber at Eton, where he remained for a quarter of a year unknown to any, and spent in that time only sixpence a week, living upon bread and beer; and as it was his custom formerly to fast from Tuesday night to Thursday night, now in his retirement he abstained during the same time from his bread and beer; and when he heard of the archbishop's murder, he wished that his own head had been taken off instead of his grace's. Another account

\* It was published with the title "A Tract concerning Schisme and Schismatiques; wherein is briefly discovered the original causes of all schisme. Written by a learned and judicious divine," London, 4to, printed for R. B. supposed to be Richard Bishop, who

printed in the same year R. C. i. e. Richard Cudworth's Tract, "The Union of Christ and the Church in a Shadow." The tract on Schism has a curious wood-cut in the title-page. It occasioned some controversy, not now worth reviving.

forms us that he was bursar about the time when the contest began between the king and parliament, and when both armies had sequestered the college rents, so that he could not get any to pay wages to the servants, or to buy victuals for the scholars. But after nine weeks hiding himself to preserve the college writings and keys, he was forced to appear. The old woman that concealed him demanded but six-pence a week for his brown bread and beer, which was all his meat, and he would give her twelve-pence. This concealment was so near the college or highway, that he used to say, "those who searched for him might have smelt him if he had eaten garlick."

He continued in his fellowship at Eton, although he refused the covenant, but was ejected upon his refusal to take the engagement "to be faithful to the Commonwealth of England, as then established without a king, or a house of lords." His successor, a Mr. Penwarn, or Penwarden, kindly offered him half the profits of his fellowship; but Mr. Hales refused to accept it, saying, if he had a right to any part, he had a right to the whole. Both Wood and Des Maizeaux have misrepresented this expression, which we give on the authority of Mr. Montague, one of his executors. About the same time he refused a liberal offer from a gentleman of the Sedley family, in Kent, of 100*l.* his board, and servants to attend him. In this spirit of independence he retired to the house of a Mrs. Salter, at Rickings, near Colebrook, accepting of a smaller salary of 50*l.* with his diet, to instruct her son. Here he also officiated as chaplain, performing the service according to the liturgy of the church of England, in company with Dr. Henry King, the ejected bishop of Chichester, who was in the same house. But this retirement was soon disturbed by an order from the ruling powers, prohibiting all persons from harbouring *malignants*, or royalists; and although Mrs. Salter assured Mr. Hales that she was prepared to risk the consequences, he would not suffer her to incur any danger upon his account, but retired to the house of Hamrah Dickenson, in Eton, whose husband had been his servant, and who administered the humble comforts she could afford with great care and respect. But being now destitute of every means of supporting himself, he was obliged to sell (not the whole, as Wood says, but) a part of his valuable library to Cornelius Bee, a bookseller in London, for 700*l.* which, Walker informs us, and the fact

seems to be confirmed by Dr. Pearson in his preface to the "Golden Remains," he shared with several ejected clergymen, scholars, and others.

We shall now relate a story which has appeared in the various accounts of his life, and which is at least interesting, but in most particulars questionable. It is thus related: "His friend Mr. Faringdon" (See FARINGDON) "coming to see Hales some few months before his death, found him in very mean lodgings at Eton, but in a temper gravely cheerful, and well becoming a good man under such circumstances. After a slight and homely dinner, suitable to their situation, some discourse passed between them concerning their old friends, and the black and dismal aspect of the times; and at last Hales asked Faringdon to walk out with him into the church-yard. There this unhappy man's necessities pressed him to tell his friend that he had been forced to sell his whole library, save a few books which he had given away, and six or eight little books of devotion which lay in his chamber; and that for money, he had no more than what he then shewed him, which was about seven or eight shillings; and 'besides,' says he, 'I doubt I am indebted for my lodging.' Faringdon, it seems, did not imagine that it had been so very low with him, and therefore was much surprised to hear it; but said that 'he had at present money to command, and to-morrow would pay him fifty pounds, in part of the many sums he and his wife had received of him in their great necessities, and would pay him more as he should want it.' But Hales replied, 'No, you don't owe me a penny; or if you do, I here forgive you; for you shall never pay me a penny. I know you and yours will have occasion for much more than what you have lately gotten; but if you know any other friend that hath too full a purse, and will spare me some of it, I will not refuse that.' To this Hales added, 'When I die, which I hope is not far off, for I am weary of this uncharitable world, I desire you to see me buried in that place in the church-yard,' pointing to the place. 'But why not in the church,' said Faringdon, 'with the provost (sir Henry Savile), sir Henry Wotton, and the rest of your friends and predecessors?' 'Because,' says he, 'I am neither the founder of it, nor have I been a benefactor to it, nor shall I ever now be able to be so.'"

Dr. Walker, who relates this story, informs us of the persons from whom he received it; but it is now unnecessary to trace a narrative so flatly contradicted by Mr. Hales's will\*, in which we find him bequeathing a very

\* The following is a copy of his will, from Eton college register. "In Dei nomine Amen. May 19, 1656. My soul having been long since bequeathed unto the mercies of God in Jesus Christ my only Saviour, and my body naturally bequeathing itself to dust and ashes, out of which it was taken, I John Hales, of Eton, in the county of Bucks, Clerk, by this my last will and testament, do dispose of the small remainder of my poor and broken estate, in manner and form following. First, I give to my sister Cicely Combes, 5*l*. I give to my sister Bridget Gunthorpe, 5*l*. More, I give to the poor of the town of Eton, to be distributed at the discretion of my executrix hereafter named, 5*l*. More, I give to six persons, to be appointed by my said executrix to carry my body to the grave, 3*l* to be distributed among them by even portions. More, I give to Mr. Thomas Mansfield, of Windsor, grocer, 5*l*. More, I give to Mrs. Mary Collins, wife to Mr. John Collins, of Eton, 5*l*. to this end and purpose, that she would be pleased to provide her a ring in what manner she listeth, to remain with her in memory of a poor deceased friend. All which monies here bequeathed, do at this present rest intrusted in the hands of my singular good friends Mr. William Smith, and Mr. Thomas Montague.

"Moreover, all my Greek and Latin books (except St. Jerome's works, which I give to Mr. Thomas Montague), I give to my most deservedly beloved friend William Salter of Richings, esq.; to whom I further give 5*l*. to this end, that he would provide him a fair seal-ring of gold, engraven with his arms and hatchments doubled and mantled, to preserve the memory of a poor deceased friend. All my English books, together with the remainder of all monies goods and utensils whatsoever, I give and bequeath to Mrs. Hannah Dickenson of Eton, widow and relict of John Dickenson, lately deceased. In whose house (for her's indeed it is, and not mine, as being bought with her money, howsoever

for some reasons I have suffered the public voice to entitle me to it)—in whose house I say, I have for a long time (especially since my unjust and causeless exclusion from my college) been with great care and good respect entertained. And her the said Hannah, I do by these presents constitute and ordain my sole executrix. And unto this my last will I make overseers my very good friends Mr. Thomas Montague and Mr. William Smith, of Eton, and to each of them I give 5*l*. humbly requesting them to be assistant to my said executrix with their best advice to help, if so be she chance to find any trouble.

"Now because monies are many times not at command, but may require some time to take them up, I ordain, that in six months after my departure, she see all these my bequests and legacies orderly and faithfully discharged. As for my funeral, I ordain that at the time of the next even-song after my departure (if conveniently it may be) my body be laid in the church-yard of the town of Eton (if I chance to die there), as near as may be to the body of my little godson, Jack Dickenson the elder; and this to be done in plain and simple manner, without any sermon, or ringing the bell, or calling the people together; without any unseasonable commensation or comotation, or other solemnity on such occasions usual. And I strictly command my executrix, that neither of her own head, nor at the importunity or authority of any other, neither upon any other pretence whatsoever, to take upon her to dispense with this part of my will; for as in my life I have done the church no service, so I will not, that in my death, the church do me any honour."

Mr. Montague, mentioned here as an overseer or executor, was at that time usher of Eton school, afterwards head-master, and then fellow of the college. Mrs. Dickenson afterwards was married to Simon Powney, and has already been mentioned by that name.

considerable property, and a very considerable part of his library, and indeed leaving such friendly legacies as are wholly inconsistent with the circumstances of a man reduced to a few shillings, and in debt for his lodging.

His last illness was of short duration, nor did it appear serious to his friends, with whom he conversed as freely as if in perfect health, within half an hour of his death. Mr. Montague, to whom he had been talking, left the room for about that time, and found him dead on his return. During this sickness, being aware that he was suspected of holding opinions adverse to the faith of the church of England, he made a declaration of his belief to his pupil, Mr. Salter, and appears to have recanted, if ever he held, opinions unfavourable to the doctrine of the Trinity. Mr. Salter made a memorandum of this from his mouth, which was long in possession of that family, as Mr. Fulman, when collecting materials for Hales's life, was credibly assured, both by Mr. Salter and by Mr. Montague. There is an article indeed in his "Remains" which seems to confirm this point, entitled his "Confession of the Trinity," and may probably be the manuscript which Mr. Salter penned.

He died May 19, 1656, aged seventy-two, and was buried, according to his own desire, in Eton church-yard, where a monument was erected over his grave by Mr. Peter Curwen. In person, he was of an ingenuous and open countenance, sanguine, cheerful, and vivacious; his body was well proportioned, and his motion quick and sprightly. As to the excellence of his character, all writers seem agreed. Whatever his errors, he was esteemed a good man by those who knew him, and an able writer, as appears by the testimonies of lord Clarendon, lord Say and Sele, Dr. Pearson, bishop of Chester, Dr. Heylin, Andrew Marvel, Wood, Stillingfleet, and others, quoted by sir David Dalrymple lord Hailes, in his fine edition of Hales's works, and in the *Biographia Britannica*. "They," says lord Hailes, "who are acquainted with the literary and political history of England, will perceive that the leading men of all parties, however different and discordant, have, with a wonderful unanimity, concurred in praise of the virtues and abilities of the ever memorable Mr. John Hailes of Eton."

We do not find that Hales ever suffered any thing to be published in his life-time, except his oration at the funeral of sir Thomas Bodley. Bishop Pearson says, that "while



he lived, none was ever more solicited and urged to write, and thereby truly teach the world, than he ; but that none was ever so resolved, pardon the expression, so obstinate against it." In 1659, however, there appeared a collection of his works with this title, "Golden Remains of the ever-memorable Mr. John Hales of Eton college, &c." which was enlarged with additional pieces in a second edition of 1673. This collection consists of sermons, miscellanies, and letters ; all of them written upon particular occasions. In 1677 there appeared another collection of his works, entitled "Several Tracts by the ever-memorable Mr. John Hales, &c." The 1st of which is, "Concerning the Sin against the Holy Ghost;" 2. "Concerning the sacrament of the Lord's Supper, and whether the Church may err in Fundamentals;" 3. "A Paraphrase on the 12th chapter of the Gospel according to St. Matthew;" 4. "Concerning the power of the Keys, and auricular Confession;" 5. "Concerning Schism and Schismatics;" and some short pieces entitled "Miscellanies." There is no preface nor advertisement to this volume, which seems to have been put out by the editor, who was thought to be sir Robert Filmer, with caution : but it is finely and correctly printed, with a portrait of Mr. Hales. To these volumes of posthumous works we must add the letter to archbishop Laud, mentioned before, which was printed in 1716. In 1765 lord Hailes edited a beautiful edition of his whole works, 3 vols. 12mo, with a very few alterations of obsolete words, and corrections in spelling, &c. Dr. Johnson blamed him for taking these liberties. We are more inclined to blame him for omitting bishop Pearson's preface to the "Golden Remains," with Faringdon's Letter, which give a particular value to the edition of 1673. On the other hand, lord Hailes has added some letters and other articles which enhance the merit of his labours.

It remains to be mentioned, that Wood informs us that Mr. Hales not only associated with, and was respected by the wits of his time, sir John Suckling, sir William Davenant, Ben Jonson, &c. but would sometimes divert himself with writing verses ; and that he had a talent for poetry he thinks appears from sir John Suckling's mentioning him in his "Session of Poets:"

"Hales, set by himself, most gravely did smile  
To see them about nothing keep such a coil.  
Apollo had spied him, but knowing his mind,  
Past by, and called Falkland that sat just behind."

But there is no proof that Mr. Hales of Eton was meant here, and still less proof of a letter in verse by sir John Suckling having been written to Mr. Hales at Eton, and beginning "Sir, whether these lines do find you out," &c. It has more the appearance of one written to some person at Oxford or Cambridge, than at Eton.

Mr. Faringdon had collected materials with a view to the life of Mr. Hales, which, Mr. Zonch informs us, were on his demise consigned to the care of Isaac Walton, by Mr. Fulman of Corpus Christi college, Oxford, who had proposed to finish the work, and on that occasion had applied for the assistance of Mr. Walton. Mr. Zonch adds, that "the result of this application is not known." Having, however, by the kindness of Henry Ellis, esq. of the British museum, had access to a transcript of Mr. Fulman's MSS. in Corpus college, as far as they regard the project of writing Hales's life, we are enabled to say that it was a Mr. Milington, and not Mr. Fulman, who sent Faringdon's materials to Mr. Walton, and that the latter gave Fulman every information in his power. By the same MSS. we have been enabled to correct many mistakes in Des Maizeaux's life of Hales, as well as in those in the General Dictionary, and Biographia Britannica.<sup>1</sup>

HALES (STEPHEN), an eminent natural philosopher, particularly distinguished by his experiments on the physiology of plants, was the sixth son of Thomas Hales, esq. of Beakeborn, or Beckeshourn, Kent, and grandson of sir Robert Hales, bart. of Beckeshourn, where he was born, Sept. 17, 1677, and was admitted a pensioner of Bene't college, Cambridge, under the tuition of Mr. Moss, June 19, 1696, where, after taking his first degree in arts, he was admitted a fellow, Feb. 25, 1702-3. He proceeded M. A. at the next commencement, and was admitted B. D. in 1711. The degree of D. D. was conferred on him by the university of Oxford in 1733. Botany and anatomy formed his studies of relaxation while at Cambridge, his companion in which was the celebrated antiquary Dr. Stukeley. He was advanced successively to the perpetual curacy of Teddington, Middlesex, and to the livings of Portlock, Somersetshire, and Farringdon, Hampshire. He married Mary, the daughter and heiress of Dr. Henry

<sup>1</sup> Gen. Diet.—Biog. Brit.—Des Maizeaux's Life interleaved with MS notes and corrections, apparently intended as materials for a life.—Letters by eminent persons, 3 vols, 8vo, 1813.

Newce of Much-Hadham, in the county of Hertford, and rector of Halisham in Sussex. This lady died at the end of two years, leaving no issue, nor did he ever marry again. He resided to the end of his life at Teddington, where he was visited by persons of rank and taste, amongst others by Frederick late prince of Wales, after whose death Dr. Hales was made clerk of the closet to the princess dowager, who always entertained a high respect for him, and after his decease erected a handsome monument to his memory in Westminster-abbey, near that of Handel. On this is his bust in a large medallion, supported by a female figure representing Botany, accompanied by Religion. The epitaph is in Latin. He refused a canonry of Windsor, that he might continue to devote himself to his parochial duties, and his favourite scientific pursuits; and as piety, truth, and virtue were the principles of his character, he lived in universal esteem to the age of eighty-four, dying at Teddington, January 4, 1761, where he was buried, under the church tower, which he had rebuilt at his own expence.

Dr. Hales, having been elected a fellow of the royal society in 1717, communicated to that learned body his first essay in Vegetable Physiology, containing an account of some experiments concerning the effect of the sun's heat in raising the sap. In 1727 appeared the first edition of his "*Vegetable Staticks*," in 8vo, illustrated by plates, of which a second edition was published in 1731, followed afterwards by several others. This work was translated into French by Buffon in 1735, and into Italian by a Neapolitan lady named Ardinghelli, in 1756. There are also German and Dutch editions. The original book was, in fact, the first volume of a work entitled "*Statical Essays*," of which the second, relating to the circulation of the blood in animals, was called "*Hemastaticks*," and came out in 1733. In this the subject of the urinary calculus also is treated chemically and medically. With a laudable view of preventing as well as curing, the sufferings and crimes of his fellow-creatures, this good man published anonymously "a friendly admonition to the drinkers of gin, brandy, and other spirituous liquors," which has often been reprinted and distributed gratis, by those who consider the temporal and eternal interests of their fellow subjects rather than the increase of the revenue. His invention of a ventilator for mines, prisons, hospitals, and the

holds of ships, laid before the royal society in 1741, and applied also to the ventilation and consequent preservation of corn in granaries, has proved one of the most extensively useful contrivances for the preservation of health and human life. His philosophy was not a barren accumulation for the ignorant to wonder at, or for its professor to repose on in sottish self-sufficiency and uselessness; but an inexhaustible bank, on which his piety and his benevolence were continually drawing. Such philosophy and such learning alone entitle their possessors to authority or respect, and such are the best fruits of religion. In this instance at least they were duly honoured, both at home and abroad. The fame of Hales was widely diffused throughout the learned world, of which he received a most distinguished testimony, in being elected one of the eight foreign members of the French academy of sciences, in 1753, in the place of sir Hans Sloane, who died that same year. In 1732 he had been appointed, by the British government, a trustee for settling a colony in Georgia. He was well acquainted with Mr. Ellis, and other naturalists of his day, with whose views and pursuits of all kinds he ardently concurred; but it does not appear that his foreign correspondence was extensive. His name does not occur among the correspondents of Haller, who nevertheless held him in the highest estimation, as a philosopher and a man.

As a vegetable physiologist, Dr. Hales is entitled to the highest honour. His experiments and remarks led the way to those of Du Hamel, Bonnet, and all that have followed. His accuracy of observation, and fidelity of relation, have never been impeached, and his ideas in physics, in many instances, went before the knowledge of his day, and anticipated future discoveries: such are his observations relative to airs, and to vegetable secretions. One of his more able successors in the study of vegetable physiology has doubted the accuracy of one of his plates only, tab. 11, in which three trees, having been united by engrafting their branches, the intermediate one, by the earth being removed from its roots, is left hanging in the air, but an experiment of the late Dr. Hope's at Edinburgh, upon three willows, of which Dr. Smith was an eye-witness, and which was conducted with success in imitation of this of Hales, puts his account beyond all doubt whatever.<sup>1</sup>

<sup>1</sup> Masters's Hist. of C. C. C. C.—Annual Register, 1764.—Rees's Cyclopædia.—Gent. Mag. vol. LXIX.—Butler's Life of Hildesley, p. 362.—Lysons's Environs, vol. III.

HALI-BEIGH, a Polander, of the seventeenth century, whose original name was Albert Bobowski, was born a Christian; but, being taken by the Tartars while a child, was sold to the Turks, who educated him in their religion. He acquired the knowledge of seventeen languages, among the rest, of the French, English, and German, having had part of his education in these countries; and became interpreter to the grand seignior. He translated into the Turkish language the catechism of the church of England, and all the Bible. He composed a Turkish grammar and dictionary, and other things which were never printed. His principal work is, "A Treatise upon the Liturgy of the Turks, their pilgrimages to Mecca, their circumcision, and manner of visiting the sick," which he was induced to write by Dr. Smith, chaplain to the English embassy at the Porte, and who gave the MS. to Dr. Hyde, by whom it was published in Latin, in the appendix of the "*Itinera Mundi ab Abrahamo Peritsol*," Oxford, 1691. His death, which happened in 1675, prevented the execution of a design which he had formed of returning to the Christian religion. He is supposed to have furnished Ricaut, the consul of Smyrna, with some materials for his book entitled "The State of the Ottoman Empire."<sup>1</sup>

HALKET (LADY ANNE), a learned English lady, the daughter of Mr. Robert Murray of the Tullibardin family, and allied by the mother's side to the Perth family, was born in London, Jan. 4, 1622. Her father was preceptor to Charles I. and afterwards provost of Eton college, and her mother was subgoverness to the duke of Gloucester and the princess Elizabeth. Anne was instructed by her parents in every polite and liberal science; but theology and physic were her favourite studies. She became so particularly versed in the latter art, and in the practice of surgery, that she was consulted by the first personages in the kingdom: and the reputation of her skill was also diffused over Holland, whence many persons came for her advice. She was a faithful royalist, and a sufferer in the cause of Charles. On March 2, 1656, she was married to sir James Halket, a worthy and amiable man, to whom she bore four children, one of which, Robert, her eldest son, only survived. During her first pregnancy she wrote, under the apprehension that she should not survive her

<sup>1</sup> Moreri.—Gen. Dict.

delivery, a tract, containing excellent instructions, entitled "The Mother's Will to the Unborn Child." She was fourteen years a wife, and twenty-eight a widow. She was an acute theologian and a profound student. Her learning, simplicity, unaffected piety, exemplary conduct, and sweetness of manners, conciliated universal respect and esteem. She left twenty-one volumes, principally on religious subjects, some in folio, and others in quarto, from which a volume of "Meditations" was printed at Edinburgh in 1701. She died April 22, 1699.<sup>1</sup>

HALL (ANTHONY), a learned, but not very accurate editor, was the son of the rev. Henry Hall, of Kirkbridge in Cumberland, where he was born in 1679. He received the rudiments of learning at Carlisle, whence he was removed to Queen's college, Oxford, and admitted battler July 7, 1696, but for some reason was not matriculated till Nov. 18, 1698. He took his bachelor's degree in 1701, and that of master in 1704, having just entered into holy orders; and was elected fellow of his college, April 18, 1706. In 1719, upon the death of Dr. Hudson, keeper of the Bodleian library, he became a candidate for that office, and it appears that Dr. Hudson, a little time before his death, expressed a wish that Mr. Hall should be his successor; but his endeavours failed. Dr. Hudson, at the time of his death, had nearly finished his edition of Josephus; and by Mr. Hall's exertions it was soon published. Shortly after, he married Dr. Hudson's widow. On April 8, 1720, he was instituted to the rectory of Hampton Poyle, in Oxfordshire, at the presentation of his college; and in the following year took his degrees in divinity. He died at Garford, in Berkshire, and was buried at Kingston, in that county, April 6, 1723.

Dr. Hall, by his literary labours, deserved far more attention than he acquired. He had a quick apprehension, and his judgment was clear and penetrating; but it was his misfortune never to compare or revise the manuscripts he had once transcribed. His edition of "Leland de Scripto-ribus" is very erroneously printed, and in some parts are great omissions, from his negligence. This was his first publication, and appeared in 2 vols. 8vo, Oxford, 1709. From a letter of bishop Tanner, we learn that he originally designed to publish Leland's work only, and not what he

<sup>1</sup> Ballard's Memoirs.

afterwards completed in his "*Bibliotheca*;" and that he was at first somewhat concerned to find himself anticipated, although he allows Mr. Hall's fitness for the task. Mr. Hall published also "*N. Triveti Annales*," 1718, 8vo, the "*Continuatio*" of the same, 1722, 8vo; and drew up the account of Berkshire for the "*Magna Britannia*," but was not, as reported, the author of the account of Cumberland in that work.<sup>1</sup>

HALL, or HALLE (EDWARD), an English lawyer and historiographer, was the son of John Halle of Northall in Shropshire, by Catherine his wife, daughter and heir of Thomas Gedding, and was descended from sir Francis Van Halle, knight of the garter in the time of Edward III. who was the son of Frederic Van Halle, of the Tyrol, in Germany, natural son of Albert king of the Romans and archduke of Austria. He was born, probably about the last year of the fifteenth century, in the parish of St. Mildred's, London. He was educated at Eton, whence in 1544 he was sent to King's college, Cambridge, where he continued until he became a junior fellow. He afterwards studied at Gray's-inn, and resided there until he was made a judge in the sheriffs' court. Wood, however, says that he went to Oxford about 1518, when cardinal Wolsey founded certain lectures there; and adds that, that being the common mart of learning, no person of ingenuity or curiosity thought themselves complete until they had been there. But Mr. Baker of St. John's, in a letter to Hearne, seems to think this doubtful, as he is not to be traced from Gray's-inn to Oxford.

After he had been called to the bar, he became first one of the common serjeants, and then under-sheriff of the city of London, in both which offices he gave much satisfaction. In 1533 he was appointed summer reader of Gray's-inn, and in 1540 double reader in Lent, and one of the judges of the sheriffs' court. About the same time, according to Fox, he was a member of the house of commons, and was one of those who supported the bill for establishing the Six Articles by which popery was in a great measure upheld. He died in 1547, and was buried, but without any memorial, in the church of St. Bennet Sherehog, London. He wrote "*The Union of the Houses of York and Lancaster*,"

<sup>1</sup> Gent. Mag. vol. LXX. written by a gentleman, on whose accuracy we can implicitly rely.—Hutchinson's Cumberland, vol. II. p. 485.

Lond. 1548, folio\*. This was continued only to the reign of Henry VIII. 1532. The continuation to the latter end of that king's reign in 1546, he left in manuscript, which falling into the hands of Grafton, he completed it, and printed it in 1550. In 1555 it was prohibited by proclamation. A third edition was printed in Lond. 1809, 4to, by the booksellers, who have reprinted the whole of the English Chronicles, with a care and at an expence which cannot be too highly commended.

There are various characters given of this chronicle by antiquaries. Bishop Nicolson speaks of it with disrespect, as a record of the fashions of clothes; but Peck vindicates Hall with some warmth. The author of a fragment, supposed to be Stow, published by Hearne in the appendix to the chartulary of Worcester, also vindicates the merit of the work; and Hearne says it is written in a masculine and elegant style, and contains nothing but what is agreeable to the dignity and majesty of an historian. On the other hand Fox and Ascham object to the fidelity and style of our author. Hall has been accused of being no favourer of the clergy, and some instances of misrepresentation in that respect have been pointed out by Fiddes in his life of cardinal Wolsey (p. 50, &c.)<sup>1</sup>

HALL (HENRY), a learned English divine, was born in London in 1716. Of his parents little is known. His father is said to have occasionally resided at an old house at Poplar, which had a large hanging garden and a building at the bottom, and this, tradition reported, had been the laboratory of sir Richard Steele. The subject of this memoir was sent early to Eton, admitted on the foundation in 1729; and elected to King's college, Cambridge, in 1735, where of course he became a fellow in 1738, and took the degrees in arts. Being recommended by Dr. Chapman to archbishop Potter, his grace appointed him his librarian at Lambeth in 1748, on the resignation of Mr. Jones. In that station he continued till the death of his patron in 1749; when archbishop Herring, who succeeded to the primacy, being sensible of his merit, not only continued him in that office, but, on his taking orders, appointed him one of his chaplains; and, in April 1750, collated him to the rectory of Harbledown (vacant by the promotion of

\* That of Berthollette of 1542 seems doubtful.

<sup>1</sup> Ath. Ox. vol. I.—Cole's MS Athenæ Cantab. in Brit. Mus.—Harwood's Alumni Etonenses —Tanner and Pitts.—Peck's Desiderata, vol. II.



*Mr. Thomas Herring to the rectory of Chevening*); in *November 1752, the archbishop collated him also to the vicarage of Herne, which he held by dispensation*; to which his grace afterwards added the sinecure rectory of Orpington, in the deanery of Shoreham, one of his peculiaris. In 1756, Mr. Hall vacated Herne, on being presented to the vicarage of East Peckham by the dean and chapter of Canterbury, by whom he was much esteemed, having greatly assisted their auditor in digesting many of the records, charters, &c. preserved in their registry. In return, the late Dr. Walwyn (one of the prebendaries, who vacated that vicarage) was called by the archbishop to the rectory of Great Mongeham, void by the death of Mr. Byrch. On the death of archbishop Herring in 1757, he resigned the librarianship of Lambeth, and from that time resided chiefly at Harbledown, in a large house, which he hired, afterwards the seat of Robert Mead Wilmot, esq. Soon after the death of archbishop Herring, Mr. Hall was presented by his executors to the treasurership of the cathedral of Wells, one of his grace's options. He was also at first a competitor for the precentorship of Lincoln, an option of archbishop Potter (which Dr. Richardson gained in 1760 by a decree of the house of lords); but soon withdrew his claim, well grounded as it seemed. His learning and abilities were great, but not superior to his modesty; and by his singular affability he obtained the love and esteem of all who knew him. His charitable attention to his poor parishioners, especially when they were ill, was constant and exemplary. At archbishop Secker's primary visitation at Canterbury, in 1758, Mr. Hall was "pitched upon" (his grace's official expression) to preach before him at St. Margaret's church, which he did from Acts xvii. 21. He died a bachelor, at Harbledown, Nov. 2, 1763, in the forty-seventh year of his age, after a short illness, occasioned by a violent swelling in the neck, which could not be accounted for by the eminent physicians who attended him. He was buried under the communion-table, at Harbledown church, without any epitaph.<sup>1</sup>

HALL (JOHN), an English poet of some note, was born at Durham, August 1627, and after one year spent at St. John's college, Cambridge, removed to Gray's-inn, London, where he was called to the bar; but entering into

<sup>1</sup> Memoir by the rev. John Duncombe, in No. XXX. of the Eibl. Topog. Britannica.—Nichols's Bowyer.

the politics of the times, and writing on subjects favourable to the rebellion, he attracted the notice of parliament, who sent him into Scotland to attend Oliver Cromwell, and afterwards distinguished him by other marks of favour: but, being too much addicted to pleasure, he fell a sacrifice to its indulgence; and returning to his native city of Durham, died there, August 1, 1656. In 1646 (during his short residence at Cambridge), being then but nineteen years of age, he published "*Horæ Vacivæ, or Essayes*," a sufficient proof of his abilities. His poems came out the same year. He published the first English version of Longinus, which he entitled "*The Height of Eloquence*," Lond. 1652, 8vo. This he translated from the Greek, as he also did "*Hierocles upon the Golden Verses of Pythagoras*;" before which is an account of the ingenious translator and his works, by John Davis of Kidwelly, by whom it was published in 1657, 8vo. Several of his poems are preserved in Nichols's "*Select Collection*," reprinted from a little volume, entitled "*Poems by John Hall, Cambridge*," printed by Roger Daniel, printer to the universitie, 1646, for J. Rothwell at the Sun in St. Paul's Churchyard," to which in 1647 was added "*The Second Booke of Divine Poems by J. H.*" which is now become exceedingly scarce. Recommendatory verses are prefixed to it by Jo. Pawson (his tutor), H. More, W. Dillingham, W. Harrington, Ja. Windet, R. Marshall, T. Smithshy, and Edw. Holland.<sup>1</sup>

HALL (JOSEPH), a very eminent, pious, and learned English prelate, was born July 1, 1574, in Bristow-park, within the parish of Ashby de la Zouch, in Leicestershire. His father was an officer to Henry earl of Huntingdon, then president of the North, and under him had the government of that town, which was the chief seat of the earldom. His mother was of the family of the Bembridge's, and according to his own account, a woman of great piety. His parents had twelve children, and therefore, although disposed to bring up Joseph for the church, were inclined from motives of economy to confine his education to the care of a private tutor. But Mr. Gilby, fellow of Emanuel college, hearing of this design, represented its disadvantages in such a manner to Mr. Hall's eldest son, that the latter importuned his father that Joseph might be sent to the university, and generously offered to sacrifice part of his in-

<sup>1</sup> Ath. Ox. vol. I.—Ellis's Specimens, vol. II.—Nichols's Poems.

heritance, rather than prevent his brother from enjoying the advantages of academical education. His father, struck with this mark of brotherly affection, declared that, whatever it might cost him, Joseph should be sent to the university.

He was accordingly removed to Cambridge at the age of fifteen, and admitted of Emanuel college, of which he was chosen scholar, and took the degree of bachelor of arts. His residence, however, was not without its difficulties. In 1591, as his expences began to be felt in so large a family, he was recalled to fill the office of schoolmaster at Ashby de la Zouch, and would have been prevented from ever returning to college, had not Mr. Edmund Sleigh of Derby, an uncle by marriage, offered to defray half the expences of his residence at Cambridge, until he should attain the degree of master of arts; and this he liberally performed. Another difficulty still presented itself. In 1595, his scholarship expired, and the statutes of the college permitting only one person of a county to become fellow, he was about to leave the university a second time, when the earl of Huntingdon prevailed on his countryman and tutor, Mr. Gilby, to resign his fellowship, on promise of being made his lordship's chaplain, and receiving higher promotion; Mr. Gilby consented, and the days of examination for the fellowship were appointed; but before two of the three days of trial had expired, news was brought of the sudden death of the earl, by which event Mr. Gilby was likely to be deprived of the conditions on which he resigned. Alarmed at this, our author, with very honourable feeling, went to the master of the college, Dr. Chaderton, and stated the case, offering at the same time to leave college, and hoping that Mr. Gilby could be re-admitted. The latter, however, he was told, could not take place, as the fellowship had been declared void, and the election must proceed whether he continued to be a candidate or not. Mr. Hall accordingly went to the third examination, and was unanimously chosen.

In 1596 he took his degree of master of arts, and acquitted himself on every public trial with great reputation. He read also the rhetoric lecture in the schools, but resigned it, when he found that it interfered with an object more dear to him, the study of divinity; and he soon after entered into holy orders. As we have no account of him when at college, except the few particulars in his "Spe-

cialities," written by himself, we cannot trace the progress of his muse. It is not improbable that, like other juvenile poets, he had written some pieces at a very early period of life. All that is certain, however, is, that his satires were published in 1597 and 1598 in the following order: "Virgidemiarum (i. e. a gathering or harvest of rods), sixe bookes. First three bookes of tooth-lesse satyrs, 1. Poetical. 2. Academicall. 3. Moral." Printed by T. Creede for R. Dexter. "The three last bookes of byting satyrs," by R. Bradock for Dexter, 1598; both parts, 1599\*.

Soon after his entering into the church, he was recommended by Dr. Chaderton to the lord chief justice Popham, to be master of Tiverton-school in Devonshire, then newly founded by Mr. Blundel; but he had scarcely accepted the appointment, when lady Drury of Suffeld offered him the rectory of Halsted near St. Edmundsbury, which induced him to relinquish the school. Two years after his settlement at this place, he married a daughter of sir George Winniff of Bretenham. In 1605, he accompanied sir Edmund Bacon to the Spa, where he composed his "Second Century of Meditations," the first having been published before he set out. At Brussels he entered into a conference with Coster the Jesuit, and confirmed his own religious persuasion by what he had occasion to see of the practices and actual state of the Romish church, which he states as the principal object that induced him to take this journey. About a year and-a half after, happening to be in London, he was invited to preach before prince Henry at Richmond palace, which he performed so much to his highness's satisfaction, that he made him one of his chaplains†.

His errand to London was a dispute with his patron sir Robert Drury, whom we have noticed as the patron of the poet Donne, but who in Mr. Hall's case does not appear to have acted with liberality or justice. He had detained about ten pounds *per annum* belonging to the living of

\* Warton observes, not with his usual judgment, that "the poet is better known than the prelate or the polemic." So far is this from being the case, that of many thousands who have read bishop Hall's Meditations and Sermons with pleasure and advantage, few have ever heard that he was a poet, and still fewer that his poems were

once proscribed by authority, as unfit to be circulated or read. See Warton's Hist. of Poetry, and the Life of Hall in the late edition of the Poets.

† Wood says that in 1611, Oct. 30, he was collated to the archdeaconry of Nottingham, upon the promotion of Dr. John King to the see of London. Wood's Ath. vol. I. Fasti. 155.

Halsted, notwithstanding the remonstrances of the incumbent, who assured him that with such a deduction it was an incompetent maintenance, and that he had been obliged to write books in order to be able to buy some. These arguments not prevailing, he was about to resign Halsted, when Edward lord Denny, afterwards earl of Norwich, gave him the donative of Waltham Holy Cross in Essex. About the same time (1612) he took the degree of doctor in divinity.

He now returned home, and resumed his professional duties, happy in having overcome his perplexities, and in the acquisition of a new patron, whom he valued so highly as to refuse the prince's invitation to reside near his person, and in the road to higher preferment. He was afterwards made a prebendary of the collegiate church of Wolverhampton, a very small endowment, but acceptable to our author from the prospect it afforded of public usefulness; and after many law-suits he was the means of recovering some revenues belonging to the church which had been unjustly withheld. He is said by all his biographers to have retained the living of Waltham for twenty-two years, and this assertion is founded on his own words in his "Specialities;" but as he expressed the time in numerals, there may be a mistake in the printing, for if he remained at Waltham twenty-two years, he must have kept that living after he was bishop of Exeter, which is not very probable, especially as we find there were three incumbents on the living of Waltham before 1637.

In 1616 he attended the embassy of James Hay, viscount Doncaster, into France, and during his absence king James performed a promise he had made before his setting out, of conferring upon him the deanery of Worcester. In the following year he accompanied his majesty into Scotland as one of his chaplains; but on his return it was insinuated to the king that Dr. Hall leaned too much to the presbyterian interpretation of the five points\*, the discussion of which at that time occupied the attention of the protestant world: on this he was required to give his opinion in writing, with which the king was so well satisfied, and found himself so much of his way of thinking, that he commanded it to be read in the university of Edinburgh. In 1618 he

\* Viz. Predestination; the extent of Christ's death; Man's free-will and corruption, the manner of our conversion to God; and, Perseverance.

was sent to the synod of Dort, which was summoned by the states-general, and consisted of the most eminent divines deputed from the United Provinces, and churches of England, Scotland, Switzerland, &c. and its object was to decide the controversy between the Calvinists and Arminians respecting the five points. Dr. Hall's companions on this mission were Dr. Carleton, bishop of Landaff, and afterwards of Chichester, Dr. Davenant, master of Queen's college, Cambridge, and Dr. Ward, master of Sidney; but the state of his health requiring his return after about two months, his place was supplied by Dr. Coad. During his short residence, however, he preached a Latin sermon before the synod, and on his departure, among other honourable testimonies of their esteem, received from them, a rich gold medal which is painted suspended on his breast in the fine portrait now in Emanuel college. It appears by his treatise entitled "*Via Media*," that he was not extremely rigid with respect to all the five points; but his was not an age for moderation, and no party sought a middle way.

In 1624 he refused the bishopric of Gloucester, but in 1627 accepted that of Exeter, to which he was consecrated Dec. 23, holding with it in commendam the rectory of St. Breock in Cornwall. At this time he appears again to have lain under the suspicion of being a favourer of the puritans. What he says in his defence is worthy of notice. "I entered upon that place (the bishopric) not without much prejudice and suspicion on some hands; for some who sat at the stern of the church, had me in great jealousy for too much favour of puritanism. I soon had intelligence who were set over me for spies; my ways were curiously observed and scanned. Some persons of note in the clergy, finding me ever ready to encourage those whom I found conseasonably forward and painful in their places, and willingly giving way to orthodox and peaceable lecturers, in several parts of my diocese, opened their mouths against me, both obliquely in the pulpits, and directly at the court, complaining of my too much indulgence to persons disaffected, and my too much liberty of frequent lecturings within my charge. The billows went so high, that I was three several times upon my knees to his majesty, to answer these great criminations; and what contest I had with some great lords concerning these particulars, it would be too long to report: only this, under

how dark a cloud I was here upon, I was so sensible, that I plainly told the lord archbishop of Canterbury (Laud) that rather than I would be obnoxious to these slanderous tongues of his misinformers, I would cast off my rochet; I knew I went right ways, and would not endure to live under undeserved suspicion."

It must be allowed that the religious principles which he inculcated from the pulpit and the press, were much more consonant to what the puritans maintained, than the lax *Arminianism* for which Laud contended, but at the same time bishop Hall's zeal for episcopacy was not inferior to that of any supporter of the church. Few men, indeed, wrote more, or suffered more, in the cause. He published, even when publishing became hazardous, several able treatises in defence of the liturgy and church discipline; and was the powerful antagonist of Marshall, Calamy, Young, Newcomen, and Spurstow, who wrote a celebrated book called *Smectymnuus* (a title made up of their initials, Christian and surname), and all this he boldly ventured, when the republican party had possessed themselves of the fortresses of civil and ecclesiastical government, and were about to substitute power for argument; nor was it long before they made him experience the dangers of a high station in the church.

On the 15th of November, 1641, he was translated, by the little power now left to the king, to be bishop of Norwich; but on the 30th of December following, having joined with the archbishop of York, and eleven other prelates, in a protest against the validity of such laws as should be made during their compelled absence from parliament, he was ordered to be sent to the Tower with his brethren on the 30th of January, 1641-2. Shortly after, they were impeached by the commons of high treason, and on their appearance in parliament were treated with the utmost rudeness and contempt. The commons, however, did not think fit to prosecute the charge of high treason, having gained their immediate purpose by driving them from the house of lords, and he and his brethren were ordered to be dismissed; but upon another pretext they were again sent to the Tower, and it was not until June following that he was finally released on giving bail for 5000*l*. He immediately returned to Norwich, and being received with rather more respect than could be hoped for in the then state of popular opinion, he resumed his functions, fre-

quently preaching, as was his custom, to crowded audiences, and enjoying the forbearance of the predominant party till the beginning of April, 1643, when the destruction of the church could no longer be delayed. About this time, the ordinance for sequestering notorious delinquents having passed, and our prelate being included by name, a distinction which his writings and his popularity had merited, all his rents were stopped, even the half-year then due; and a few days after, the sequestrators entered his palace, and began the work of devastation with unfeeling brutality, seizing at the same time all his property real and personal. Some notion of their proceedings may be formed from his own brief account.

“The sequestrators sent certain men appointed by them (whereof one had been burned in the hand) to appraise all *the goods that were in my house; which they accordingly executed with all diligent severity, not leaving so much as a dozen of trenchers, or my children’s pictures out of their curious inventory: yea, they would have appraised our very wearing-apparel, had not some of them declared their opinion to the contrary.* These goods, both library and household-stuff of all kinds, were appointed to be exposed to public sale; but in the mean time, Mrs. Goodwin, a religious good gentlewoman, whom yet we had never known or seen, being moved with compassion, very kindly offered to lay down to the sequestrators the whole sum at which the goods were valued; and was pleased to leave them in our hands, for our use, till we might be able to re-purchase them. As for the books, several stationers looked on them, but were not forward to buy. At last Mr. Cooke, a worthy divine of this diocese, gave bond to the sequestrators, to pay them the whole sum whereat they were set; which was afterwards satisfied out of that poor pittance which was allowed me for my maintenance.”

This “poor pittance” had at first the appearance of liberality, for when he applied to the committee of sequestrators at Norwich, they were either so ashamed of what they had been compelled to do, or entertained so much respect for his character, as to agree that he should have 400*l.* a-year out of the revenues of the bishopric. But their employers at the seat of government disdained to vary their proceedings by such an act of generosity, and the Norwich committee were told that they had no power to allow any such thing, but if his wife needed a maintenance,



upon her application to the lords and commons she might receive a fifth part. After long delays, this was granted; but the sequestrators produced such confused accounts, that the bishop could never ascertain what a fifth part meant, and was obliged to take what they offered. And that even this pittance might wear the appearance of insult and persecution, after they had cut off all his resources they demanded assessments and monthly payments for the very estates they had seized, and levied distresses upon him in spite of every assurance that he had given up all. They even commanded him to find the arms usually furnished by his predecessors, although they had deprived him of all power over his diocese.

While he remained in his palace, he was continually exposed to the insolence of the soldiery and mob, who were plundering and demolishing the windows and monuments of the cathedral. At length he was ordered to leave his house, and would have been exposed to the utmost extremity, had not a neighbour offered him the shelter of his humble roof. Some time after, but by what interest we are not told, the sequestration was taken off a small estate which he rented at Higham near Norwich, to which he retired. His sufferings had not damped his courage, as in 1644 we find him preaching in Norwich, wherever he could obtain the use of a pulpit, and, with yet more boldness, in the same year he sent "A modest offer of some meet considerations," in favour of episcopacy, addressed to the assembly of divines. During the rest of his life he appears to have remained at Higham unmolested, performing the duties of a faithful pastor, and exercising such hospitality and charity as his scanty means permitted. He died Sept. 8, 1656, in the eighty-second year of his age, and was buried in the church-yard of Higham without any memorial. In his will he says, "I leave my body to be buried without any funeral pomp, at the discretion of my executors, with this only monition, that I do not hold God's house a meet repository for the dead bodies of the greatest saints." His wife died in 1647. He left a family behind, according to Lloyd, of whom Robert, the eldest son, was afterwards a clergyman and D. D. and archdeacon of Cornwall, and George was bishop of Chester.

His works were published at various periods in folio, quarto, and duodecimo. They have lately been collected in a very handsome, correct, and well-arranged edition,

by the rev. Josias Pratt, in 10 vols. 8vo. The "Meditations" have been often reprinted. As a moralist he has been entitled the Christian Seneca; his knowledge of the world, depth of thought, and elegance of expression, place him nearer our own times than many of his contemporaries, while he adorned his age by learning, piety, and the uniform exercise of all the Christian graces. It would, indeed, be difficult to mention a prelate of more excellent character, or one, of his time, whose talents and sufferings, whose zeal in prosperity, and courage in adversity, deserve more honourable mention.<sup>1</sup>

HALL (GEORGE), son of the preceding, was born at Waltham Holy Cross in 1612, while his father was rector there, and was admitted commoner of Exeter college, Oxford, in 1628. After taking his degrees and obtaining a fellowship, he was in 1639 collated to a prebend of Exeter. In 1641 he was made archdeacon of Cornwall on the resignation of his brother Robert, and had also the rectory of Minliunnet in that county, but was sequestered by the usurping powers, and although he would have kept a school for his subsistence, was not suffered even that resource. On the restoration, he was first made canon of Windsor, and afterwards bishop of Chester, with which he held Wigan in Lancashire, a living that was for several turns presented to the bishops of Chester. His death, on Aug. 23, 1668, was occasioned by a wound received by a knife, which happened to be in his pocket, when he fell from the mount in his garden at Wigan. He published some sermons, and a treatise entitled "The Triumphs of Rome over despised Protestancy," Lond. 1655. He was a considerable benefactor to Exeter college.<sup>2</sup>

HALL (RICHARD), a Roman catholic writer, was educated at Christ's college, Cambridge, which his principles obliged him to leave about 1572. He then went to Doway, and thence to Italy, where he resumed his studies and took his degree of D. D. Returning afterwards to Doway, he obtained a professorship and some preferment. He died in 1604. He wrote some books of controversy; but is chiefly worthy of notice now, as the author of that "Life of bishop Fisher" which goes under the name of Bailey. He left it in manuscript at his death, and it was long pre-

<sup>1</sup> Life by himself in his "Specialities," &c.—Biog. Brit.—Johnson and Chalmers' English Poets, 1810.—Warton's Hist. of Poetry.

<sup>2</sup> Ath. Ox. vol. II.—Birch's Life of Tillotson.

served as a choice rarity in the library of the English Benedictines at Dieuward in Lorraine; but several transcripts getting abroad, one fell into the hands of Thomas Bailey, D. D. a son of Bailey, or Bayly, bishop of Bangor. This Dr. Bailey, who was a Roman catholic, sold it to a bookseller, by whom it was printed at London in 1655, under the editor's name. In 1739 another edition was published at London, 12mo, edited by Coxeter. It is valued as a narrative of considerable interest and authenticity.<sup>1</sup>

HALL (THOMAS), a learned nonconformist, was born at Worcester July 22, 1610, and after being educated in grammar at the king's school there, under Mr. Henry Bright, was entered at Baliol-college in 1624, whence he soon removed to Pembroke, and had for his tutor a Mr. Thomas Lushington, a man eminent for learning. After taking his first degree in arts, he returned home, and for a while taught a private school, and preached at King's-Norton. About this time Wood says he began to adhere to the puritans, but he adds, "was so rigid in his persuasion that he was disliked by the brethren." This perhaps may be gathered from his works, some of which were written in opposition to unlicensed preachers, fifth-monarchy men, and other extravagancies of the times. He was afterwards master of the free-school at King's-Norton, and curate of the place, the only preferments he had. He appears to have been a man of retired and studious habits, and although averse to episcopacy and the ceremonies, free from turbulence or open interference in the commotions of the times. He died April 13, 1665, and was buried at King's-Norton, to the school of which he was a bountiful benefactor in the establishment of a library there, as well as to the library of Birmingham school. Among his works are many controversial tracts enumerated by Wood, commentaries on some parts of the Scriptures, and some translations, adapted apparently for the use of schools, from Ovid.<sup>2</sup>

HALLE (PETER), professor of canon law in the university of Paris, was born at Bayeux in Normandy, September 8, 1611. He studied philosophy, law, and divinity, for five years in the university of Caen; and also applied himself to poetry, under the direction of his uncle Anthony

<sup>1</sup> Dodd's Church Hist. vol. II.—Cole's MS Athenæ in British Museum.

<sup>2</sup> Ath. Ox. vol. II.

Hallé, who was a Latin poet of some note, with such success, that he gained the prizes in the poetical exercises that are performed every year in these two cities, "to the honour of the immaculate conception of the Virgin Mary." This procured him so much reputation, that, though he was still very young, he was chosen professor of rhetoric in the university of Caen. Some time after, being rector of the university, he made an oration to M. Seguier, chancellor of France, then in Normandy, to suppress some popular insurrections; which was so much approved by that head of the law, that he received a doctor of law's degree from him in 1640. He attended M. Seguier to Paris, and gained such reputation by some pieces he published, that they offered him the mastership of five different colleges; and he was incorporated in his absence (a very unusual thing) into the body of the university in 1641. He was made king's poet, and reader of the Latin and Greek tongues in the royal college in 1646. His assiduous application to study having ruined his health, he was obliged to rest for two years, in order to recover it. He afterwards resolved to raise the glory of the faculty of the law, which was miserably sunk; and in 1655 he obtained the post of regius professor of the canon law, when he vigorously began, and, though he met with great difficulties, successfully executed what he had resolved. Besides "Canonical Institutions," which he published in 1685, he wrote also for the use of his pupils several treatises upon the civil and canon laws; as, concerning councils, the Pope's authority, the regale, simony, usury, censures, regular persons, ecclesiastical benefices, matrimony, last wills and testaments, &c. He had published in 1655, 8vo. "A Collection of Latin Poems and Orations." He died December 27, 1689.<sup>1</sup>

HALLER (ALBERT DE), one of the most eminent physicians and philosophers of the eighteenth century, was born at Berne, Oct. 16, 1708. He was the son of Nicholas de Haller, an advocate of considerable distinction in his profession, who had a numerous family. Albert was the youngest of five sons. From the commencement of his education, he discovered a great capacity for literature of every kind; to forward the progress of his studies, his father took into his family a private tutor, named Abraham

<sup>1</sup> Gen. Dict.—Niceron, vol. III.

Billodtz ; but such was the discipline employed by this pedagogue, that the accidental sight of him at any subsequent period of life, excited in Haller those painful recollections, of which all may have some idea who have been tutored with rigid severity. The progress of Haller's studies, however, at the earliest periods of life, was rapid almost beyond belief. When other children were beginning only to read, he was studying Bayle and Moreri, and at nine years of age he was able to translate Greek, and was beginning to learn Hebrew. Not long after this, however, the course of his education was somewhat interrupted by the death of his father, which happened when he was in the thirteenth year of his age. After this he was sent to the public school at Berne, where he exhibited many specimens of early and uncommon genius. He was distinguished for his knowledge in the Greek and Latin languages, but principally for his poetical genius; and his essays of this kind, which were published in the German language, were read and admired throughout the whole empire.

In the sixteenth year of his age he began the study of medicine at Tübingen, under those eminent teachers Duvernoy and Camerarius ; and continued there for the space of two years, when the reputation of the celebrated Boerhaave drew him to Leyden. Nor was this distinguished teacher the only man from whose superior abilities he had there an opportunity of profiting. Ruysch was still alive, and Albinus was rising into fame. Animated by such examples, he spent all the day, and the greatest part of the night, in the most intense study ; and the proficiency which he made gained him universal esteem, both from his teachers and fellow-students. From Holland, in 1727, he came to England, where, however, his stay was but short, it being his intention rather to visit the illustrious men of that period than to prosecute his studies at London, and he formed connections with some of the most eminent of them. He was honoured with the friendship of Douglas and Cheselden, and he met with a reception proportioned to his merit from sir Hans Sloane, president of the royal society. After his visit to Britain he went to France, and there, under those eminent masters, Winslow and Le Dran, with the latter of whom he resided during his stay in Paris, he had opportunities of prosecuting anatomy which he had not before enjoyed. But the zeal of our young ana-

tionist was greater than the prejudices of the people at that period, even in the enlightened city of Paris, could admit of. An information being lodged against him to the police, for dissecting dead bodies, he was obliged to make a precipitate retreat to Basil, where he became a pupil to the celebrated Bernouilli.

Thus improved and instructed by the lectures of the most distinguished teachers of that period, by uncommon natural abilities, and by unremitting industry, he returned to Berne in the twenty-sixth year of his age. Not long after this, he offered himself a candidate, first for the office of physician to an hospital, and afterward for a professorship. But neither the character which he acquired before he left his native country, nor the fame which he had accumulated abroad, were sufficient to combat the interest opposed to him. He was disappointed in both; and it was even with difficulty that he obtained in the following year the appointment of keeper to a public library at Berne. The exercise of this office, however, although ill suited to his great abilities, was agreeable to him, as it afforded him an opportunity for that extensive reading by which he has been so justly distinguished; nor did this neglect of his merit diminish his ardour, or detract from his reputation either at home or abroad. He was soon after nominated a professor in the university of Gottingen, by king George II. The duties of this important office, which he discharged with no less honour to himself than advantage to the public, afforded him an ample field for the exertion of those great talents he possessed. Extensively acquainted with the sentiments of others respecting the œconomy of the human body, struck with the diversity of opinions which they held; and sensible that the only means of investigating truth was by careful and candid experiment, he undertook the arduous task of exploring the phenomena of human nature from the original source. In these pursuits he was no less industrious than successful, and there was hardly any function of the body on which his experiments did not reflect either a new or a stronger light. Nor was it long necessary for him, in this arduous undertaking, to labour alone. The example of the preceptor inspired his pupils with the spirit of industrious exertion. Zinn, Zimmerman, Caldani, and many others, laboured with indefatigable industry to prosecute and to perfect the discoveries of their great master. And the mutual exertions

of the teacher and his students not only tended to forward the progress of medical science, but placed the philosophy of the human body on a more sure, and an almost entirely new basis.

But the labours of Dr. Haller during his residence at Gottingen, were by no means confined to any one department of science. He was not more anxious to be an improver himself, than to instigate others to similar pursuits. To him, the anatomical theatre, the school of midwifery, the surgical society, and the royal academy of sciences at Gottingen, owe their origin. Such distinguished merit could not fail to meet with a suitable reward from the sovereign under whose protection he then taught. The king of Great Britain not only honoured him with every mark of attention which he himself could bestow, but procured him also letters of nobility from the emperor. The title, however, of baron de Haller, he never assumed, although it was often bestowed on him. On the death of Dillenius he had an offer of the professorship of botany at Oxford; the states of Holland invited him to the chair of the younger Albinus; and the king of Prussia was anxious that he should be the successor of Maupertuis at Berlin. Marshal Keith wrote to him in the name of his sovereign, offering him the chancellorship of the university of Halle, vacant by the death of the celebrated Wolff. Count Orlov invited him to Russia, in the name of his mistress, the empress, offering him a distinguished place at St. Petersburg. The king of Sweden conferred on him an unsolicited honour, by raising him to the rank of knighthood, of the order of the polar star; and the late Joseph II. emperor of Germany, honoured him with a personal visit.

Thus honoured by sovereigns, revered by men of literature, and esteemed by all Europe, he had it in his power to have held the highest rank in the republic of letters. Yet, declining all the tempting offers which were made to him, he continued at Gottingen, anxiously endeavouring to extend the rising fame of that medical school. But after seventeen years residence there, an ill state of health rendering him less fit for the duties of the important office which he held, he solicited and obtained permission from the regency of Hanover to return to his native city of Berne. His fellow-citizens, who might at first have fixed him among themselves, with no less honour than advantage to their city, were now as sensible as others of his superior

merit. A pension was settled upon him for life, and he was nominated at different times to fill the most important offices in the state. These occupations, however, did not diminish his ardour for useful improvements. He was the first president, as well as the greatest promoter, of the economical society at Bern; and may be considered as the father and founder of the orphan hospital of that city. Declining health at length restrained his exertions in the more active scenes of life, and for many years he was confined entirely to his own house. But even this could not put a period to his studies; he continued his favourite employment of writing till within a few days of his death, and preserved his senses and composure to the last moment, meeting death with the calmness of a philosopher, and what is transcendently superior, the lively faith of a Christian. His last words were addressed to the physician who attended him. "My friend," said he to M. Rosselet, "the artery no longer beats," and immediately he expired, at the age of sixty-nine years, on the 12th of December, 1777.

The personal character of this extraordinary man is universally acknowledged to deserve the highest praise. In conversation he was most agreeable. His elocution was free, strong, and concise; and his knowledge remarkably diversified. His immense reading, fertile and faithful memory, and sound judgment, gave satisfaction to men of all dispositions. He was superior to the affectation of wit, and equally disdained to make a parade of his knowledge. His disposition was gentle, and his heart replete with sensibility. All his writings are expressive of his love of virtue. Ever pure in his own morals, he beheld with regret the neglect of them in others; and sincerely lamented the influence which irregularities in private life seemed likely to produce on the manners of the state.

But his religious principles form his highest honour. Religion was the object of his most serious inquiries, even from his earliest youth, at which period it was his happiness to enjoy a religious education. His comprehensive mind, ever capable of a just mode of thinking, had been happily impressed with the grand idea of a God, the great origin of all beings, and with the belief of eternity, "that ancient source as well as universal sepulchre of worlds and ages, in which the duration of this globe is lost as that of a day, and the life of man as a moment." Persuaded of a



future life, he waited with confidence for that consummation which shall dissipate the mists of human wisdom, and display to us the universe such as it actually is, by the light of a new luminary, emanating from the Divinity himself. It was impossible that a spirit thus elevated, and constantly employed in researches after truth, could neglect to inquire into that most important one, the religion of his ancestors and of his country. Convinced of the reality of revelation, by diligently studying the scriptures, he could not behold with indifference any attacks on this fundamental law, this strongest bond of society; and at a time when other illustrious men prostituted their fame and talents in making dangerous attacks upon religion, he thought it his duty to enter the lists as her avowed champion and defender.

It has been usual for modern infidels to associate with themselves, if at all possible, men of eminent literary talents, and it must be confessed, they have been often too successful, especially with medical professors and practitioners, but Haller disdained such an association. Of this we have a remarkable proof which occurred soon after he had published his discoveries relative to irritability. On this property of animated matter, the unprincipled La Mettrie, the Dr. Sangrado of his day, laid the foundation of a system of materialism; and he had the impudence to dedicate it to Haller, declaring that to him he owed the acquisition of the great truths which it contained. Haller considered what La Mettrie meant for jocularly, as a serious insult; and observed, with horror, that he was held up to Europe as a favourer of materialism, or at least as the inventor of principles which served as a basis for that doctrine. Neither the respect which he had constantly declared for Christianity, in all his works, nor his mode of life, so conformable to the precepts of the Gospel, seemed sufficient to secure him against this imputation. He complained of it bitterly, and La Mettrie, in his answer, assumed the same tone; and Haller had prepared to publish a long and serious refutation of the charge, when he was informed of the death of his antagonist, and discovered, that, deceived by an excess of delicacy, which was, doubtless, laudable, he alone had been made the dupe of La Mettrie's irony.

Another trait of his character may here be introduced, which is of more importance than the institutors of wanton

experiments are disposed to allow. His humanity must have suffered in making experiments which could not be conducted without subjecting a great number of animals to most excruciating pains. This would have been purchasing an *useless* fact at too great a price. Haller perceived it, and the compassion he felt for the victims of his researches is often apparent in the narrative of his experiments. We behold him impressed with a kind of remorse, and omitting no occasion of expatiating on the *utility* which may be derived from them to mankind. He even seems desirous to believe that these animals suffer no pain, and is unwilling to renounce the opinion of Descartes. To such dilemmas may the best of men be reduced, when, from whatever motive, they are performing an action in itself wrong. We are willing, however, to believe, that he was as sparing as possible in such experiments.

In person Haller was tall and majestic, and of a serious and expressive countenance; he had at times an open smile, always a pleasing tone of voice, usually low, and seldom elevated, even when he was most agitated. He was fond of unbending himself in society, and was on those occasions remarkably cheerful, polite, and attentive; he would converse with the ladies on fashions, modes of dress, and other trifles, with as much ease as if he had never secluded himself from the world. Mr. Bonnet informed Mr. Coxe that Haller wrote with equal facility the German, French, and Latin tongues; that he was so well acquainted with all the European languages, except the Russian, Polish, and Hungarian, as to speak with the natives in their respective idioms. When he conversed on any science or subject of literature, his knowledge was so extensive, that he seemed to have made that his particular study. His profound erudition in every branch of science is well known to all who are conversant with his works: but the variety of his information, and the versatility of his talents, are thus delineated by Tschärner Lobrede, who was his particular friend: "He possessed a fundamental knowledge of natural history; was well read in history, both ancient and modern, universal and particular; and uncommonly versed in the state of agriculture, manufactures, trade, population, literature, and languages of the respective nations of Europe; he had read with attention the most remarkable voyages and travels; and was particularly con-

versant in the late discoveries which tend to illustrate the geography of the globe. He had even perused many thousand novels and plays; and possessed such an astonishing memory, that he could detail their contents with the utmost precision. As it was his custom to make extracts, and to give his opinion of every book which came into his hands, as well for his own private use, as for the *Göttingen Review* (in which his department embraced history, medicine, anatomy, natural history, and several miscellaneous works, especially those which appeared in Italy), he read most new publications; and so eager was he usually in the perusal, that he laid them upon the table even when he was at dinner, occasionally looking into them, and marking those parts with a pencil which he afterward extracted or commented upon. He was accustomed to make his remarks on small pieces of paper, of different sizes, which he placed in order and fastened together; a method he learned from Leibnitz.' It may be added, as one weakness in this great character, that he was always impatient under sickness, as well from his extreme susceptibility of pain, as because he was precluded in that situation from his literary occupations. He was fond, therefore, of taking violent remedies, more calculated to remove the immediate effects of pain, and to check his disorder, than to cure it radically. In his latter years he accustomed himself to opium, which, Zimmerman informs us, he took in so large a dose as eight grains, and which operated as a temporary palliative, but increased his natural impatience. This restlessness of temper, which occasionally disturbed his tranquillity even in his younger days, and in the full flow of his health and spirits, was considerably heightened by the advances of age, and the disorders which shattered his frame toward the close of his days.

In his youth, during a residence of some time at Bienne in 1723, he composed several pieces in the epic, dramatic, and lyric styles, his genius being awakened by the romantic scenery of the country to poetical enthusiasm. At this period he was so entirely absorbed in his favourite study, that on a fire breaking out in the house in which he lived, he rushed into his apartment, and rescued his poetry from the flames, leaving his other papers, with little regret, to destruction. Afterward, when a more mature age had ripened his judgment, he was frequently heard to say that he had preserved from the flames those compositions which

He then thought the finest productions of human genius, in order at a future period to consign them to destruction, as unworthy of his pen. In the sequel, however, he was more successful in his poetical effusions. In 1729 he composed his poem "On the Alps," on which critics have been highly lavish of praise. He likewise wrote some ethic epistles on the "The Imperfection of human Virtue, on Superstition and Infidelity, the origin of Evil, and on the vanity of Honour;" also various "Satires," "Doris," a pastoral on his first wife, and his much admired "Elegy on her death\*." It is a convincing proof of Haller's versatile genius and extraordinary mental powers, that he should have so eminently excelled in poetry, which, except in his early youth, he never considered otherwise than as an amusement, either to soothe him under afflictions, or to console him for the envy and neglect of his contemporaries. The soundest German critics place Haller among the most eminent of their poets: and consider sublimity as the grand characteristic of his writings. They acknowledge that he improved the harmony and richness of his native tongue; that he possessed the highest powers of invention and fancy; great originality both in his ideas and language; that he is the true colourist of nature; that he sounded the depths of metaphysical and moral science; and that he equally excels in picturesque descriptions, in soft and delightful imagery, in elevated sentiments, and philosophical precision. A few supercilious critics have reproached his poetry with occasional obscurities, and accuse him of having introduced a new language affectedly averse to the common modes of diction; but twenty-two successive editions of his German poems, and the translation of them into the principal languages of Europe, prove that they possess the great aim of poetry, that of pleasing and interesting the reader.

To his other writings he added, in the German tongue, "Letters to his Daughter, on the truth of the Christian Revelation," which have been translated into English. He published also an extract from Ditton's "Truth of the Resurrection of Jesus Christ," which he acknowledges to have first cleared any doubts he might entertain on that subject. He avows at the same time that he received in-

\* These poems were translated into prose and verse by Mrs. Haworth, 1790, 12mo. The prosaic versions are much the best.

finite satisfaction from the study of the New Testament, because he was never more certain of holding converse with the Deity than when he read his will in that divine book. In 1775 he published, in German, "Letters concerning several late attempts of Free-thinkers yet living, against Revelation." His own religious principles, it has been already remarked, were fixed; and having imbibed the system of Calvin, this was supposed to have occasioned some uneasiness and anxiety to him on his death, but he finally obtained consolation.

His scientific works form an imperishable monument to his memory. The most of his various dissertations on anatomical and physiological subjects, published during his residence at Gottingen, were collected, revised, and reprinted in 1751, under the title of "*Opuscula Anatomica, de respiratione, de monstris, aliisque minora, quæ recensuit, emendavit, auxit. Addidit alia inedita, et novas icones,*" Gottingæ, 8vo. The principal publications within the period just mentioned were, his great work on the botany of Switzerland, the first edition of which appeared in 1742, under the title of "*Enumeratio methodica Stirpium Helvetiæ indigenarum, &c.*" folio; which, after undergoing considerable corrections and augmentations, was given under its perfect form, entitled "*Historia Stirpium Helvetiæ indigenarum,*" in 1768, 3 vols. folio, with many plates. This admirable work, which was the most copious then published, was remarkably accurate in specific distinctions, and very full upon the economical and medicinal uses of the plants. The arrangement was peculiar to himself, and he shewed an unwillingness to adopt the improvements of Linnæus. His "*Commentarii ad Hermannii Boerhaave Prælectiones Academicas, &c.*" appeared in seven successive volumes, 8vo, between 1739 and 1744. Immediately after the death of his venerable preceptor Boerhaave in 1738, Haller undertook to publish his "*Prælectiones,*" from a MS copy of his own, collated with others. In 1743, he began to publish fasciculi of anatomical plates in folio, particularly relative to the blood-vessels *in situ*, which are among the most valuable of these helps to the study of the human frame. They were entitled "*Iconum Anatomicarum, quibus præcipuæ partes corporis humani delineatæ continentur, Fascic.*" The plates amount to thirty-six in number. The first edition of his excellent little work "*Primæ Linæ Physiologiæ in usum Prælectionum Academicarum,*"

was published in 1747, 8vo. It passed through many subsequent editions, and several translations, and is an outline of the system afterwards developed in his larger work. In 1751 he published at Amsterdam another work of great labour and research, viz. an edition of Boerhaave's "*Methodus Studii Medici*," with so many additions, that by much the greater part was his own; it may be considered as a prelude to his later "*Bibliothecæ*." He delivered two academical discourses in 1752, in which he proposed his peculiar opinions respecting the properties of sensibility and irritability in living bodies; they were written in French (of which language he had a perfect command), under the title of "*Dissertation sur les parties sensibles et irritables des Animaux*," Lausanne, 12mo. Besides these works, he printed a catalogue of plants growing in the botanic garden, and in the district, of Gottingen; observations made in a journey to the Hercynian forest in 1738, and an "*Iter Helveticum, anni 1739*;" and likewise a number of botanical papers, which were collected in his "*Opuscula Botanica*," 1749, 8vo, or contained in the memoirs of the Gottingen academy, and other periodical works.

In 1755 he published his "*Opuscula Pathologica, quibus sectiones cadaverum morbosorum potissimum continentur*," at Lausanne, 8vo. In the following year he printed "*Deux Mémoires sur le Mouvement du Sang, et sur les Effets de la Saignée, &c.*;" and a continuation of his inquiries respecting irritability and sensibility, entitled "*Mémoires sur la nature sensible et irritable des parties du Corps Animal*," Lausanne, 4 vols. 12mo. He likewise sent to the press a collection of theses, under the title of "*Disputationes Chirurgicæ selectæ*," *ibid.* 1755—6, in 5 vols. 4to. Soon afterwards, his great work, "*Elementa Physiologiæ Corporis Humani*," began to make its appearance: the first volume, in 4to, having been published at Lausanne in 1757, and the eighth and last in 1766. Such a vast collection of well-authenticated facts, with so much accurate description and truly scientific argumentation, so well arranged, was never perhaps brought together upon any subject; and of this the author's own discoveries made a very conspicuous part. His other anatomical writings are principally comprised in his "*Opera anatomica minora*," in 1762—68, 3 vols. 4to. He had published in 1758, "*Deux Mémoires sur la Formation du Cœur dans le Poulet, &c.*" containing

the result of three years' experiments at Berne, in which he traced, hour after hour, the developement of the parts of the chick *in ovo*, and especially of the heart. There are besides many separate tracts, which it would be tedious to enumerate.

But before we complete the catalogue of the labours of Haller in favour of medical science, we have to notice a series of volumes, which alone would have entitled him to the praise of a life well spent in the service of his profession. These were his "Bibliothecæ," containing a chronological list of every book, of every age, country, and language, respecting subjects connected with medicine, which had come to his knowledge, with brief analyses, and opinions. Of these he published the "Bibl. Botanica," 1777, 2 vols. 4to; "Bibl. Chirurgica," 1774, 2 vols. 4to; "Bibl. Anatomica," 1774, 2 vols. 4to; "Bibl. Medicinæ Practicæ," 1776—88, 4 vols. 4to. The third and fourth volumes of this last were published from his papers by Drs. Tribolet and Brandis.

Haller was three times married; first to Marianne Wytzen, in 1731, who died in 1736; secondly to Elizabeth Buchers, in 1738, who died in childbed the same or the following year; both natives of Berne; and lastly in 1739, to Amelia Frederica Teichmeyer, a German lady, who survived him. He left eight children, four sons and four daughters, all of whom he lived to see established.—His eldest son, GOTTLIEB EMMANUEL, who was born in 1735, followed his father's example in dedicating himself to the service of his country, and to the pursuits of literature. He was elected member of the great council, and obtained various employments under government, particularly the baillage of Nyon, in which situation he died in 1786. He distinguished himself as an author by various publications tending to illustrate the history and literature of Switzerland, and particularly by his "Swiss Library," in 6 vols. 8vo, of which he lived to publish only the first. Another valuable work of his was entitled "Cabinet of Swiss Coins and Medals."<sup>1</sup>

HALLET (JOSEPH), a dissenting clergyman, was born at Exeter in 1692, and educated under the care of Mr. Pierce, who was assistant to his father Mr. Hallet, minister

<sup>1</sup> *Eloges des Académiciens*, vol. II.—Coxe's *Travels in Switzerland*, to which we are indebted for the greater part of the above article.—Henry's *Memoirs of Haller*, 1783, 12mo.—Rees's *Cyclopædia*.

of a congregation of protestant dissenters in that city. Joseph was ordained in 1713, and in 1722 he succeeded his father as joint-minister with Mr. Pierce. Prior to this event he had engaged in the controversy, then warmly carried on in the west of England, concerning the Trinity; and in 1720, adopted the principles of Dr. Clarke, which he demonstrated in a treatise entitled "The Unity of God not inconsistent with the Divinity of Christ; being remarks upon Dr. Waterland's Vindication, relating to the Unity of God, and the Object of Worship." He published other pieces on the same subject; but his reputation is chiefly founded on his work entitled "A free and impartial Study of the Holy Scriptures recommended, being notes on some peculiar texts, with discourses and observations," 1729—1736, 3 vols. published at different times. Our author published many other works, which being of the controversial kind, are now forgotten. Those which merited most general approbation were his "Discourse of the nature, kinds, and numbers of our Saviour's Miracles;" his "Immortality of the Moral Philosopher," and his "Consistent Christian," against the infidel writers, Woolston, Morgan, and Chubb. Mr. Hallet died in 1744.<sup>1</sup>

HALLEY (EDMUND), an eminent English philosopher and astronomer, was born at Haggerston, in the parish of St. Leonard, Shoreditch, near London, October 29, 1656. His father, a wealthy soap-boiler in Winchester-street, put him to St. Paul's school, under the learned Dr. Thomas Gale, but his first tutor is said to have been his father's apprentice, who taught him writing and arithmetic at nine years old. At school he not only excelled in all parts of classical learning, but made such uncommon progress in mathematics, that, as Wood says, he had perfectly learnt the use of the celestial globe, and could make a complete dial; and we are informed by Halley himself, that he observed the change of the variation of the magnetic needle at London, in 1672, that is, one year before he left school. In 1673 he was entered a commoner of Queen's-college, in Oxford, where he applied himself to practical and geometrical astronomy, in which he was greatly assisted by a curious apparatus of instruments which his father, willing to encourage his son's genius, had purchased for him. At nineteen he began to publish

<sup>1</sup> British Biography, vol. V.



new observations and discoveries, and continued to do so to the end of a very long life; nor did he distinguish himself less in the practical part of the science. Several observations made by him concerning a spot in the sun, seen at Oxford in July and August 1676, were published, with others by Flamsteed upon the same subject, in the *Philosophical Transactions*. By these the motion of the sun round its own axis, a phenomenon till then not well ascertained, was finally determined. The same year he likewise observed there, on Aug. 21, an occultation of Mars by the Moon, which he made use of afterwards, with others, in settling the longitude of the Cape of Good Hope against the objections of the French astronomers.

He had from his first admission into college, pursued a general scheme for ascertaining the true places of the fixed stars, and thereby correcting the errors of Tycho Brahe. His original view was to carry on the design of that first restorer of astronomy, by completing the catalogue of those stars from his own observations; but upon farther inquiry, finding this province taken up by Hevelius and Flamsteed, he dropped that pursuit, and formed another; which was, to perfect the whole scheme of the heavens by the addition of the stars which lie so near the south pole that they could not be observed by those astronomers, as never rising above the horizon either at Dantzick or Greenwich. With this view he left the university, before he had taken a degree, and applied himself to sir Joseph Williamson, then secretary of state, and to sir Jonas Moore, surveyor of the ordnance, both encouragers of these studies; who, applauding his purpose, mentioned it to Charles II. The king was much pleased with the plan, and immediately recommended him to the East India Company, who readily promised to supply him with every convenience, and to carry him to St. Helena, then in their possession by a grant from the crown, which he had been told was a proper situation for his design. Accordingly he embarked for that island November 1676, and arriving there safely in three months, began his task; but the frequent fogs which hover over the island made it much more difficult than he expected, and it was only by embracing every opportunity which offered during his abode on the island, that he was enabled to execute his purpose. He ascertained the position of 350 stars, and published an account of his labours in 1676, under the title of "*Catalogus Stellarum Australium*." In

honour of his royal patron, he formed a new southern constellation, to which he gave the name of *Regium Carolinum*," or the "Royal Oak." During his stay at St. Helena, he had an opportunity of observing the transit of *Mercure* over the sun's disk; an observation of some importance, because it could not be completely made in Europe, the sun not being risen in that country at the beginning of the transit. Having returned to England November 1678, the king, greatly satisfied, gave him, at his own request, a letter of mandamus to the university of Oxford for the degree of M. A. the words of which are, that "his majesty has received a good account of his learning as to the mathematics and astronomy, whereof he has gotten a good testimony by the observations he has made during his abode in the island of St. Helena." This letter was dated November 18, and the same month he was also chosen fellow of the royal society. Indeed his catalogue of these southern stars merited particular honour; it was an entirely new acquisition to the astronomical world, and might not unaptly be called "*Cælum Australe eo usque incognitum*;" and thence he acquired a just claim to the title, which by Flamsteed was not long after given him, the Southern Tycho.

In 1679 he was appointed by the royal society to go to Dantzick, for the satisfaction of Hevelius the consul, to adjust a dispute between him and our Hooke, about the preference of plain or glass sights in astroscopical instruments. He set out May 14 of this year, with a letter commendatory from the society, and arrived at that city on the 26th. He waited on the consul immediately, and after some conversation, agreed to enter upon the business of his visit that same night; on which, and every night afterwards, when the sky permitted, the two astronomers made their observations together till July 18, when Halley left Dantzick, and returned to England. Here he continued till the latter end of the following year, 1680; when he set out upon what is usually called the grand tour, accompanied by the celebrated Mr. Nelson, who had been his school-fellow, and was his friend. They crossed the water in December to Calais; and in the mid-way thence to Paris, Halley had, first of any one, a sight of the remarkable comet as it then appeared a second time that year in its return from the sun. He had the November before seen it in its descent, and now hastened to complete

his observations upon it, in viewing it from the royal observatory of France. That building had been finished not many years before; and Halley's design in this part of his tour was to settle a friendly correspondence between the two royal astronomers of Greenwich and Paris; embracing in the mean time every opportunity of improving himself under so great a master as Cassini, as he had done before under Hevelius. From Paris he went with his fellow-traveller, by the way of Lyons, to Italy, where he spent a great part of the year 1681; but his affairs then calling him home, he left Mr. Nelson at Rome, and returned to England, after making some stay a second time at Paris.

Soon after his return to England, he married the daughter of Mr. Tooke, auditor of the Exchequer; and took a house at Islington, where he immediately set up his tube and sextant, and eagerly pursued his favourite study. In 1683 he published his "Theory of the Variation of the Magnetical Compass," in which he supposes the whole globe of the earth to be one great magnet, having four magnetical poles or points of attraction, two near the north and two near the south pole. The same year also he entered early upon a new method of finding out the longitude by a most accurate observation of the moon's motion. His pursuits are said to have been interrupted about this time by the death of his father, who having suffered greatly by the fire of London, as well as by a second marriage, into which he had imprudently entered, was found to have wasted his fortune. He soon, however, resumed his usual occupations; for, January 1684, he turned his thoughts to the theory of the planetary motions; and gravity occurred to him, as it had done to Dr. Hooke, as the probable cause. But he could not satisfy himself as to the law according to which this power diminishes, and therefore first applied to Dr. Hooke and sir Christopher Wren; who not affording him any assistance, he went to Cambridge to Newton, who supplied him fully with what he had so ardently sought. But Halley having now found an immense treasure, could not rest till he had prevailed with the owner to enrich the public with it, and to this interview the world is in some measure indebted for the celebrated "Principia" of Newton, which were published in 1686; and Halley, who had the whole care of the impression by the direction of the royal society, presented it to James II. with a discourse of

his own, giving a general account of the astronomical part of that book. He also wrote some very elegant verses in Latin, which are prefixed to the "*Principia*."

In 1685 he became clerk to the royal society, and seems, for several years about that period, to have been the principal person employed in drawing up the "*Philosophical Transactions*." In 1687 he undertook to explain the cause of a natural phenomenon, which had till then baffled the rescarches of the ablest geographers. The Mediterranean Sea is observed not to swell in the least, although there is no visible discharge of the prodigious quantity of water which runs into it from nine large rivers, besides several small ones, and the constant setting-in of the current at the mouth of the Streights. His solution of this difficulty gave so much satisfaction to the society, that he received orders to prosecute these inquiries, in the course of which, having shewn by the most accurate experiments, how that great increase of water was actually carried off in vapours raised by the action of the sun and wind upon the surface, he proceeded with the like success to point out the method used by nature to return the said vapours into the sea. This circulation he supposes to be carried on by the winds driving these vapours to the mountains; where, being collected, they form springs, which uniting, become rivulets or brooks, and many of these again meeting in the valleys, grow into large rivers, emptying themselves at last into the sea; thus demonstrating in the most beautiful manner the way in which the equilibrium of receipt and expence is continually preserved in the universal ocean. In 1698 he was candidate for the Savilian professorship at Oxford, but lost it by the intervention of bishop Stillingfleet, who refused to recommend him, on account of his opinions, which were considered as unfavourable to Christianity. We shall find, however, that he was afterwards elected\*.

Halley published his "*Theory of the Variation of the Magnetical Compass*," as already observed, in 1683;

\* Whiston, in the *Memoirs of his own Life*, tells us from Dr. Bentley, that Halley "being thought of for successor to the mathematical chair at Oxford, bishop Stillingfleet was desired to recommend him at court; but, hearing that he was a sceptic and a banterer of religion, the bishop scrupled to be concerned, till his chaplain Bent-

ley should talk with him about it, which he did. But Halley was so sincere in his infidelity, that he would not so much as pretend to believe the Christian religion, though he thereby was likely to lose a professorship; which he did accordingly, and it was then given to Dr. Gregory."

which, though it was well received both at home and abroad, he found upon a review liable to great and insuperable objections. Yet the phenomena of the variation of the needle, upon which it is raised, being so many certain and indisputed facts, he spared no pains to possess himself of all the observations relating to it, he could possibly come at. To this end he procured an application to be made to king William, who appointed him commander of the *Paramour Pink*, August 19, 1698; with express orders to seek by observations the discovery of the rule of the variations, and, as the words of his commission run, "to call at his majesty's settlements in America, and make such farther observations as are necessary for the better laying down the longitude and latitude of those places, and to attempt the discovery of what land lies to the south of the Western ocean." He set out on this attempt November 24th following, and proceeded so far as to cross the line; but his men growing sickly and untractable, and his first lieutenant mutinying, he returned home in June 1699. After getting his lieutenant tried and cashiered, he sailed September following, a second time, having the same ship with another of less hulk, of which he had also the command. He traversed the vast Atlantic Ocean from one hemisphere to another, as far as the ice would permit him to go; and, in his way back touched at St. Helena, the coast of Brazil, Cape Verd, Barbadoes, Madeiras, the Canaries, the coast of Barbary, and many other latitudes, arriving in England in September 1700. Having thus furnished himself with a competent number of observations, he published in 1701, "A General Chart, shewing at one view the Variation of the Compass in all those seas where the English navigators were acquainted;" and was the first who laid a sure foundation for the discovery of the law or rule whereby the said variation changes all over the world. In 1775 the original journals of Dr. Halley's two voyages were published by Mr. Alexander Dalrymple, in a thin quarto volume, but they are not of much value, and were obviously never intended for publication by Dr. Halley himself.

Halley had been at home little more than half a year, when he went in the same ship with another express commission from the king, to observe the course of the tides in every part of the British channel at home, and to take the longitude and latitude of the principal head-lands, in order

to lay down the coast truly. These orders were executed with his usual expedition and accuracy; and soon after his return he published, in 1702, a large map of the British channel. The emperor of Germany having resolved to make a convenient and safe harbour for shipping in that part of his dominions which borders upon the Adriatic, Halley was sent this year by queen Anne to view the two ports on the Dalmatian coast, lying to that sea. He embarked November 27, went over to Holland, and passing thence through Germany to Vienna, proceeded to Istria, with a view of entering upon the execution of the emperor's design; but, some opposition being given to it by the Dutch, it was laid aside. The emperor, however, presented him with a rich diamond ring from his finger, and gave him a letter of high commendation, written with his own hand, to queen Anne. He was likewise received with great respect by the king of the Romans, by prince Eugene, and the principal officers of that court. Presently after his arrival in England, he was dispatched again upon the same business; and, passing through Osnaburgh and Hanover, arrived at Vienna, and was presented the same evening to the emperor, who directly sent his chief engineer to attend him to Istria.

He returned to England November 1703; and, Wallis being deceased a few weeks before, Halley was appointed Savilian professor of geometry at Oxford in his room, and had the degree of LL. D. conferred upon him by that university. He was scarcely settled at Oxford when Aldrich, dean of Christ Church, engaged him to translate into Latin from the Arabic "Apollonius de Sectione Rationis." At the same time, from the account given of them by Pappus, he restored the two books, which are lost, of the same author, "De Sectione Spatii;" and the whole was published by him in one volume, 8vo, at Oxford, 1706. Afterwards he took a share with his colleague, Dr. David Gregory, in preparing for the press the same Apollonius's "Conics;" and ventured to supply the whole 8th book, which is lost, of the original. He likewise added Serenus on the "Section of the Cylinder and Cone," printed from the original Greek, with a Latin translation, and published the whole, 1710, in folio; not to mention, that in the midst of all these publications the "Miscellanea Curiosa," in 3 vols. 8vo, had come out under his direction in 1708. In 1713 he succeeded Dr. (afterwards sir) Hans Sloane, in

the post of secretary to the royal society; and, upon the death of Flamsteed in 1719, was appointed to succeed him at Greenwich by George I. which made Halley, that he might be more at liberty for the proper business of his situation, resign the post of secretary to the royal society in 1721.

Upon the accession of king George II. his consort queen Caroline thought proper to make a visit at the royal observatory; and, being pleased with every thing she saw, took notice that Dr. Halley had formerly served the crown as a captain in the navy; and she soon after obtained a grant of his half-pay for that commission, which he enjoyed from that time during his life. An offer was also made him of being appointed mathematical preceptor to the duke of Cumberland; but he declined that honour in consideration of his advanced age, and because he deemed the ordinary attendance upon that employment not consistent with the performance of his duty at Greenwich. In August 1729 he was admitted as a foreign member of the academy of sciences at Paris. About 1737 he was seized with a paralytic disorder in his right hand, which, it is said, was the first attack he ever felt upon his constitution: however, he came as usual once a week till withip a little while before his death, to see his friends in town on Thursday, before the meeting of the royal society. His paralytic disorder increasing, his strength gradually wore away, and he came at length to be wholly supported by such cordials as were ordered by his physician Dr. Mead. He expired as he sat in his chair, without a groan, January 14, 1741-2, in his eighty-sixth year, and was interred at Lee, near Blackheath.

Halley's astronomical tables, on which he laboured from 1725 till his death, were published in 1749, and were for many years the best and most complete with which astronomers were furnished, though of late years other tables have been constructed still more perfect, and entitled to a greater degree of confidence.

Dr. Halley was of a middle stature, inclining to tallness, of a thin habit of body, and fair complexion, and always spoke and acted with an uncommon degree of sprightliness and vivacity. He was of an ardent and glowing temper, of a generous and friendly disposition, and of great candour. He retained his good spirits to the last, and used to say "that a studious life generally contributes to make a long

one, by keeping a man out of harm's way." That he was, with all his learning and amiable qualifications, an infidel in religious matters, seems as generally allowed as it appears unaccountable. It must, however, be deeply regretted that he cannot be numbered with those illustrious characters who thought it not beneath them to be Christians, with Bacon and Milton, Boyle, Locke, and Newton.<sup>1</sup>

HALLIER (FRANCIS), a celebrated French bishop, was born in 1595. He rose to be doctor and professor of the Sorbonne, archdeacon of Dinan, prebendary of Chartres, syndic of the faculty of divinity at Paris, and, at length, bishop of Cavaillon in 1656. He travelled into Greece, Italy, and England. Urban VIII. had so great a value for him, that he twice nominated him to the bishopric of Toul; and wishing to create two cardinals, one of which should be a Frenchman, the other a Spaniard, proposed him, with father de Lugo, for that dignity; but a strong faction, and some reasons of state, placed the hat designed for M. Hallier on the head of the commander of Valencey. M. Hallier appeared with great distinction, as proctor, at the assembly of the French clergy, 1645, in which the rules concerning the regulars were revived, which he explained by a learned "Commentary." On his second visit to Rome in 1652, he solicited, both by personal application and by writing, the condemnation of the five famous propositions of Jansenius, and obtained the bull "Cum occasione" against them. He died in 1659, worn out with sickness and infirmities, aged sixty-four. His principal works are, "Defence of a censure of the faculty of theology at Paris respecting the Bishops of England against the Jesuits;" "Treatise on the Hierarchy;" and a "Treatise on Elections and Ordinations," 1636, folio; by which he acquired great reputation, both at Rome and in France. He wrote also various pieces against the five propositions of Jansenius, which, in the estimation of his church, discover profound learning, and abound with very strong and solid reasoning. They are all in Latin.<sup>2</sup>

HALLIFAX (SAMUEL), a learned English prelate, was born at Mansfield in Derbyshire, Jan. 18, 1733. He was the eldest son of Mr. Samuel Hallifax, apothecary, by Hannah, daughter of Mr. Jebb, of Mansfield, by which

<sup>1</sup> Biog. Brit.—Birch's Life of Tillotson.—Whiston's Life.—Ath. Ox, vol. II.  
—Thompson's Hist. of the Royal Society.

<sup>2</sup> Moreri.—Dict. Hist.



alliance our author became first cousin of the late sir Richard, and Dr. John Jebb. He was admitted of Jesus college, Cambridge, where he distinguished himself in his academical exercises, and he was in the list of 'wranglers, as they are called, and obtained the chancellor's gold medal for classical learning, and some prize dissertations. He proceeded A. B. in 1744, and A. M. in 1747, and afterwards removed to Trinity Hall (where are only two fellowships in divinity), and proceeded L. L. D. in 1761. In Nov. 1765 he was presented to the rectory of Chaddington, in Buckinghamshire, and in 1768 was elected professor of Arabic in the university of Cambridge, which he resigned in 1770 on being made regius professor of civil law. In February 1774 he was appointed chaplain in ordinary to his majesty; in 1775 was created D. D. by royal mandate, and on the death of Dr. Topham succeeded him as master of the faculties in Doctors Commons. From Mrs. Galley, relict of Dr. Galley, prebendary of Gloucester, he received, without any solicitation on his part, but merely as a reward for his eminent services in the cause of religion, the valuable rectory of Warsop, in Nottinghamshire, in 1778. In 1781 he was advanced to the see of Gloucester, and thence was translated to the see of St. Asaph in 1787, being the first English bishop that was translated to that see, and the second that was translated to a bishopric in North Wales. He died of the stone, March 4, 1790, when only fifty-seven years of age. He married one of the daughters of Dr. Cooke, provost of King's college, Cambridge, who wrote the elegant epitaph on his monument in the church of Warsop, where bishop Hallifax was buried at his own desire, near a favourite son who was interred there. By his wife he left another son and six daughters.

Bishop Hallifax published at various times, fourteen sermons, preached on occasional subjects; an "Analysis of the Roman Civil Law compared with the Laws of England, being the heads of a course of lectures publicly read in the university of Cambridge," 1774, 8vo; "Twelve Sermons on the Prophecies concerning the Christian Religion, and in particular concerning the church of Papal Rome, preached in Lincoln's Inn chapel, at bishop Warburton's lecture," 1776, 8vo. He published also an excellent analysis of bishop Butler's Analogy annexed to a charge of that prelate; and was the editor of Dr. Ogden's

Sermons. He was a man of great ability, an excellent civilian, and a very acute and elegant public speaker.<sup>1</sup>

HALLOIX (PETER), a learned Jesuit, born at Liege in 1572, acquired great reputation by his critical knowledge of the learned languages, and of ecclesiastical history. He was also an admired preacher in his day. He died in 1656. His principal works are; 1. "*Anthologia poetica, Gr. Lat.*" Donay, 1617, 12mo; and 2. "*Illustrium ecclesiæ orientalis Scriptorum Vitæ et documenta,*" Douay, 1633, and 1636, 2 vols. fol. comprising the lives of the eminent men of the first and second age of the Eastern church. He wrote the lives of some other eminent ecclesiastics and saints, which are inserted in the "*Acta Sanctorum,*" and other collections.<sup>2</sup>

HALS (FRANCIS), a portrait painter of great celebrity, was born at Mechlin in 1584. He was a pupil of C. Van Mander, and by a careful observation of nature obtained that accurate knowledge of the structure of the human frame, which is so useful in his art. No man ever set the features of a face together with more truth than Frank Hals, or with a readier pencil; and he did it with great truth and spirit also of colour, as well as of execution. He avoided the laboured mode of finish so much admired among his countrymen at the time, and gave his portraits much expression and animation of countenance, particularly of a gay and humourous nature. A decided character of individual nature is remarkable in his portraits, and is not found in an equal degree in any other painter. If he had joined to this most difficult part of the art, a patience in finishing what he had so correctly planned, he might justly have claimed the place which Vandyke, all things considered, so justly holds as the first of portrait painters. This last mentioned artist was so delighted with his works, that he went to Haerlem, where he resided, for no other purpose than to pay him a visit. He introduced himself as a gentleman on his travels, who wished in haste to have his portrait painted. Hals was hurried from the tavern, where he usually passed his leisure time, seized the first canvas he could find, and began his labour. In a short time he had proceeded so far, that he asked Vandyke to look at what he had done, who expressed himself as very

<sup>1</sup> Edwards's new edition of Willis's Survey of St. Asaph.—Nichols's Bowyer.  
<sup>2</sup> Alegambe.—Foppen Bibl. Belg.—Saxii Onomast.

well pleased with it, at the same time saying that he thought such work so easy, he was persuaded he could do it himself. Taking the palette and pencils, he desired F. Hals to sit down, and in a quarter of an hour shewed him the portrait. The moment he saw it he recognized his visitor, and embraced him with transport. Vandyke endeavoured to prevail upon Hals to accompany him to England, engaging to enrich him; but he was not able to succeed; Hals declaring that his happiness consisted in the enjoyment of his friends and his bottle, and while he possessed these he was satisfied with his condition. For his treatment of Brouwer, see our account of that artist. He died in 1666, at the age of eighty-two. He had a brother, Dirk Hals, a painter of animals, merry-makings, conversations, feasts, and subjects of drollery, to whom, however, as an artist, he was far superior in all the better qualities of art: yet Dirk's works gained him much reputation, and he practised with great success till he was sixty-seven years old, when he died in 1656. <sup>1</sup>

HALYBURTON (THOMAS), a pious Scotch divine, and professor of divinity in the university of St. Andrew's, was born at Duplin in the parish of Aberdalgy, near Perth, Dec. 25, 1674. His father had been minister of that parish, from which he was ejected after the restoration, for nonconformity. He died in 1682, and as the country was still unsafe for those who professed the presbyterian religion, his mother went over to Holland with her son, then about eight years old. During their stay there, he was educated at Erasmus's school, and made great proficiency in classical literature. On his return to Scotland in 1687, he resumed his studies, and was also sent to the university. When he had finished his philosophical course there, he entered upon the study of divinity; and being, in June 1699, licensed to preach, he was in May 1700, appointed minister of the parish of Ceres, in which he performed the part of a zealous and pious pastor; but his labours proving too many for his health, the latter became gradually impaired. In April 1710, he was appointed by patent from queen Anne, professor of divinity in the college of St. Leonard at St. Andrew's, through the mediation of the synod of Fife. On this occasion he entered on his office with an inaugural oration, "in qua, post exhibitam ra-

<sup>1</sup> Pilkington.—Sir J. Reynolds's Works.

tionem suscepti muneris, examinatur schedula nupera, cui titulus ‘Epistola Archimedis ad Regem Gelonem Albæ Græcæ reperta anno æræ Christianæ 1688, A. Pitcarnio, M. D. ut vulgo creditur, auctore.’” Pitcairn’s reputation as a deist was at that time very common in Scotland, however justly he may have deserved it; and Mr. Halyburton’s attention had been much called to the subject of deism as revived in the preceding century. He did not, however, enjoy his professorship long, dying Sept. 23, 1712, aged only thirty-eight. It does not appear that he published any thing in his life-time; but soon after his death two works were published, which still preserve his memory in Scotland. 1. “The Great Concern of Salvation,” 1721, 8vo. 2. “Ten Sermons preached before and after the celebration of the Lord’s Supper,” 1722. But the work which proves his ability as a controversial writer, and the great extent of his reading, although it is less known than the preceding, is his “Natural Religion insufficient; and Revealed necessary to man’s happiness,” Edinburgh, 1714, 4to. This was written in confutation of the deism of lord Herbert and Mr. Blount. In this elaborate performance he largely and distinctly shews that the light of nature is greatly defective, even with respect to the discoveries of a Deity, and the worship that is to be rendered to him; with respect to the inquiry concerning man’s true happiness; with respect to the rule of duty, and the motives for enforcing obedience, &c. Dr. Leland says that “whosoever carefully examines what this learned and pious author has offered on these several heads, will find many excellent things; though the narrowness of his notions in some points has prejudiced some persons against his work, and hindered them from regarding and considering it so much as it deserves.”<sup>1</sup>

HAMBERGER (GEORGE EDWARD), professor of chemistry and of the practice of medicine in the university of Jena, was born in that city, December 21, 1697, his father being professor of mathematics in the same university. From his earliest years he had evinced a disposition to the study of anatomy, and was accustomed to steal from his parents, who destined him for the church, to attend the lectures of Slevoyght on that subject. After the death of his father he relinquished even the study of the mathe-

<sup>1</sup> Life written partly by himself, 12mo.—Leland’s View of Deistical Writers.

matics, to which he had applied himself during several years, and gave up his attention exclusively to medical pursuits. In 1721 he took the degree of M. D. and in 1726 was appointed professor; and he held the chair of the practice of medicine at the time of his death, which occurred June 22, 1755.

Hamberger is entitled to the merit of having illustrated physiology by the doctrines of philosophy, and of having rendered both more popular than they had ever before been in Germany; but in the dispute with the celebrated Haller, in which the publication of his hypothesis concerning respiration involved him, and which was carried on with considerable asperity, he was altogether in error; he lived long enough, indeed, to be convinced of the weakness of his hypothesis, which he avowed to his friends. It was contained in a dissertation, "*De Respirationis mechanismo et usu genuino*," published in 1727. His other principal works are, 1. "*Elementa Physices, methodo Mathematica in usum auditorum conscripta*," Jenæ, 1727, 8vo. 2. "*Disputatio de Venæsectione, quatenus motum sanguinis mutat*," *ibid.* 1729. 3. "*Dissertation sur la mécanique des Secretions dans le corps humain*," Bourdeaux, 1746. This dissertation obtained a prize from the academy of that city. 4. "*Physiologia Medica, seu de actionibus corporis humani sani doctrina*," Jenæ, 1751, 4to. 5. "*Elementa Physiologiæ Medicæ, &c.*" 1757, an abridgment of the preceding for students: and 6. "*Methodus medendi Morbos, cum præfatione de præstantia Theoriæ Hambergeri, præ ceteris*," *ibid.* 1763, published by professor Baldinger.<sup>1</sup>

HAMEL (JOHN BAPTISTE DU), a very learned French philosopher and divine, was born at Vire in Lower Normandy, 1624. He passed through his first studies at Caen, and his course of rhetoric and philosophy at Paris. At eighteen he wrote a treatise, in which he explained, in a very simple manner, and by one or two figures, Theodorus's three books upon spherics; to which he added a tract upon trigonometry, extremely short, yet perspicuous, and designed as an introduction to astronomy. In one of his latter works he observes, that he was prompted by the vanity natural to a young man to publish this book: but, as Fontenelle remarks, there are few persons of that age

<sup>1</sup> Rees's Cyclopædia, from Eloy, &c.

capable of such an instance of vanity. At nineteen he entered himself in the congregation of the oratory, where he continued ten years, and left it in order to be curate of Neuilli upon the Marne. He applied in the mean time intently to study, and acquired much reputation by publishing works upon astronomy and philosophy. In 1666, Colbert proposed to Lewis XIV. a scheme, which was approved by his majesty, for establishing a royal academy of sciences; and appointed our author secretary of it. In 1668, he attended M. Colbert de Croissy, plenipotentiary for the peace at Aix la Chapelle; and, upon the conclusion of it, accompanied him in his embassy to England, where he formed an acquaintance with the most eminent persons of this nation, particularly with Boyle, Ray, and Willis. Thence he went over to Holland, and returned to France, having made a great number of useful observations in his travels. In 1678 his "*Philosophia Vetus et Nova, ad usum scholæ accommodata in regia Burgundia pertractata*," was printed at Paris in 4 vols. 12mo; and, in 1681, enlarged and reprinted there in six. This work, which was done by the order of M. Colbert, contains a judicious collection of the ancient and modern opinions in philosophy. Several years after its publication, the Jesuits carried it to the East-Indies, and taught it with success; and father Bovet, a missionary in China, wrote to Europe, that when his brethren and himself engaged in drawing up a system of philosophy in the Tartarian language for the emperor, one of their chief aids was Du Hamel's "*Philosophia et Astronomia*;" and they were then highly valued, though the improvements in philosophy since his time have rendered them of little use. In 1697 he resigned his place of secretary of the royal academy of sciences, which by his recommendation he procured for M. de Fontenelle. He had some years before this devoted himself to divinity, and published various works in that science. However, he did not entirely resign his former studies, but published at Paris, in 1698, "*Regiæ Scientiarum Academiæ Historia*," 4to, in four books; which, being much liked, he afterwards augmented with two books more. It contains an account of the foundation of the royal academy of sciences, and its transactions, from 1666 to 1700, and is now the most useful of any of his works relating to philosophy; as perhaps the most useful which he published in theology is his last work printed at Paris, 1706, in folio, and entitled

“Biblia Sacra Vulgatæ editionis, una cum selectis ex optimis quibusque interpretibus notis, prolegomenis, novis tabulis chronologicis et geographicis.”

He died at Paris August 6, 1706, without any sickness, and of mere old age, being almost eighty-three. Though he had quitted his cure at Neuilli in 1663, yet he went every year to visit his old flock; and the day he spent there was kept as an holy-day by the whole village. He was highly esteemed by the most eminent prelates of France, though he enjoyed but very small preferments. He was a man of great modesty, affability, piety, and integrity; he was disinterested, averse to all contests, and exempt from jealousy and affectation. He wrote Latin with remarkable purity and elegance.<sup>1</sup>

HAMEL DU MONCEAU (HENRY LEWIS DU), an eminent French writer on rural œconomy and vegetable physiology, was born at Paris in 1700. Being a member of the academy of sciences, he published in the memoirs of that body in 1728, his first œconomical essay, on a kind of parasitical fungus which infests the roots of the cultivated saffron, and is fatal to them. In the same year he published in that work his first treatise on a much more important subject, the propagation of trees by grafting, where he hazarded some physiological opinions, and entered on a course of experiment and observation, subsequently pursued to an extent which has been of great service to science, and has justly rendered his name famous. He continued from time to time to communicate to the academy various papers relative to these matters. In 1750 he began to publish in 12mo, his “*Traité de la Culture des Terres*,” which was continued in following years till 1761, when the sixth volume came out. Our English writer Tull was his first guide, but he subsequently profited widely by the experience of himself and of various other people, aided by his physiological sagacity, of which he made a far more cautious use than is general with farming philosophers, and deserves to be reckoned the father of intelligent agriculture in France. His “*Elements d’Agriculture*,” in 2 vols. 12mo, published in 1764, may be considered as a sequel to the preceding work. These two volumes have been translated into German, Spanish, and

<sup>1</sup> Gen. Dict.—Moreri.—Niceron. vol. I. and X.—Saxii Onomast.—Hutton’s Dictionary.

English. Du Hamel wrote also on the cultivation and preparation of Madder, in 1757, 4to.

A more splendid and extensive work of our author was published in 1755, making 2 vols. 4to, entitled "*Traité des Arbres et Arbustes qui se cultivent en France en pleine terre.*" Having been made inspector of the marine, he undertook to investigate all that concerned the cultivation and preservation of timber, and in this work extended his views to the treatment and botanical discrimination of all trees and shrubs capable of bearing the climate of France. Hence a number of American species became first known to his countrymen, and even to other nations by his means. Halier reckons that this work treats of a thousand species and varieties. They are arranged alphabetically, according to their Latin generic names, and he took for the basis of the work the nomenclature of Tournefort. It is to be regretted that he did not regularly adopt the Linnæan nomenclature as to species, which had appeared two years before in the "*Species Plantarum*," a work he occasionally cites; but he was not enough of a practical botanist to feel its transcendental utility. His most eminent and important work, the "*Physique des Arbres*," came out in 1758, in 2 vols. 4to, with numerous copper-plates; and on this his merit as a physiologist securely rests. In it he has collected and revised all that had been done before him, especially by Malpighi, Grew, Hales, and Bonnet, as well as his own preceding experiments and remarks. The great merit of this work consists in its details respecting the structure and anatomy of plants, and the physiology of their different organs.

In 1760 he published another valuable practical volume in 4to, with plates, entitled "*Des Semis et Plantations des Arbres, et de leur Culture.*" This had an especial view to the great national object of improving the forests of the kingdom, highly important in a country where so much wood is continually used for fuel, and so little, in proportion to some other countries, naturally produced. The author laudably takes advantage of the panic with which his countrymen are every now and then seized, of a scarcity of fuel, to excite their attention to the means he would recommend for the prevention of so dreadful an evil, and his book is a mine of practical information for the woodman, the planter, and the gardener, of the first authority and value. The same subject is followed up in



2 vols. 4to, published in 1764, under the title of "*De l'exploitation des Bois, ou moyen de tirer parti des taillis demi futayes et hautes futayes*;" and in 1767 appeared another 4to volume, "*Du transport, de la conservation, et de la force du Bois*," full of practical information relative to the properties, qualities, and uses of different woods, intermixed with physiological remarks, as in the preceding performances of this excellent writer, who published also in 1764, upon the art of refining sugar, in folio, and in 1765, on the preservation of grain, in 12mo. His most splendid work was printed at Paris in 1768, in 2 vols. 4to, with fine coloured plates. Its title is "*Traité des Arbres fruitiers*." In this the varieties of fruit-trees are elegantly distinguished by figures and descriptions, and their treatment illustrated with the usual science of the author.

Du Hamel was associated to the chief learned societies of Europe, lived in high respect and esteem, and died at Paris in 1782, when he was dean of the academy of sciences. Besides the above works, he wrote on the management of rope-yards and fisheries, and on naval architecture.<sup>1</sup>

HAMELMANNE (HERMAN), a learned Lutheran divine, was born at Osnabrug, in 1525, and began to publish his opinions at Camen; but being driven from thence, was received by the canons at Bilefeldt, and taught the youth there according to Luther's catechism. His enemies having obliged him to retire to Rostock, he took a doctor of divinity's degree, and attended the conference at Antwerp in 1567, by desire of the prince of Orange. He was appointed superintendant of the churches in the duchy of Brunswick, that they might be regulated according to the confession of Augsburg; and at last, superintendant-general of the county of Oldenburg, 1593; where he died June 27, 1595. His principal works are, "*Commentaria in Pentateuchum*," Dilingæ, 1563, fol.; "*Chronicum Oldenburgicum*," &c. and "*Opera Genealogico-Historica de Westphalia et Saxonia inferiori*," 1711, 4to, new edit.<sup>2</sup>

HAMILTON (ANTONY COUNT), of whom some notice has been taken in our account of GRAMMONT, was of an ancient Scotch family, but born in Ireland, whence with his family he passed over to France, as followers of the fate of Charles the Second. At the Restoration he again

<sup>1</sup> Rees's Cyclopædia, by Dr. Smith.—Eloges des Academiciens, vol. III.

<sup>2</sup> Dict. Hist.—Saxii Onomast.

returned to England, but was a second time compelled to leave this country at the revolution. He was an elegant and accomplished character, and was for many years the delight and ornament of the most splendid circles of society, by his wit, his taste, and above all, his writings. His works have been often published, particularly in 6 vols. 12mo, 1749, and in 3 vols. 8vo, 1805, and consist of pieces of poetry, fairy-tales, and "Memoirs of the Comte de Grammont," all of which are excellent in their kind. The Fairy Tales were intended as a refined piece of ridicule on the passion for the marvellous, which made the Arabian Nights Entertainments so eagerly read at their first appearance. The "Memoirs of Grammont" will always excite curiosity, as giving a striking and too faithful detail of the dissolute manners of Charles II.'s court. Comte Hamilton died at St. Germain's, in 1720, aged seventy-four.<sup>1</sup>

HAMILTON (GAVIN), an excellent painter, descended from the ancient family of the Hamiltons of Murdicston, originally of Fife, but now of Lanarkshire, in Scotland, was born at Lanark, and having discovered from his infancy a great predilection for historic painting, went young to Rome, where he became the scholar of Augustine Massucci. With the exception of a few occasional visits to Britain, he resided the whole of his life at Rome, where he died in 1797. He had not perhaps the genius of an inventor; but the advantages of liberal education, and of a classic taste in the choice of his subjects, and the style at which he always, and often successfully, aimed, made him at least equal to his most celebrated contemporaries. Some of the subjects which he painted from the Iliad bear ample evidence of this. Achilles grasping the body of Patroclus, and rejecting the consolation of the Grecian chiefs, and Hector tied to his chariot, have something of Homeric sublimity and pathos; the moment chosen is the crisis of the fact, and the test of the hero's character. But in this last he is not always happy, as in Achilles dismissing Briseis, where the gesticulation of an actor supplants the expression of the man. Of his women the Briseis in the same subject is the most attractive. Neither his Andromache mourning over Hector, nor the Helen in the same, or the scene with Paris, reach our ideas of the

<sup>1</sup> Moreri.—Dict. Hist.

former's dignity and anguish, or the form and graces of the latter. Indeed, what idea can be supposed to reach that beauty, which, in the confession of age itself, deserved the ten years' struggle of two nations? And yet, in the subject of Paris, those graces and that form are to be subordinate to the superior ones of Venus. He would rank with the first names in art, who from such a combination should escape without having provoked the indignation, contempt, or pity of disappointed expectation.

Though he was familiar with the antique, the forms of *Hamilton have neither its correctness nor characteristic purity; something of the modern eclectic principle prevails in his works, and his composition is not seldom as much beholden to common-place ornamental conceits and habits, as to propriety.* Though solicitous about colour, he was no colourist; he should have disdained what the grandeur of his subjects rejected, and contented himself with negative hues, and grave and simple tones, instead of the clammy greys, harsh blues, and sordid reds, the refuse of the Roman and Bolognese schools, that cut his breadth and dim his chiaroscuro.

A considerable part of the latter periods of this artist's life was dedicated to the discovery of antique monuments. He opened scavos in various places of the Roman state, at Centumcellæ, Velletri, Ostia, and above all at Tivoli, among the ruins of Adrian's Villa; and it must be owned that the success which attended most of his researches made amply up to art in general for the loss which painting perhaps may have suffered by the intermission of his practice and example. In the collection of the Museo Clementino, next to the treasures of Belvedere, the contributions of Hamilton in statues, busts, and basso relievos, were by far the most important to the progress of art and classic learning; and the best collections scattered over Russia, Germany, and this country, owe many of their principal ornaments to his discoveries. Nor was he less attentive to modern art; he published his "*Schola Italica Picturæ*" to trace the progress of its styles from Lionardo da Vinci to the successors of the Caracci. It yet remains to be said of Hamilton, that however eminent his talents or other qualities were, they were excelled by the liberality, benevolence, and humanity of his character.<sup>1</sup>

<sup>1</sup> Anderson's *Bes.*, vol. XVI.—Pilkington, by Fuseli.—Edwards's *Supplement to Lord Orford*.

HAMILTON (GEORGE), earl of Orkney, a brave officer, was the fifth son of William earl of Selkirk, and very early embraced the profession of arms. In March 1689-90 he was made a colonel, and distinguished himself with particular bravery at the battle of the Boyne, under king William, July 1, 1690; and those of Aghrim, July 12, 1691; of Steinkirk, Aug. 3, 1692, and of Landen, July 19, 1693. Nor did he appear to less advantage at the sieges of Athlone, Limerick, and Namur. His eminent services in Ireland and Flanders through the whole course of the war, recommended him so highly to the favour of William III. that on Jan. 10, 1695-6, he was advanced to the dignity of a peer of Scotland, by the title of earl of Orkney. His lady, likewise, whom he married in 1695, and who was the daughter of sir Edward Villiers, knight-marshal, and a special favourite with the king, received a grant under the great seal of Ireland, of almost all the private estates of the abdicated king James, of very considerable value. Upon the accession of queen Anne, the earl of Orkney was promoted to the rank of major-general March 9, 1701-2, to that of lieutenant-general Jan. 1; 1703-4, and in February following was made knight of the thistle. In 1704 his lordship was at the battle of Blenheim, which was crowned with so important a victory in favour of the allies; and he made prisoners of war a body of 1300 French officers and 12,000 common soldiers, who had been posted in the village of Blenheim. In July 1705, he was detached with 1200 men to march before the main body of the army, and to observe the march of a great detachment of the enemy, which marshal Villars had sent off to the Netherlands, as soon as he found the march of the allies was directed thither; and his lordship used such expedition, that he seasonably reinforced the Dutch, and prevented marshal Villeroi's taking the citadel of Liege, about which his troops were then formed. The next month his lordship marched with fourteen battalions of foot, and twenty-four squadrons of horse, to support the passage over the Dyle, which was immediately effected. In July 1706, he assisted at the siege of Menin; and on Feb. 12, 1706-7, was elected one of the sixteen peers for Scotland, to sit in the first parliament of Great Britain after the union. The same year he again served under the duke of Marlborough in Flanders; being in the latter end of May detached with seven battalions of foot from Mel-

dart to the pass of Louvain, in order to preserve the communication with it, and on that side of Flanders; which his lordship did, and abode there during the time of the allied army's encamping at Meldart. When they decamped on Aug. 1, to Nivelles, within two leagues of the French army, and a battle was expected, the earl, with twelve battalions of foot, and thirty squadrons of horse and dragoons, and all the grenadiers of the army, advanced a little out of the front of it, and lay all night within cannon-shot of the enemy; and the next morning charged their rear in their retreat for above a league and a half, and killed, disabled, and caused to desert, above 4000 of them. In the beginning of September following his lordship was again detached with another considerable body of troops to Turquony, under a pretence of foraging by the Scheld, but really with the design of drawing the enemy thither from Tournay to battle, and getting between them and the city. In November 1708, the earl commanded the van of the army at the passing of the Scheld; and in June the year following, assisted at the siege of Tournay, and took St. Amand and St. Martin's Sconce; and on Aug. 20, was detached from the camp at Orchies towards St. Guiliampass, on the river Heine, towards the northward of Mons, in order to attack and take it, for the better passage of the army to Mons; and on the 30th of that month, was present at the battle of Malplaquet. In 1710 he was sworn of the privy-council; and made general of foot in Flanders, and in 1712 colonel of the royal regiment of foot-guards called the fuzileers, and served in Flanders under the duke of Ormond. In October, 1714, his lordship was appointed gentleman extraordinary of the bed-chamber to king George I. and on Dec. 17 following, governor of Virginia. He was likewise afterwards constable, governor and captain of Edinburgh castle, lord-lieutenant of the county of Clydesdale, and field-marshal. He died in London, at his house in Albemarle-street, Jan. 29, 1736-7.<sup>1</sup>

HAMILTON (HUGH), bishop of Ossory, and an eminent mathematician, was born in the county of Dublin, March 26, 1729. He entered of Trinity-college, Dublin, Dublin, Nov. 17, 1742, and in 1751 was elected a fellow of that college. In 1758 he published his treatise on conic sections, "*De Sectionibus Conicis*," and in 1759 was

<sup>1</sup> Birch's Lives.—Scotch Peerage.

elected Erasmus Smith's professor of natural philosophy. In 1764 he resigned his fellowship, having accepted a college living; and in 1767 obtained the living of St. Anne's, Dublin, which in the following year he resigned at the proposal of the primate Robinson, for the deanery of Armagh. In 1772 he married an Irish lady of good family of the name of Wood. In 1796 he was consecrated bishop of Clonfert, having been recommended to that dignity without his solicitation or knowledge; and in 1799 was removed to the see of Ossory, where he continued till his death, Dec. 1, 1805.

Dr. Hamilton's works have lately been collected and published by his son, in 1809, 2 vols. 8vo. The first contains his treatise on conic sections already mentioned; the second, "An Essay on the existence and attributes of the Supreme Being;" "An Essay on the permission of Evil;" three philosophical essays on the ascent of vapours, the aurora borealis, and the principles of mechanics; "Remarks and hints on the improvement of Barometers;" "On the power of fixed alkaline salts to preserve flesh from putrefaction;" and "Four introductory Lectures on Natural Philosophy," written originally in discharge of his duty as professor of natural philosophy; and received at their first publication, as the work of an acute and sound philosopher. In every office, whether ecclesiastical or otherwise, he seems to have been anxious to perform all the duties it imposed with fidelity and care.<sup>1</sup>

HAMILTON (PATRICK), usually reckoned the first Scotch reformer, is said by all the Scotch ecclesiastical writers to have been of royal descent, as by his father, he was nephew to James Hamilton, earl of Arran, and by his mother, nephew to John Stewart, duke of Albany: Mackenzie, however, who cannot be suspected of any wish to degrade his countryman, maintains that his father was only a bastard brother of the earl of Arran, and his mother a bastard sister of the duke of Albany. Whatever truth there may be in this, it appears that he had great family interest, and being possessed of uncommon abilities; was intended for the higher offices in the church, had he not become its decided enemy. He was born in 1503, and after completing the usual course of studies at the university of St. Andrew's, went to Germany, where

<sup>1</sup> Life prefixed to his Works.

he was, according to Dempster, made a professor in the university of Marpurg, which was newly erected by Philip, Landgrave of Hesse. During his residence abroad he imbibed the opinions of Luther, Melancthon, and other reformers; and on his return to his own country, where he had been made abbot of Ferme, or Ferue, in Ross-shire, he spared no pains in exposing what he considered as the corruptions of the Church of Rome, and the many errors, both in doctrine and practice, that had crept into the Christian religion.

In this employment he was both zealous and successful, for he was a young man of great learning, of a courteous disposition, and unblameable in private life. This alarmed the clergy, who, under pretence of conferring with him, enticed him to St. Andrew's, at that time the principal seat of the dignified clergy, where after repeated disputation, in which some of the clergy appeared to lean to his opinions, he was one night suddenly apprehended in his bed, and carried prisoner to the castle. The next day he was presented before the archbishop of St. Andrew's, James Beton, assisted by the archbishop of Glasgow, the bishops of Brechin, Dunkeld, and Dumblaine, with a number of abbots, priors, and doctors, before whom he was accused of the following articles: 1. That the corruption of sin remains in children after baptism. 2. That no man by the power of his free-will can do any thing that is truly good. 3. That no man is without sin altogether, so long as he liveth. 4. That every true Christian may know himself to be in a state of grace. 5. That a man is not justified by works, but by faith only. 6. That good works make not a good man, but that a good man doeth good works, as it is the good tree which bringeth forth good fruit, not the fruit that maketh the tree good. 7. That faith, hope, and charity, are so linked together, that he who hath one hath all, and he who lacketh one lacketh all. 8. That remission of sin is not purchased by any actual penance. 9. That auricular confession is not necessary to salvation. 10. That there is no purgatory. 11. That the holy patriarchs were in heaven before Christ's passion. 12. That the pope is Antichrist, and that every priest has as much power as the pope.

In his defence he maintained the first seven of these articles to be undoubtedly true, and sound doctrine, and as such they appear to have been afterwards adopted by Cal-

vin, and, in substance, make part of that system known by his name, and incorporated in the national creed of Scotland. The rest of the articles, Mr. Hamilton allowed, were disputable points, but such as he could not condemn, unless he saw better reasons than had been offered. They were all condemned, however, as heretical, and on the 1st of March, 1527, sentence was pronounced against him, declaring him a heretic, and giving him over to the secular power, to suffer the punishment due to heretics, which was burning alive. On the same day the secular power pronounced its sentence, which was immediately executed with every circumstance of savage barbarity, which, all historians agree, he bore with firmness and invincible constancy to the principles he had professed. The place of execution was the gate of St. Salvador's college.

A circumstance accompanied his execution which made a deep impression on the people. One friar Campbell, who had often conferred with him, and appeared to be convinced by his arguments, now molested him much when tied to the stake. Hamilton exclaimed "Wicked man, thou knowest that I am not an heretic, and that it is the truth of God for which I suffer. So much thou didst confess to me in private, and thereupon I appeal thee to answer before the judgment-seat of Christ." This Campbell died raving mad a short time after, when the people began to compare his end with that of the martyr's, and upon inquiring more closely into the cause of the latter's death, became many of them converts to his doctrines. One Lindsay, an intimate friend of the archbishop, said, "My lord, if ye burn any more, except ye follow my counsel, ye will utterly destroy yourselves; if ye will burn them, let them be burned in hollow cellars, for the smoke of Mr. Patrick Hamilton hath infected as many as it blew upon." It is certain that his unjust and precipitate execution raised a general clamour against the churchmen, for condemning such a man because he maintained doctrines some of which they could not prove to be heretical, and others of them were proposed only as theological problems to be disputed among divines. He was only twenty-three years of age when he suffered, and his youth and excellent character undoubtedly weighed much with the people.

A treatise of his, entitled "Patrick's Places," or "Common Places," was translated into English by John Firth,



and is published in Fox's "Acts and Monuments." It is a very ingenious explanation and defence of the doctrines of justification, free-will, election, &c. and has not in closeness of reasoning and aptness of quotation been exceeded by any divines of the Calvinistic persuasion in later times. If we consider his extreme youth and the age in which he wrote, it will yet appear a more extraordinary composition.<sup>1</sup>

**HAMILTON** (ROBERT), a skilful physician, was born at Edinburgh, Dec. 6, 1721, and educated at the high school there. He was afterwards apprenticed to Mr. William Edmonston, a surgeon and apothecary at Leith, and after continuing in that station three years, studied medicine at the university of Edinburgh. In 1741, he went as surgeon's mate on board the Somerset, and for some time had the care of the military hospital at Port Mahon. In 1744, he was appointed surgeon to the Wolf sloop of war. The four following years were divided between his occupations at sea, and his attendance upon the lectures of Drs. Hunter and Smellie in London. In 1748, he went to Lynn in Norfolk, invited thither by his brother, a merchant in that town. He afterwards accepted an offer of settling at Lynn; and in 1766, having received the degree of M. D. from the university of St. Andrew's, he succeeded to the practice of Dr. Lidderdale, who died about that time. In this situation he continued to the time of his death, which happened Nov. 9, 1793. As he was of an inquisitive and industrious turn of mind, the time that could be spared from his practice he employed in endeavouring to make improvements in his profession, and of his success several valuable monuments remain. He was a frequent correspondent of the royal societies of London and Edinburgh. In 1791, he published a "Treatise on the Scrofula," which has been well received. He invented a machine for reducing dislocated shoulders, and an apparatus for keeping the ends of fractured bones together, to prevent lameness and deformity from those accidents. In 1801, was published a posthumous work, entitled "Observations on the marsh remittent fever; also on the water canker, or *cancer aquaticus* of Van Swieten, with some remarks on the leprosy," 8vo. Prefixed to this volume is an

<sup>1</sup> Keith's, Spottiswood's, and Knox's Histories.—Cook's Hist. of the Reformation.—Mackenzie's Scots Writers.—Fox, &c.

account of the author, from which we have extracted the preceding sketch.<sup>1</sup>

HAMILTON (WILLIAM), of Bangour, an ingenious poet, was the son of a man of fortune and family in Airshire, where he was born in 1704. He received a liberal education, to which he joined the accomplishments of the man of the world, and amidst the lighter dissipations of society, cultivated a taste for poetry, of which he exhibited frequent specimens for the amusement of his friends. In 1745 he joined the unfortunate cause of the Pretender, and conceived great hopes from the temporary success of the rebels at Preston-pans; but after the battle of Culloden, which terminated the struggle, was obliged to provide for his safety in flight, and after many narrow escapes, reached the continent, where he remained until he received a pardon, and was enabled to visit his native land. To recruit his health, however, he was obliged to return to the more genial climate of France, where he died in 1754.

Among the revivers of his fame, professor Richardson, and lord Woodhouslee, are entitled to the highest respect. The latter, in his elaborate life of lord Kames, says, "With the elegant and accomplished William Hamilton of Bangour, whose amiable manners were long remembered with the tenderest recollection by all who knew him, Mr. Home (lord Kames) lived in the closest habits of friendship. The writer of these memoirs has heard him dwell with delight on the scenes of their youthful days; and he has to regret, that many an anecdote to which he listened with pleasure, was not committed to a better record than a treacherous memory. Hamilton's mind is pictured in his verses. They are the easy and careless effusions of an elegant fancy and a chastened taste; and the sentiments they convey are the genuine feelings of a tender and susceptible heart, which perpetually owned the dominion of some favourite mistress; but whose passion generally evaporated in song, and made no serious or permanent impression. His poems had an additional charm to his contemporaries, from being commonly addressed to his familiar friends of either sex, by name."

It appears from Hamilton's letters, that he communicated his poems to his friends for their critical remarks, and was easily induced to alter or amend them by their advice.

<sup>1</sup> Life as above.

He had sent the piece entitled "Contemplation," one of the most laboured of his productions, to Mr. Home, who suggested some alterations. In a letter from Hamilton, in July 1739, he says, "I have made the corrections on the moral part of Contemplation, and in a post will send it to Will. Crawford, who has the rest, and will transmit it to you. I shall write to him fully on the subject." It is pleasing to remark, that the Will. Crawford here mentioned, was the author of the beautiful pastoral ballad of Tweed-side, which, with the aid of its charming melody, will probably live as long as the language is understood. Hamilton may be reckoned among the earliest of the Scotch poets who wrote English verse with propriety and taste, and with any considerable portion of the poetic spirit. Thomson, Mallet, and he, were contemporaries.—"The poems of Hamilton," says professor Richardson, "display regular design, just sentiments, fanciful invention, pleasing sensibility, elegant diction, and smooth versification. His genius was aided by taste, and his taste was improved by knowledge. He was not only well acquainted with the most elegant modern writers, but with those of antiquity. Of these remarks, his poem entitled 'Contemplation, or the Triumph of Love,' affords sufficient illustration."

Some of Hamilton's poems were first published at Glasgow in 1748, and afterwards reprinted, not only without the author's name, but without his consent, and even without his knowledge. He corrected, however, many errors of that copy, and enlarged some of the poems, though he did not live to make a new and complete publication. The improvements he made were carefully inserted in the edition published at Edinburgh in 1760, with the addition of many pieces taken from his original manuscripts. Since that time, although they have been inserted in the new edition of the English Poets, there has been no demand for a separate edition. It would be of importance, but it is seldom easy, to account for the various fates of poets. Hamilton, if not of the first class, and in whom we find only those secondary qualities which professor Richardson has so ably pointed out in the "Lounger," surely excels some whose works are better known and more current. The neglect which he has experienced may be partly attributed to his political principles, and partly to the local interest which his effusions excited, and to which they were long confined. Verses of compliment and personal addresses

must have extraordinary merit, if they attract the notice of distant strangers. Prejudice, however, is now at an end, and the friends of Scottish genius, who have lately called the attention of the public to this writer, have proved that he deserves a higher rank than has yet been assigned to him. He is perhaps very unequal, and the blemishes in his verse and diction to which professor Richardson has alluded are frequent, yet it is no inconsiderable merit to have been one of the first of his countrymen who cultivated the purity and harmony of the English language, and exhibited a variety of composition and fertility of sentiment that are rarely to be found in the writings of those whose poetical genius is of the second degree.<sup>1</sup>

HAMILTON (WILLIAM GERARD), a statesman of some note, was the only son of William Hamilton, esq. an advocate of the court of session in Scotland, who after the union came to London, and was admitted to the English bar. His son was born in Lincoln's-inn Jan. 28, 1728-9, and was educated at Winchester school, and at Oriel college, Oxford, where he was admitted a gentleman commoner, March 1, 1744-5. During his residence at Oxford, it is supposed he wrote those poems which were printed in 1750, 4to, for private distribution only, but have lately been published by Mr. Malone. On leaving Oxford, he became a member of Lincoln's-inn, with a view to study the law; but on his father's death in 1754, he betook himself to a political life, and in the same year was chosen member of parliament for Petersfield in Hampshire. His first effort at parliamentary eloquence was made Nov. 13, 1755, when, to use the words of Waller respecting Denham, "he broke out, like the Irish rebellion, threescore thousand strong, when nobody was aware, or in the least suspected it." Certainly no *first* speech in parliament ever produced such an effect, or acquired such eulogies, both within and without the house of commons. Of this speech, however, no copy remains. For many years it was supposed to have been his only attempt, and hence the familiar name of *Single-speech* was fixed upon him; but he spoke a second time, Feb. 1756, and such was the admiration which followed this display of his talents, that Mr. Fox, then one of the principal secretaries of state, procured him to be appointed, in April of the same year, one

<sup>1</sup> Johnson and Chalmers's English Poets.—Lord Woodhouselee's Life of Kames.—The Lounger.

of the lords of trade. At this board he sat five years without ever exerting his oratorical talents; and in 1761 accepted the office of principal secretary to George earl of Halifax, then appointed lord-lieutenant of Ireland. In the Irish parliament, as he filled an office of responsibility, it was necessary for him to support the measures of administration; and accordingly in 1761 and 1762, he made five speeches on various occasions, which fully gratified the expectations of his auditors. Mr. Hamilton continued secretary to the succeeding lord lieutenant, Hugh earl of Northumberland, in 1763, but it is believed his exertions in that session were less splendid and less frequent; and before it concluded, on some disgust he resigned his office.

On his return to England, and for a long time afterwards, he meditated taking an active part in the political warfare of the house of commons, but he never again addressed the chair, though he was chosen into every new parliament that was summoned from that time till May 1796, a little before his death. In this period, the only office he filled was that of chancellor of the exchequer in Ireland, which he held from Sept. 1763 to April 1784. During this interval he was one of those on whom common rumour bestowed the authorship of Junius's letters, and perhaps never was any rumour so completely devoid of a probable foundation. He died at his house in Upper Brook-street, July 16, 1796, and was buried in the chancel vault of the church of St. Martin in the Fields. In 1808, Mr. Malone published his works under the title of "Parliamentary Logic; to which are subjoined two Speeches delivered in the House of Commons in Ireland, and other pieces," 8vo, with a life of the author prefixed. These speeches give us but a faint idea of the splendid abilities which once so enraptured his hearers, nor does his poetry entitle him to rank above the elegant versifiers of his time. His "Parliamentary Logic" is a performance of a more singular cast. It consists of a string of maxims, or rules, for managing a debate in parliament, in which the author appears serious, else we should have supposed "*parliamentary logic*" to imply a ridicule on the language of that house. These maxims, however, seem admirably qualified to make a partizan; although we much doubt whether they have a tendency to make that more valuable character, an honest man.<sup>1</sup>

<sup>1</sup> Life by Malone, prefixed to the above work.—Boswell's Life of Johnson.—Cumberland's Life of himself.—Lord Orford's Works, vol. V. pp. 42, 47.

HAMILTON (Sir WILLIAM), a gentleman of great eminence in the literary and political world, was born in Scotland in 1730. He was of a branch of the family of Hamilton, which was considerably reduced in circumstances at the time of his birth; he himself having repeatedly declared to his friends in Naples, that "he was condemned to make his way in the world with an illustrious name and a thousand pounds." He was not, however, doomed to spend many years of his youth in such narrow circumstances; as in 1755 he married a young lady of amiable character, with whom he received a fortune of 5000*l.* a year. The active and important part of his life began from the moment in which he entered the diplomatic line; and we may consider it as a circumstance peculiarly fortunate for the literary world, that he was destined to remain nearly the rest of his life in a country truly classical, in regard to the fine arts and natural history; pursuits for which he had early evinced the greatest predilection.

Mr. Hamilton was appointed ambassador to the court of Naples in 1764; and from that time to 1800, in which he was recalled, it may be said, with the strictest justice, that he did much more for the advancement of the fine arts, natural history, and antiquities, than any individual or corporation in that metropolis; perhaps, or even the government itself. In Naples the state of those branches of knowledge, which constituted Mr. Hamilton's pursuits, was at this time very low, and as far as early and intense application may be considered proofs of a predominant passion, it appears that the objects of natural history chiefly engaged his attention. In a short period from his arrival, he had already collected a vast number of articles connected with this science, and had thus formed a valuable cabinet, of which, according to the expression of one of his friends, "he could be himself the ablest demonstrator." Between 1764, and the middle of 1767, he visited Vesuvius no less than twenty-two times, and had as often observed the different spots around Naples affected by volcanic eruptions; and it was universally remarked by those who had the pleasure to accompany him in these excursions, that he was the best and most instructive "Cicerone" that could possibly be found for such occasions. He also visited Mount Etna; and the Eolian islands, places which had not been examined with such attention before. The phenomena which their surface presented to his view did not satisfy his cu-

riosity : he observed the interior parts of the soil, and every minute circumstance that attended the operations of nature : not one of the different substances which had ever issued from these volcanoes was left unnoticed. In all his excursions he was constantly accompanied by an artist of great merit, Mr. Fabris, who drew plans and delineated such objects as were most interesting and striking.

These observations, though since reduced to systematic works, were first communicated in partial letters to the royal society, from 1766 to 1779 ; in whose Transactions for the above years, and also in the Annual Register, these letters are preserved ; the perusal of which will amply gratify those who are fond of curious incidents, and personal anecdotes relating to the subject of this memoir. The works themselves were two : viz. " Observations on Mount Vesuvius, Mount Etna, and other Volcanoes of the Two Sicilies," which appeared in 1772, London, 8vo, and the " Campi Phlegræi," published at Naples in 1776, in 2 vols. folio. In the former his chief position was, " that volcanoes lie dormant for several years, nay even for centuries." " When I arrived," says he, " at Naples, Vesuvius was quiet, very seldom was smoke visible on its top ; in the year 1766, it seemed to take fire, and has never since been three months without either throwing up red hot stones, or disgorging streams of lava ; nor has its crater been ever free from smoke. At Naples, when a lava appears, and not till then, it is styled an eruption ; whereas I look upon the five nominal eruptions I have been witness to, from March 1766 to May 1771, as in effect but one continued eruption.—It is certain, that by constant attention to the smoke that issues from the crater, a very good guess may be given as to the degree of fermentation within the volcano. By this alone I foretold the two last eruptions ; and by another very simple observation, I pointed out, some time before, the very spot from whence the lava has issued. When the cone of Vesuvius was covered with snow, I remarked a spot on which it would not lie."

The " Campi Phlegræi" were chiefly calculated to exhibit the view of the several spots already described. The drawings, by Mr. Fabris, were coloured with surprising art and great force of expression, and represented nature with the utmost accuracy and truth. Each plate was accompanied by concise and perspicuous explanations in English and French. In the first volume, a large map was

also exhibited of the gulph of Naples and the country contiguous, which is unrivalled for its beauty and splendour. And in the author's letter to sir John Pringle, dated Naples, May 2, 1776 (which may be considered as a dedication of the work to the royal society), some additional observations on the subject were communicated, which had not been inserted either in the partial letters to the late Mr. Maty, or in the 8vo edition of them in 1772. In short, the publication was so accurate, so splendid, and so magnificent, as to have excited a surprise how such an invaluable performance could make its appearance in the south of Italy.

A new phenomenon, however, occurred after this publication, which was too striking not to excite a peculiar attention in our ingenious naturalist, and not to engage him in a new work.—We allude to the great eruption of Mount Vesuvius, on the 8th of August, 1779, and to the "Supplement" to the "*Campi Phlegreæi*," to which it gave rise. As was his custom, Mr. Hamilton had communicated a description of that wonderful event to the royal society, which was printed in the first part of the *Philosophical Transactions* for the year 1780. He afterwards, however, as he had done with his former ones, collected these observations, and formed of them a regular work. In the year of the great eruption, he published in Naples, a fine edition of the above-mentioned book, beautifully illustrated by coloured prints, from the drawings of the same artist, Peter Fabris; the drawings and illuminations being likewise copied from nature, under his own inspection.

In the science of antiquities, so early as 1765, he had promoted the publication of the magnificent and elegant work, "*Antiquités Etrusques, Grecques, et Romaines, tirées du Cabinet de Mr. Hamilton*;" a fine collection of designs from Etruscan, Greek, and Roman vases, which was received with the greatest satisfaction by the lovers of antiquity and the arts. The design of this work was professedly the advancement of the arts. It was intended to shew on what system the ancients gave their vases that elegance so generally acknowledged and admired, and how they were able to assign the exact measures of their proportion; and to establish certain principles for the artist who would perform something in the same way. It was, in short, a most valuable present to the learned and to artists, and above all to manufacturers of earthen ware and china, and of vases



in silver, glass, &c. who found here an infinite variety of beautiful models, most of which had been until then unknown; and indeed it may be observed, that since that period our articles of the above description are universally formed with more beauty, taste, and elegance; qualities in which we as yet remain unequalled by any other country.

We are informed in the abbé Winkelman's Letters, that the above-mentioned work was intended to be comprised in four large folio volumes. Of these, the two former only appeared at the stated time. The two latter volumes (as we are informed by a note in the last edition of the Letters of Winkelman) were published in Naples in 1775; but the writer of this article has never been able to procure a sight of them, or even to gain the least information on the subject. The two former volumes were reduced to a smaller size, and republished at Paris, by Mr. David, in 1787, in five 8vo volumes. The adventurer D'Hancarville, editor of the work, as we are told by Winkelman, expected, by that publication, to acquire a fortune of twenty thousand pounds. It is not probable that he ever realized this expectation, but we know from D'Hancarville himself, that Mr. Hamilton allowed him to reap the emolument which might arise from the work. Of the particulars of which, he himself says, that "long since Mr. Hamilton had taken pleasure in collecting those precious monuments, and had afterwards trusted them to him for publication, requiring only some elegance in the execution; and the condition, that the work should appear under the auspices of his Britannic majesty."—"It answers no purpose to have of the ancient vases that general and vague idea which is given of them by the books of Caylus, or Montfaucon.—There are few antiquaries and scholars who have not entertained a wish to see such a collection executed with care and precision.—They can now compare the present with that of cardinal Gualtieri, reported by Montfaucon, and with all the others which have hitherto appeared.—Mr. Hamilton, justly apprehensive that the vases, already destined for England, might be damaged in their way, has resolved to have them engraved at Naples."

<sup>1</sup>Part of the vases which gave rise to D'Hancarville's work, is that precious collection which is now seen in one of the rooms of the British Museum, and which formerly belonged to the senatorial house of Porcinari, in Naples. Mr. Hamilton purchased it from the proprietors in 1765,

and it still is a matter of surprise with the greatest of our artists, that it was ever suffered to go out of its native land. In Naples, however, it never occasioned any surprise; as it is there known, that full five years before the purchase, the same valuable property, through the means of the famous Theatin father Paciaudi, had been offered to the count of Caylus; and, in fact, the best-informed Neapolitans were fully convinced that it was much better that such precious monuments should be in the power of some active nation, in which they might be put to the best use, than to remain in their own country, where they would have been for ever useless. About the same time (in 1767), the British Museum received from Mr. Hamilton two other valuable presents:—1st. A complete collection of every sort of matter produced by Mount Vesuvius, by which he thought it might be proved that “many variegated marbles and many precious stones are the produce of volcanos, and that there have been volcanos in many parts of the world, where at present there are no traces of them visible.” 2. Two very scarce and interesting books, respecting the formation of the celebrated new mountain at Pozzuoli, published at Naples, a few months after the event, in 1538: the one written by Marc Antony delli Falconi; and the other by Peter James di Toledo.

Among the several persons whom Mr. Hamilton honoured with his patronage at Naples, we shall only mention the celebrated engraver, Morghen; as it was owing to his encouragement that this eminent artist, in 1769, published that elegant collection of views at Pozzuoli and other spots in the neighbourhood of Naples. It is pleasing to say that Mr. Morghen soon evinced his gratitude towards his patron, and the nation to which the latter belonged: the collection was dedicated to the Society of arts in London; and the greatest part of the views were inscribed to some individuals of our nobility who then happened to be in Naples. Ever since the year 1770, Mr. Hamilton had established a regular correspondence with various intelligent persons in the several provinces of the kingdom, concerning such monuments of arts or antiquities as might happen to be found near their respective residences, and which might answer his further purposes. This correspondence was carried on with a peculiar activity in the province of Campania, that province being indeed the spot in which the greatest number of ancient vases has been found, and which for this

reason is thought to have possessed the chief manufactures of that article.

Whilst at this period Mr. Hamilton so successfully indulged in scientific and literary pursuits, he had no opportunity of exerting himself to any advantage in his public and diplomatic capacity, nothing of importance being then in agitation in the political world; and, with regard to private connexions, it is still in the remembrance of his old friends, that, till he became acquainted with some congenial characters, he found himself, in the midst of an immense metropolis, as insulated as if he had been in a village. Of his domestic life, about this period, we fortunately have an account from the celebrated secretary of the French academy, Duclos, from which we shall here give an extract, the more properly, as, with the alteration of time and place, it is his characteristic picture in every part of his life. "Mr. Hamilton," says he, "was in the habit of taking his dinner at home with a select number of friends, among whom I had the honour of being admitted. He had also a weekly party of the most distinguished persons of Naples. In these parties, a concert was sometimes given, in which Miss Hamilton played on the harpsichord so eminently, that her talents were acknowledged in a town decidedly superior in musical science to the rest of Italy. Mr. and Mrs. Hamilton are the happiest couple I ever saw. Both still in the vigour of youth, with good hearts and cultivated minds, and tenderly attached to each other, they presented to me the image of a patriarchal life. The lady, mistress of a considerable fortune, enjoys the pleasure of making that of her husband, who had nothing of his own but an illustrious name. The gentleman, duly sensible of what he owes to a beloved wife, is highly pleased to acknowledge it, and the sentiment of his gratitude increases the happiness of his situation."

The twelve years which elapsed from 1772 to 1784, formed a remarkable epoch in Mr. Hamilton's life, with respect to his advancement and domestic affairs. On the 3d of January, 1772, he was created knight of the bath. About 1775, he lost his only daughter. In 1782, he likewise lost his lady. And in 1784, after twenty years' absence, he visited his native country. He had been made a fellow of the royal society in 1766.

This time, however, was equally well employed in the service of the sciences; for, in 1779, he repeated his

visits to Mount Vesuvius, and published the Supplement already mentioned; in February 1783, he undertook the journey to Calabria, to observe the phenomena produced by the dreadful earthquake which just before had desolated that beautiful province, and of which he subsequently gave an account, in a letter to sir Joseph Banks, inserted in the "Transactions of the Royal Society;" and, so early as 1777, he wrote an excellent memoir on the discoveries until then made in Pompeii; which memoir, accompanied with 13 beautiful plates, was inserted in the fourth volume of the "Archæologia," and by which we are informed, "that the city was supposed to have been a mile in length, and about three miles and a half round; that only one hundred yards of a principal street, supposed to run through the whole city, had then been cleared; that the width of the horse-way was said to be in general ten feet eight inches English, and the elevated foot-way on each side, about three feet wide; that the plan of most of the houses was a square court, with a fountain in the middle, and small rooms round, communicating with that court; and that fragments of large panes of glass were found there, shewing that the ancients of this period knew well the use of glass for windows."

His most truly meritorious labours, however, at the close of the above mentioned period, were those which had in view the unrivalled museum of Portici; an object which had not yet been accessible to his researches. The history of the discovery of Herculaneum, and of the Royal museum to which it gave rise, is too well known to require any detailed notice in this place: it is equally alien to our purpose to relate the several tardy and unsuccessful measures which the government took to illustrate that unrivalled establishment; and we shall only notice the ancient manuscripts in the Museum, which are immediately connected with our subject. It is known that about eight hundred objects of this kind had been found in the several excavations of Herculaneum; and that on application being made to Mr. Assemani of the Vatican, on the subject, this learned man had recommended an able, industrious, and indefatigable Piarist monk, named Father Anthony Piaggi, who possessed the art of completely unfolding the decayed manuscripts. Some successful trials were made: a work on the philosophy of Epicurus, another on morals, a third on rhetoric, and a fourth on music, were brought to light;

and of the last, the author of which was a Greek named Philodemus, thirty-eight full columns were happily copied. Father Anthony's services were still more beneficial; he instructed in his art a pupil named Merli, afterwards as able as himself. Neither of them, however, persevered in their tasks: they complained of the supineness of the ministry, and of their own scanty allowance.

Among the papers left by sir William at his death, are found more than fifty memoirs directed by Father Anthony to the marquis of Sambuca, soliciting his patronage for the great work of the manuscripts, to which solicitations that minister seemed to be deaf. Numberless other memoirs of the kind were also presented to several persons in the royal service, and they met with no better success.—The consequence was, that Father Anthony at last put himself under the protection of sir William, and tendered his services for any information which the latter might wish concerning the Museum. The propriety of accepting this offer may be questioned. It was considered, however, by one who was not particularly acquainted with the administration of the establishment, as too important not to meet with an immediate compliance: a treaty was concluded, that sir William should grant to Father Anthony a pension of 600 ducats a year (100*l.*), and the latter should regularly send to him every week a sheet of original information; and in order to elude any ministerial inquisition, it was also agreed that the correspondence should be carried on in cyphers. This correspondence lasted till the death of Father Anthony in 1798; and, if we except a want of delicacy, and perhaps also a breach of trust in the monk, we may presume that, in the main object, it proved satisfactory to both parties: sir William was indeed so satisfied, that, some years after the commencement of the treaty, he procured for Father Anthony an additional pension, of the same sum of 600 ducats a year (100*l.*), from his royal highness the Prince of Wales; and Father Anthony, on his side, seemed also so sensible of the favours he had received, that on his death, he bequeathed all his manuscripts and papers of every kind to his patron.

In 1791, sir William was appointed a privy counsellor; and in the same year he married Miss Harte, the present lady Hamilton. About the same time also, in order to give a further illustration to his favourite doctrine respecting the constant state of eruption of Mount Vesuvius, he

charged a Dominican friar at Resina, to compile for his use, a daily calendar of the several phenomena of that mountain; a compilation which, most probably, will also be found among his papers.

In December 1798, when the French attacked the kingdom of Naples, he accompanied his Sicilian majesty to Palermo, from whence, towards the close of 1800, he was recalled to England: where he died April 6, 1803, in the 72d year of his age.

During the short interval between his arrival in England and his death, this respectable philosopher and naturalist was occupied in ordering and classifying his numerous manuscripts, which had been conveyed from Naples to Palermo, at the time of his removal; and from the latter place to London, on his return to England. These manuscripts consisted of eight large boxes; four of which contained his correspondence with Father Anthony, and the other four, the valuable papers which the latter had bequeathed to him. It was his intention, after a due arrangement, to favour the public with two works collected from their contents, one of which was to exhibit a series of original observations on the best monuments of art in the Museum of Portici; and the other, a series of historical anecdotes concerning its literary and economical administration, from its first establishment, of both which there is a prospect of publication.

With regard to his diplomatic exertions, which naturally constituted the immediate duties of his station, we may notice, 1. the explanations, which, in 1772, he had with the first minister, marquis Tanucci, on account of Michael Torcia, who, in his performance, "The Political Sketch of Europe," had used some improper expressions: 2. the negotiations which he successfully concluded for the neutrality of his Sicilian majesty in the American war: 3. his excellent conduct during the family misunderstanding between Spain and Naples, from 1784 to 1786: but these are matters which belong to political history: The fame of sir William Hamilton will ultimately rest on his talents, learning, and patriotic spirit.<sup>1</sup>

HAMILTON (WILLIAM), an historical painter, the son of a Scotch gentleman who resided many years at Chelsea; as deputy to Mr. Robert Adams, the celebrated architect,

<sup>1</sup> Baldwin's Literary Journal for 1804.

when clerk of the works to that college, was born in 1750, and sent to Italy, when very young, under the patronage of Mr. Adams. He was there some time under the tuition of Zucchi, the painter of arabesque ornaments at Rome, and although Mr. Edwards thinks he was then too young to receive any material benefit from this tour, it served at least to increase his early taste for the art, and he caught a pleasant manner of painting, much in the style of his master. When he returned to England he became a pupil in the royal academy, and by attention to his studies, acquired considerable employment. He practised in many different ways, mostly history, and frequently arabesque, of which latter kind he executed some decorations at the seat of the late earl of Bute at High Cliff, Hampshire. He sometimes painted portraits, but his manner was not well adapted to that branch, yet his portrait of Mrs. Siddons in the character of lady Randolph (now in the possession of Samuel Whitbread, esq.) was allowed to have great merit. He was much employed by the late alderman Boydell, for his Shakspeare, and by Macklin for his edition of the Bible and of the Poets. In the former his "Woman of Samaria" deserves much praise. One of his most capital works was a picture of the "Queen of Sheba entertained at a banquet by Solomon," a design for a window in Arundel castle. His manner of painting was light, airy, and pleasant, and he excelled in ornaments to which he gave a propriety, richness, and a classic air. His coloured drawings imitate the fulness of his oil-paintings with more freshness, and, without much labour, are finished with taste. He was elected associate of the royal academy Nov. 8, 1784, and royal academician, February 10, 1789. He died in the vigour though not in the bloom of life, Dec. 2, 1801, of a violent fever of only three days' duration, deeply lamented by his friends, and regretted by the public. He was a man of great affability and gentle manners; his politeness covered no insincerity, nor his emulation envy. He was one of the few artists we have personally known who spoke with high respect of his brethren, and was equally respected by them for his amiable temper.<sup>1</sup>

HAMMOND (ANTHONY, esq.), descended from a family long situated at Somersham-place, in Huntingdonshire, was born in 1668, and educated at St. John's college,

<sup>1</sup> Edwards's Supplement to Lord Orford.—Pilkington by Fuseli.

Cambridge. He was a commissioner of the navy, a good speaker in parliament, had the name of "silver-tongued Hammond" given him by lord Bolingbroke, and was a man of note among the wits, poets, and parliamentary writers, in the beginning of the last century. A volume of "Miscellany Poems," was inscribed to him, in 1694, by his friend Mr. Hopkins; and in 1720 he was the editor of "A new Miscellany of Original Poems," in which he had himself no small share. His own pieces, he observes in his preface, "were written at very different times, and were owned by him, lest in a future day they should be ascribed to other persons to their prejudice, as the 'Ode on Solitude' has been, in wrong, to the earl of Roscommon, and as some of the rest have been to others." He was the intimate friend of Mr. Moyle, and wrote the "Account of his Life and Writings," prefixed to his works in 1727. Their acquaintance began, through sir Robert Marsham, in the latter end of 1690, soon after Hammond's return from a short tour into Holland and some parts of Flanders. The places of resort for wits at that period were Maynwaring's coffee-house in Fleet-street, and the Grecian near the Temple; where Moyle, having taken a disgust against the clergy, had several friendly disputes with Hammond, and at the same place had a share with Trenchard in writing the argument against a standing army. In Moyle's works are three valuable letters to Hammond; a copy of verses, by Hammond, to Moyle; another, by Hopkins, to the same; and a third, by Hopkins, to Hammond. Mr. Hammond is said to have married Susanna, a sister of Mr. Walpole, afterwards the celebrated minister of state; but that Mr. Hammond was a different person. Our author married a Miss Clarges, and died in 1738, as Whiston informs us, in the Fleet-prison, where he was confined for debt, and so preserved what he had not spent of his estate for his eldest son. His second son is the subject of the following article.<sup>1</sup>

HAMMOND (JAMES), well remembered as a man esteemed and caressed by the elegant and great; was the second son of Anthony Hammond mentioned above: he was born about 1710, and educated at Westminster-school; but it does not appear that he was of any university, al-

<sup>1</sup> Cibber's *Lives*.—Geot. Mag. LXI. 1090, LXXIX. 1121.—Nichols's *Poems*.—Chesterfield's *Memoirs*, p. 47.—Whiston's MS notes on a copy of this Dict.



though Mr. Cole claims him for Cambridge, but without specifying his college. When about eighteen, he was introduced to the earl of Chesterfield, and from a conformity of character, manners, and inclinations, soon became particularly attached to his lordship. He was equerry to the prince of Wales, and seems to have come very early into public notice, and to have been distinguished by those whose patronage and friendship prejudiced mankind at that time in favour of those on whom they were bestowed; for he was the companion of Cobham, Lyttelton, and Chesterfield. He is said to have divided his life between pleasure and books; in his retirement forgetting the town, and in his gaiety losing the student. Of his literary hours all the effects are exhibited in his memorable "Love Elegies," which were written very early, and his "Prologue" not long before his death. In 1733, he obtained an income of 400*l.* a year by the will of Nicholas Hammond, esq. a near relation. In 1741 he was chosen into parliament for Truro in Cornwall, probably one of those who were elected by the prince's influence; and died June 2, 1742, at Stowe, the famous seat of the lord Cobham. His mistress long outlived him, and, in 1779, died unmarried, bed-chamber woman to the queen. The character which her lover bequeathed her was, indeed, not likely to attract courtship, yet it was her own fault that she remained single, having had another very honourable offer. The "Elegies" were published after his death; and while the writer's name was remembered with fondness, they were read with a resolution to admire them. The commendatory preface of the editor, who was then believed, and is affirmed by Dr. Maty, to be the earl of Chesterfield, raised strong prejudices in their favour; but Dr. Johnson is of opinion that they have neither passion, nature, nor manners, and Dr. Beattie was informed on very good authority that Hammond was not in love when he wrote his "Elegies."<sup>1</sup>

HAMMOND (Dr. HENRY), a learned English divine, was born at Chertsey in Surrey, August 18, 1605; and was the youngest son of Dr. John Hammond, physician to Henry prince of Wales, who was his godfather, and gave him his own name. In his infancy he was remarkable for sweetness of temper, the love of privacy, and a devotional turn. He was educated at Eton-school, and sent to Mag-

<sup>1</sup> Johnson and Chalmers's English Poets.—Gent. Mag. LVII. LXV. and LXVI.—Beattie's Dissertations, p. 554, 4to.

dalen-college, Oxford, in 1618; of which, after taking his degrees in a regular way, he was elected fellow in July 1625. During the whole of his residence here, he generally spent thirteen hours every day in study; in the course of which he not only went through the usual academic studies, but read almost all the classics, writing emendations, critical remarks, &c. as he proceeded. Having applied himself also with great diligence to the study of divinity, he was admitted to holy orders in 1629, and soon after took the degree of bachelor of divinity. In 1633 he was presented to the rectory of Penshurst in Kent, by Robert Sidney earl of Leicester. That nobleman, happening to be one of his auditors while he was supplying a turn at court for Dr. Frewen, the president of his college, and one of his majesty's chaplains, was so deeply affected with the sermon, and conceived so high an opinion of the preacher's merit, that he conferred on him this living, then void, and in his gift. Upon this he quitted his college, and went to his cure, where he resided as long as the times permitted him, punctually performing every branch of the ministerial function in the most diligent and exemplary manner. In 1639 he took the degree of D. D.; in 1640, was chosen one of the members of the convocation, called with the long parliament, which began that year; and, in 1643, made archdeacon of Chichester by the unsolicited favour of Dr. Brian Duppa, then bishop of Chichester, and afterwards of Winchester. The same year also he was named one of the assembly of divines, but never sat amongst them.

In the beginning of the national troubles he continued undisturbed at his living till the middle of July 1643; but, joining in the fruitless attempt then made at Tunbridge in favour of the king, and a reward of 100*l.* being soon after promised to the person that should produce him, he was forced to retire privily and in disguise to Oxford. Having procured an apartment in his own college, he sought that peace in retirement and study which was no where else to be found. Among the few friends he conversed with was, Dr. Christopher Potter, provost of Queen's college; by whose persuasion it was, that he published his "Practical Catechism," in 1644. This was one of the most valuable books published at that time; but great objections were raised against it by fifty-two ministers within the province of London; and especially by the famous Francis Chey-

nell, on account of its containing Arminian tenets. Hammond, however, defended his book, and the same year and the following, published several useful pieces, adapted to the times. In December of the same year he attended as chaplain the duke of Richmond and earl of Southampton; who were sent to London by Charles I. with terms of peace and accommodation to the parliament; and when a treaty was appointed at Uxbridge, he appeared there as one of the divines on the king's side, where he managed, greatly to his honour, a dispute with Richard Vines, one of the presbyterian ministers sent by the parliament.

A few days after the breaking of this treaty, a canonry of Christ Church in Oxford becoming vacant, the king bestowed it upon him about March 1645; and the university chose him their public orator. His majesty also, coming to reside in that city, made him one of his chaplains in ordinary: notwithstanding all which employments, he did not remit from his studies, or cease to publish books, principally contrived to do service in the times when they were written. When Oxford surrendered, his attendance as chaplain was superseded; but when the king came into the power of the army, he was permitted to attend him again, in his several confinements and removes of Woburn, Caversham, Hampton-court, and the Isle of Wight: at which last place he continued till Christmas, 1647, when all his majesty's servants were removed from him. He then returned again to Oxford, where he was chosen sub-dean of Christ Church; in which office he continued till March 30, 1648, and was then forcibly turned out of it by the parliamentary visitors. The accusations against him were, his refusing to submit to the visitors' power; his being concerned in drawing up the reasons which were presented to the convocation against the authority of that visitation; and his refusing to publish the visitors' orders for the expulsion of several of the members of Christ Church. Instead, however, of being commanded immediately to quit Oxford, as others were, a committee of parliament voted him and Dr. Sheldon to be prisoners in that place, where they continued in restraint for about ten weeks. During this confinement he began his "Paraphrase and Annotations on the New Testament;" the ground-work of which is said to be this. Having written in Latin two large volumes of the way of interpreting the New Testament, with reference to the customs of the Jews, and of the first here-

tics in the Christian church, and also of the heathens, especially in the Grecian games; and, above all, of the importance of the Hellenistical dialect; he began to consider, that it might be more useful to the English reader, to write in our vulgar language, and set every observation in its natural order, according to the direction of the text. And having some years before collated several Greek copies of the New Testament, and observed the variation of our English from the original, and made an entire translation of the whole for his own private use, he cast his work into that form in which it now appears. It came out first in 1653; in 1656, with additions and alterations; and, in 1698, Le Clerc put out a Latin translation of it, viz. of the "Paraphrase and Annotations," with the text of the Vulgate, in which he has intermixed many of his own animadversions, explained those points which Dr. Hammond had but slightly touched, and corrected many of his mistakes.

From Oxford he was removed to the house of sir Philip Warwick at Clapham in Bedfordshire. The trial of king Charles drawing on, and Dr. Hammond being in no other capacity to interpose than by writing, he drew up an address to the general and council of officers, which he published under this title: "To the right honourable the lord Fairfax, and his council of war, the humble Address of Henry Hammond." It is unnecessary to add that this produced no effect, as his majesty's doom was fixed. Dr. Hammond's grief for the death of his royal master was extreme; but, as soon as he had in some measure recovered his spirits, he resumed his studies, and published several pieces. The rigour of his restraint being taken off in the beginning of 1649, he removed to Westwood in Worcestershire, the seat of the loyal sir John Packington, from whom he received a kind invitation; and here spent the remainder of his days. In 1651, when Charles II. came into those parts, he waited upon him, and received a letter from his own hand of great importance, to satisfy his loyal subjects concerning his adherence to the religion of the church of England. In 1653 he published, as already observed, his great work on the New Testament, and went on applying antidotes to the distempers of the church and state, and opposing the absurd tenets of the sectaries, particularly those of the anabaptists. Afterwards he undertook a "Paraphrase and Commentary on all the books

of the Old Testament ;” of which he published the Psalms, and went through a third part of the book of Proverbs. His want of health only hindered him from proceeding farther: for that strength of body which had hitherto attended his indefatigable mind, beginning to fail him about 1654, he was attacked by a complication of disorders, the stone, the gout, the colic, and the cramp; but the stone put an end to his life. While Charles II. was designing him for the bishopric of Worcester, and he was preparing to go to London, whither he had been invited by the most eminent divines, he was seized with a sharp fit of the stone the 4th of April, of which he died the 25th of the same month, 1660.

Dr. Hammond was a very handsome man, well-made, and of a strong and vigorous constitution; of a clear and florid complexion, his eye remarkably quick and sprightly, and in his countenance there was a mixture of sweetness and dignity. He had a free, graceful, and commanding eloquence. King Charles I. said of him, that he was the most natural orator he ever heard. He had not, however, a technical memory, and used to complain that it was harder for him to get one sermon by heart than to per twenty. He was of a very kind, social, benevolent, and friendly disposition; extremely liberal to the poor, to whom he rendered his bounty more valuable by his manner of bestowing it. “Misery and want,” says his excellent biographer, “wherever Dr. Hammond met with them, sufficiently endeared the object. His alms were as exuberant as his love; and in calamities, to the exigence he never was a stranger, whatever he might be to the man that suffered.” Among other evidences which Hammond gave of his benevolence, Dr. Fell informs us, that, when he saw a man honest and industrious, he would trust him with a sum, and let him pay it again at such times and in such proportions as he found himself able; all this accompanied by an inquiry into his condition, and advice as to the better disposal of the money, closing his discourse with prayer, and dismissing the object of his benevolence with the utmost kindness. To persons of rank and fortune his advice was, to “treat their poor neighbours with such a cheerfulness, that they may be glad to have met with them.”

Dr. Hammond was a man of great temperance; his diet was of the plainest kind, and he frequently practised fasting. He seldom went to bed until midnight, or remained

in it beyond five or six o'clock. By these means he was enabled to endure cold and fatigue, and in the severest weather sat at a distance from a fire. His studious industry was unceasing. He not only avoided, but had a strong aversion to idleness. "To be always furnished with somewhat to do" he considered as the best expedient both for innocence and pleasure, saying, that no burthen was more heavy, or temptation more dangerous, than to have time lie on one's hand." His piety was fervent, and from his youth he spent much of his time in secret devotion. Bishop Burnet says of him, that "his death was an unspeakable loss to the church; for as he was a man of great learning, and of most eminent merit, he having been the person that during the bad times had maintained the cause of the church in a very singular manner; so he was a very moderate man in his temper, though with a high principle, and would probably have fallen into healing counsels. He was also much set on reforming abuses, and for raising the clergy to a due sense of the obligations they lay under."

He published a great many controversial and practical tracts and sermons, commentaries, &c. in his life-time, which, with many posthumous pieces, were collected together by his amanuensis, the learned Mr. William Fulman, and published in 4 vols. fol. 1684; and in 1739 Mr. Peck published a collection of his letters, amounting to nineteen.<sup>1</sup>

HAMPDEN (JOHN, esq.), of Hamden, in Buckinghamshire, a celebrated political character in the reign of Charles I. was born at London in 1594. He was of as ancient (Whitlocke says the ancientest) extraction as any gentleman in his county; and cousin-german to Oliver Cromwell, his father having married the protector's aunt. In 1609 he was sent to Magdalen college in Oxford; whence, without taking any degree, he removed to the inns of court, and made a considerable progress in the study of the law. Sir Philip Warwick observes, that "he had great knowledge both in scholarship and the law." In his entrance into the world, he is said to have indulged himself in all the licence of sports, and exercises, and company, such as were used by men of the most jovial conversation; but afterwards to have retired to a more reserved and

<sup>1</sup> Life by bishop Fell, 1661, 12mo, lately reprinted at Oxford, 1806.—*Biog. Brit.*—Wordsworth's *Eccles. Biography*.—Barwick's *Life*.—Lloyd's *Memoirs*, fol.—*Ath. Ox.* vol. II.—Peck's *Desiderata*, vol. II.—Churton's *Life of Nowell*.—Wisher's *Life, and Letters*, p. 541—543.

austere society, preserving, however, his natural cheerfulness and vivacity. In the second parliament of king Charles, which met at Westminster, February 1625-6, he obtained a seat in the house of commons, as he also did in two succeeding parliaments; but made no figure till 1636, when he became universally known, by a solemn trial at the king's bench, on his refusing to pay the ship-money. He carried himself, as Clarendon tells us, through this whole suit with such singular temper and modesty, that he obtained more credit and advantage by losing it, than the king did service by gaining it. From this time he soon grew to be one of the most popular men in the nation, and a leading member in the long parliament. "The eyes of all men," says the same writer, "were fixed upon him as their *pater patriæ*, and the pilot that must steer the vessel through the tempests and rocks which threatened it." After he had held the chief direction of his party in the house of commons against the king, he took up arms in the same cause, and was one of the first who opened the war by an action at a place called Brill, a garrison of the king's, on the edge of Buckinghamshire, about five miles from Oxford. He took the command of a regiment of foot under the earl of Essex, and shewed such skill and bravery, that, had he lived, he would, probably, soon have been raised to the post of a general. But he was cut off early by a mortal wound, which he received in a skirmish with prince Rupert, at Chalgrove-field, in Oxfordshire, where, it is generally reported, he was shot in the shoulder with a brace of bullets, which broke the bone, June 18, 1643; and, after suffering much pain and misery, he died the 24th, an event which affected his party nearly as much as if their whole army had been defeated\*. "Many men observed," says Clarendon, "that the field in which this skirmish was, and upon which Hampden received his death-wound, namely, Chalgrove-field, was the same place in which he had first executed the ordinance of the militia, and engaged that county, in which his reputation was very great, in this rebellion: and it was confessed by the prisoners that were taken that day, and acknowledged by all,

\* So little is known of Hampden, that even the manner of his death has never been ascertained; some persons supposing that he was killed by the bursting of one of his own pistols.

See Noble's *Memoirs of Cromwell*, vol. II. p. 70, where there is a long account of his family and descendants; and Seward's *Anecdotes*,

that upon the alarm that morning, after their quarters were beaten up, he was exceeding solicitous to draw forces together to pursue the enemy; and, being a colonel of foot, put himself amongst those horse as a volunteer, who were first ready, and that, when the prince made a stand, all the officers were of opinion to stay till their body came up, and he alone persuaded and prevailed with them to advance: so violently did his fate carry him to pay the mulct in the place where he had committed the transgression about a year before. 'This was an observation made at that time;' but lord Clarendon does not adopt it as an opinion of his own.

Hampden, if we form our judgment of him only from the account of those who were engaged in the opposite party to him, was, perhaps, one of the most extraordinary men that ever lived; and is thus delineated by the noble historian already quoted. "He was a man of much greater cunning, and it may be of the most discerning spirit, and of the greatest address and insinuation to bring any thing to pass which he desired, of any man of that time, and who laid the design deepest.—He was not a man of many words, and rarely began the discourse, or made the first entrance upon any business that was assumed, but a very weighty speaker; and after he had heard a full debate, and observed how the house was like to be inclined, took up the argument, and shortly, and clearly, and craftily, so stated it, that he commonly conducted it to the conclusion he desired. He was of that rare affability and temper in debate, and of that seeming humility and submission of judgment, as if he brought no opinion of his own with him, but a desire of information and instruction; yet he had so subtle a way, and under the notion of doubts insinuating his objections, that he infused his own opinions into those from whom he pretended to learn and receive them. And even with them who were able to preserve themselves from his insinuations, and discerned those opinions to be fixed in him with which they could not comply, he always left the character of an ingenuous and conscientious person. He was, indeed, a very wise man, and of great parts, and possessed with the most absolute spirit of popularity, and the most absolute faculties to govern the people, of any man I ever knew. For the first year of the parliament he seemed rather to moderate and soften the violent and distempered humours than to inflame them. But wise and



dispassionate men plainly discerned, that that moderation proceeded from prudence, and observation that the season was not ripe, rather than that he approved of the moderation; and that he begot many opinions and notions, the education whereof he committed to other men; so far disguising his own designs, that he seemed seldom to wish more than was concluded. And in many gross conclusions, which would hereafter contribute to designs not yet set on foot, when he found them sufficiently backed by a majority of voices, he would withdraw himself before the question, that he might seem not to consent to so much visible unreasonableness; which produced as great a doubt in some as it did approbation in others of his integrity. After he was among those members accused by the king of high treason, he was much altered; his nature and carriage *seeming much fiercer than it did before*: and without question, when he first drew his sword, he threw away the scabbard. He was very temperate in diet, and a supreme governor over all his passions and affections; and had thereby a great power over other men's. He was of an industry and vigilance not to be tired out or wearied by the most laborious; and of parts not to be imposed upon by the most subtle and sharp; and of a personal courage equal to his best parts: so that he was an enemy not to be wished wherever he might have been made a friend; and as much to be apprehended where he was so, as any man could deserve to be. And therefore his death was no less pleasing to the one party than it was condoled in the other. In a word, what was said of Cinna might well be applied to him: he had a head to contrive, a tongue to persuade, and a hand to execute, any mischief, or," as the historian says elsewhere, "any good." Thus is Hampden described by Clarendon, agreeably to the notions usually formed of his character after the restoration; which was that of a great, rather than a good man. But as the characters of statesmen, commanders, or men acting in a public capacity, always vary with the times and fashions of politics, at the revolution, and since, he has been esteemed a good man as well as a great.<sup>1</sup>

HANDEL (GEORGE FREDERIC), the greatest musical composer of his time, or perhaps of any time or country, was born at Hallé, in the duchy of Magdeburgh, February

<sup>1</sup> Biog. Brit.—Hume and Rapin's Hist.—Clarendon.—Noble's Memoirs of Cromwell.

24, 1684, by a second wife of his father, who was an eminent physician and surgeon of the same place, and then above sixty years of age. From his very childhood he discovered such a propensity to music, that his father, who always intended him for the civil law, took every method to oppose this inclination, by keeping him out of the way of, and strictly forbidding him to meddle with, musical instruments of any kind. The son, however, found means to get a little clavicord privately conveyed to a room at the top of the house; and with this he used to amuse himself when the family was asleep. While he was yet under seven years of age, he went with his father to the duke of Saxe Weisenfels, where it was impossible to keep him from harpsichords, and other musical instruments. One morning, while he was playing on the organ, after the service was over, the duke was in the church; and something in his manner of playing affected his highness so strongly, that he asked his valet-de-chambre (who was Handel's brother-in-law) who it was that he heard at the organ? The valet replied, that it was his brother. The duke demanded to see him; and after making proper inquiries about him, expostulated very seriously with his father, who still retained his prepossessions in favour of the civil law. He allowed that every father had certainly a right to dispose of his children as he should think most expedient; but that in the present instance he could not but consider it as a sort of crime against the public and posterity to rob the world of such a rising genius. The issue of this conversation was, not only a toleration for music, but consent also that a master should be called in to forward and assist him.

The first thing his father did at his return to Halle, was to place him under one Zackau, organist to the cathedral church, a person of great abilities in his profession, and not more qualified than inclined to do justice to any pupil of promising hopes. Handel pleased him so much, that he never thought he could do enough for him. He was proud of a pupil who already began to attract the attention of the public; and glad of an assistant who by his extraordinary talents was capable of supplying his place whenever he had a mind to be absent. If it seem strange to talk of an assistant at seven years of age, it will appear stranger that at nine Handel began to compose the church service for voices and instruments, and from that time was

accustomed to compose a service every week for three years successively. Having far surpassed his master, the master himself confessing it, and made all the improvement he could at Halle, it was agreed he should go to Berlin in 1698, where the opera was in a flourishing condition under the encouragement of the elector of Brandenburg, afterwards king of Prussia. Handel had not been long at this court before his abilities became known to the sovereign, who frequently sent for him, and made him large presents. He farther offered to send him to Italy, where he might be formed under the best masters, and have opportunities of hearing and seeing all that was excellent in the kind; but his father refused this offer from a spirit of independence. During his stay at Berlin, he became acquainted with two Italian composers, Buononcini and Attilio; the same who afterwards came to England while Handel was here, and were at the head of a formidable opposition against him.

Next to the opera of Berlin, that of Hamburgh was in the highest request; and thither it was resolved to send him, with a view to improvement; but his father's death happening soon after, and his mother being left in narrow circumstances, he thought it necessary to procure scholars, and obtain some employment in the orchestra; and by this means was enabled to prove a great relief to her. He had a dispute at Hamburgh with one of the masters, in opposition to whom he laid claim to the first harpsichord, which was determined in his favour. The honour, however, had like to have cost him dear; for his antagonist so resented his being constrained to yield to such a stripling competitor, that, as they were coming out of the orchestra, he made a push at him with a sword, which had infallibly pierced his heart, but for the friendly score which he carried accidentally in his bosom. "Had this happened," says his historian, "in the early ages, not a mortal but would have been persuaded that Apollo himself interposed to preserve him in the form of a music-book." Dr. Burney, however, has subdued this flourish a little, by informing us that the sword broke against a metal button.

From conducting the performance he became composer to the house; and "*Almeria*," his first opera, was composed when he was not much above fourteen years of age. The success of it was so great, that it ran for thirty nights without interruption; and this encouraged him to com-

pose others, as he did also a considerable number of sonatas during his stay at Hamburgh, which was about four or five years. He contracted an acquaintance at this place with many persons of note, among whom was the prince of Tuscany, brother to the grand duke. The prince, who was a great lover of the art for which his country was famous, would often lament Handel's not being acquainted with the Italian music; shewed him a large collection of it; and was very desirous he should return with him to Florence. Handel plainly answered, that he could see nothing in the music answerable to the prince's character of it; but, on the contrary, thought it so very indifferent, that the singers, he said, must be angels to recommend it. The prince smiled at the severity of his censure, yet pressed him to return with him, and intimated that no convenience should be wanting. Handel thanked him for the offer of a favour which he did not chuse to accept; for he resolved to go to Italy on a speculation of his own, as soon as he could raise a sum sufficient for the purpose. He had in him from his childhood a strong spirit of independence, which was never known to forsake him in the most distressful seasons of his life; and it is remarkable that he refused the greatest offers from persons of the first distinction, because he would not be cramped or confined by particular attachments.

Soon after, he went to Italy, and Florence was his first destination; where at the age of eighteen, he composed the opera of "*Rodrigo*," for which he was presented with 100 sequins, and a service of plate. This may serve to shew what a reception he met with at a place where the highest notions were conceived of him before he arrived. Vittoria, a celebrated actress and singer, bore a principal part in this opera. She was a fine woman, and had been some time in the good graces of his serene highness; yet Handel's youth and comeliness, joined with his fame and abilities in music, had raised emotions in her heart, which, however, we do not find that Handel in the least encouraged. After about a year's stay at Florence, he went to Venice, where he was first discovered at a masquerade, while he was playing on a harpsichord in his vizor. Scarlatti happened to be there, and affirmed it could be no one but the famous Saxon or the devil. Being earnestly importuned to compose an opera, he finished his "*Agripina*" in three weeks; which was performed twenty-seven

nights successively, and with which the audience were enraptured. From Venice he went to Rome, where his arrival was no sooner known than he received polite messages from persons of the first distinction. Among his greatest admirers was the cardinal Ottoboni, a man of refined taste and princely magnificence; at whose court he met with the famous Corelli, with whom he became well acquainted. Attempts were made at Rome to convert him to Popery; but he declared himself resolved to die a member of that communion, whether true or false, in which he had been born and bred. From Rome he went to Naples; and after he quitted Naples, made a second visit to Florence, Rome, and Venice. The whole time of his abode in Italy was six years; during which he had composed a great deal of music, and some in almost every species of composition. These early fruits of his studies would doubtless be great curiosities, could they be met with.

He now returned to his native country, but could not prevail on himself to settle while there was any musical court which he had not seen. He accordingly visited Hanover, where he met with Steffani, with whom he had been acquainted at Venice; and who was then master of the chapel to George I. when elector of Hanover. There also was a nobleman who had taken notice of him in Italy, and who afterwards did him great service when he came to England for the second time, baron Kilmansegge, who now introduced him at court, and so well recommended him to his electoral highness, that he immediately offered him a pension of 1500 crowns per annum, as an inducement to stay. Handel excused his not accepting this high favour, because he had promised the court of the elector palatine, and had also thoughts of going to England, whither he had received strong invitations from the duke of Manchester. On this he obtained leave to be absent for a twelve-month or more at a time, and to go whithersoever he pleased; and on these conditions he thankfully accepted the pension.

After paying a visit to his mother, who was now extremely old and blind, and to his old master Zackau, he set out for Dusseldorp. The elector was highly pleased with him, and at parting made him a present of a fine set of wrought plate for a dessert. From Dusseldorp he made the best of his way through Holland; and embarking for England, he arrived at London in the winter of 1710,

where he was soon introduced at court, and honoured with marks of the queen's favour. Many of the nobility were impatient for an opera from him; on which he composed "Rinaldo," which succeeded so wonderfully, that his engagements at Hanover became the subject of much concern. He returned however thither in about a twelve-month; for besides his pension, Steffani had resigned to him the mastership of the chapel; but in 1712 he obtained leave of the elector to visit England again, on condition that he returned within a reasonable time. The poor state of music here, and the wretched proceedings at the Haymarket, made the nobility desirous that he might be employed in composing for the theatre. To their applications the queen added her own authority; and as an encouragement, settled on him for life a pension of 200*l.* per annum. All this induced Handel to forget his obligations to Hanover; so that when George I. came over at the death of the queen, in 1714, conscious how ill he had deserved at his hands, he durst not appear at court. It happened, however, that his noble friend baron Kilmansegge was here; and he, with others of the nobility, contrived the following scheme for reinstating him in his majesty's favour. The king was persuaded to form a party on the water; and Handel was desired to prepare some music for that occasion. This, which has since been so justly celebrated under the title of the "Water Music," was performed and conducted by himself, unknown to his majesty, whose pleasure on hearing it was equal to his surprize. Upon his inquiring whose it was, the baron produced the delinquent, and presented him to his majesty, as one that was too conscious of his fault to attempt an excuse for it. Thus Handel was restored to favour, and his music honoured with the highest approbation; and as a token of it, the king was pleased to add a pension for life of 200*l.* a year to that which queen Anne had before given him. Some years after, when he was employed to teach the young princesses, another pension was added to the former by her late majesty.

Handel was now settled in England, and well provided for. The first three years he was chiefly, if not constantly, at the earl of Burlington's, where he frequently met Pope. The poet one day asked his friend Arbuthnot, of whose knowledge in music he had an high idea, what was his real opinion of Handel, as a master of that science? who re-

plied, "Conceive the highest you can of his abilities, and they are much beyond any thing that you can conceive." Pope nevertheless declared, that Handel's finest things, so untoward were his ears, gave him no more pleasure than the airs of a common ballad. The two next years Handel spent at Cannons, then in its glory, and composed music for the chapel there. About this time a project was formed by the nobility for erecting an academy in the Haymarket; the intention of which was to secure a constant supply of operas, to be composed by Handel, and to be performed under his direction. For this purpose the sum of 50,000*l.* was subscribed, the king subscribing 1000*l.* and a society was formed called "the Royal Academy." Handel immediately was commissioned to go to Dresden in quest of singers, whence he brought Senesino and Durisanti. At this time Buononcini and Attilio, whom we have mentioned before, composed for the opera, and had a strong party in their favour, which produced a violent opposition, ridiculed by Swift and the other wits of the time, although of great importance to the fashionable world; but at last the rival composers and performers were all united, and each was to have his particular part.

The academy being now firmly established, and Handel appointed principal composer, all things went on prosperously for a course of ten years. Handel maintained an absolute authority over the singers and the band, or rather kept them in total subjection. What, however, they regarded for some time as legal government, at length appeared to be downright tyranny; on which a rebellion commenced, with Senesino at the head of it, and all became tumult and civil war. Handel perceiving that Senesino was grown less tractable and obsequious, resolved to subdue him. To manage him by gentle means he disdained; yet to controul him by force he could not, Senesino's interest and party being too powerful. The one, therefore, was quite refractory, the other quite outrageous. The merits of the quarrel are not known; but, whatever they were, the nobility would not consent to his design of parting with Senesino, and Handel had resolved to have no farther concerns with him. And thus the academy, after it had gone on in a flourishing state for above nine years, was at once dissolved.

Handel still continued at the Haymarket, but his audience gradually sunk away. New singers must be sought,

and could not be had any nearer than Italy, to which, however, he was obliged to go, and returning with several singers, he carried on the opera for three or four years without success. Many of the nobility raised a new subscription for another opera at Lincoln's-inn-fields, and sent for Farinelli and others; and in short, the opposition was so strong, that in spite of his great abilities, his affairs declined, and his fortune was not more impaired than his health and his understanding. His right arm was become useless to him from a stroke of the palsy; and his senses were greatly disordered at intervals for a long time. In this unhappy state, it was thought necessary that he should go to the vapour-baths at Aix-la-Chapelle; and thence he received a cure, which from the manner, as well as quickness of it, passed with the nuns for a miracle.

Soon after his return to London, in 1736, his "Alexander's Feast" was performed at Covent-garden, and applauded; and several other attempts were made to reinstate him, but they did not prevail; the Italian party were too powerful; so that in 1741 he went to Dublin, where he was well received, and began to repair his fortune. At his return to London in 1741-2, the minds of most men were disposed in his favour, and the æra of his prosperity returned. He immediately began his oratorios in Covent-garden, which he continued with uninterrupted success and unrivalled glory, till within eight days of his death. The last was performed on the 6th, and he expired on the 13th of April, 1759. He was buried in Westminster-abbey, where by his own order, and at his own expence, a monument is erected to his memory.

As a composer, it would be affectation to attempt any character of Handel after what Dr. Burney has given. "That Handel was superior in the strength and boldness of his style, the richness of his harmony, and complication of parts, to every composer who has been most admired for such excellencies, cannot be disputed; and while fugue, contrivance, and a full score were more generally revered than at present, he remained wholly unrivalled. We know it has been said that Handel was not the original and immediate inventor of several species of music for which his name has been celebrated; but with respect to originality, it is a term to which proper limits should be set before it is applied to the productions of any artist. Every invention is clumsy in its beginning; and Shakspeare was



*not the first writer of plays, or Corelli the first composer of violin solos, sonatas, and concertos, though those which he produced were the best of his time; nor was Milton the inventor of epic poetry. The scale, harmony, and cadence of music being settled, it is impossible for any composer to invent a genus of composition that is wholly and rigorously new, any more than for a poet to form a language, idiom, and phraseology for himself. All that the greatest and boldest musical inventor can do, is to avail himself of the best effusions, combinations, and effects of his predecessors; to arrange and apply them in a new manner; and to add from his own source, whatever he can draw, that is grand, graceful, gay, pathetic, or in any other way pleasing. This Handel did in a most ample and superior manner; being possessed in his middle age and full vigour, of every refinement and perfection of his time; uniting the depth and elaborate contrivance of his own country with Italian elegance and facility; as he seems while he resided south of the Alps, to have listened attentively in the church, theatre, and chamber, to the most exquisite compositions and performers of every kind that were then existing. We will not assert that his vocal melodies were more polished and graceful than those of his countryman and contemporary Hasse; or his recitatives or musical declamation, superior to that of his rivals Buononcini and Porpora. But in his instrumental compositions there is a vigour, a spirit, a variety, a learning, and invention, superior to every other composer that can be named; and in his organ fugues and organ playing, there is learning always free from pedantry; and in his choruses a grandeur and sublimity which we believe has never been equalled since the invention of counterpoint."*

The figure of Handel was large, and he was somewhat corpulent and unwieldy in his motions, and his general cast of countenance seemed rather heavy and sour; yet, when animated in conversation, his visage was full of fire and dignity, and such as impressed ideas of superiority and genius; and when he smiled, there was an uncommon sudden flash of intelligence, wit, and good-humour beaming in his countenance. Though he was generally rough and peremptory in his manners and conversation, he was totally devoid of ill-nature or malevolence; indeed, there was an original humour and pleasantry in his most lively sallies of anger or impatience, which, with his broken

English, were extremely risible. His natural propensity to wit and humour, and happy manner of relating common occurrences in an uncommon way, enabled him to throw persons and things into very ridiculous attitudes. Had he been as great a master of the English language as Swift, his bon-mots would have been as frequent, and somewhat of the same kind.

Handel, with many virtues, was addicted to no vice that was injurious to society. Nature, indeed, required a great supply of sustenance to support so huge a mass, and he was rather Epicurean in the choice of it; but this seems to have been the only appetite which he allowed himself to gratify; and though he was frequently rough in his language, and in the habit of swearing, a vice then much more in fashion than at present, he became more regular during the last years of his life, and constantly attended public prayers twice a day, winter and summer, both in London and Tunbridge.

It has been said of him, that out of his profession he was ignorant and dull, but, if the fact was as true as it is severe, it must be allowed in extenuation, that to possess a difficult art in the perfect manner in which he did, and to be possessed by it, seems a natural consequence, and all that the public had a right to expect, as he pretended to nothing more. So occupied and absorbed was Handel by the study and exercise of his profession, that he had little time to bestow, either on private amusements or the cultivation of friendship. Indeed, the credit and reverence arising from these, had Handel possessed them, would have been transient, and confined to his own age and acquaintance; whereas the fame acquired by silent and close application to his professional business is universal. Dr. Burney thinks it probable that his name, like that of many of his brethren, will long survive his works. The most learned man can give us no information concerning either the private life or compositions of Orpheus, Amphion, Linus, Olympus, Terpander, or Timotheus, yet every school-boy can tell us that they were great musicians, the delight of their several ages, and many years after, of posterity. Though totally free from the sordid vices of meanness and avarice, and possessed of their opposite virtues, charity and generosity, in spite of temporary adversity, powerful enemies, and frequent maladies of body, which sometimes extended to intellect, Handel died worth

upwards of 20,000*l.*; which, except 1000*l.* to the fund for decayed musicians and their families, he chiefly bequeathed to his relations on the continent.<sup>1</sup>

HANCKIUS (MARTIN), a learned German professor, was born February 16, 1633, at Breslaw. Some theses which he maintained did him so much honour, that he was invited to Gotha, where he was made professor of morality, politics, and history; and appointed afterwards professor of history, politics, and rhetoric, at Breslaw, 1661; librarian of the Elizabeth library, in the same city, 1670; patron of the college of Elizabeth, 1681; and in 1688, teacher and inspector of all the schools of the Augsburg confession in that country. He died at Breslaw, April 24, 1709. He wrote many works which established his reputation among his countrymen as an acute critic and profound scholar. His principal performance, and that for which he is most esteemed among scholars, is his book "*De Romanarum rerum Scriptoribus*," 2 vols. 4to, 1669, 1675, to which was added another, "*De Byzantinorum rerum Scriptoribus Græcis*," 1677, 4to. His other publications, also on history and antiquities, are in considerable repute.<sup>2</sup>

HANMER (MEREDITH), an English divine of a very mixed character, was son to Thomas Hanmer of Porkington, in Shropshire, where he was born in 1543, though Fuller says he was born in Flintshire. He became chaplain of Corpus Christi college, Oxford, where he took a degree in arts in April 1567. He afterwards was presented to the living of St. Leonard, Shoreditch, during his holding of which his conduct was such as to bring great odium on him. Out of avarice he tore away the brass plates from the grave-stones and monuments, and sold them; and he also appears by Fleetwood's Diary to have paid very little regard to his oath in a court of justice. In 1581 or 1582, he took his degrees in divinity, and in Nov. 4th, 1583, was presented to the vicarage of Islington, which he resigned in 1590. Two or three years afterwards he resigned Shoreditch, went to Ireland, and at length became treasurer to the church of the holy Trinity, in Dublin, which he kept until his death in 1604. Weever says he committed suicide; and there is still a tradition to this effect among the

<sup>1</sup> Burney's Hist. of Music, and article in Rees's Cyclopædia.—Burney's Hist. of the Commemoration of Handel.

<sup>2</sup> Nicéron, vol. XXXVIII.—Chaufepie.—~~Saxii~~ Onomast.

inhabitants of Shoreditch parish. Whatever his errors, he was esteemed an exact disputant, and a good preacher; an excellent Greek scholar, and well versed in ecclesiastical and civil history. Besides some tracts against the Jesuits, he published "*A Chronography*," &c. Lond. 1585, folio, which Harris says was added to his translation of "*The Ancient Ecclesiastical Histories of the first 600 years after Christ*," originally written by Eusebius, Socrates, and Evagrius," 1576, folio, reprinted 1585. With this were printed the lives of the prophets and apostles, &c. by Dorotheus, bishop of Tyre; the *Ephemeris* of the Saints of Ireland; and "*The Chronicle of Ireland*, in two parts," the third part of which was published in 1633, at Dublin, fol. He published also, "*A Sermon on the Baptising of a Turk*," preached in the collegiate church of St. Katherine, 1586, 8vo.<sup>1</sup>

HANMER (SIR THOMAS, Bart.) a distinguished statesman and polite writer, was born about 1676, and had his education at Westminster-school, and Christ-church, Oxford. When he arrived at years of maturity, he was chosen knight of the shire for the county of Suffolk, and sat in parliament near thirty years, either as a representative for that county, or for Flintshire, or for the borough of Thetford. In this venerable assembly he was soon distinguished; and his powerful elocution and unbiassed integrity drew the attention of all parties. In 1713 he was chosen speaker of the house of commons; which office, difficult at all times, but at that time more particularly, he discharged with becoming dignity. All other honours and emoluments he declined. Having withdrawn himself by degrees from public business, he spent the remainder of his life in an honourable retirement amongst his books and friends; and there prepared an elegant and correct edition of the works of Shakspeare. This he presented to the university of Oxford; and it was printed there 1744, in 6 vols. 4to, with elegant engravings, by Gravelot, at the expence of sir Thomas. He died at his seat in Suffolk, April 5, 1746.<sup>2</sup>

HANNEKEN (MEMNON), a celebrated Lutheran divine, was born March 1, 1595, at Blaxen in the county of Oldenburg, into which county, and Delmenhorst, his ancestors

<sup>1</sup> Fuller's Worthies.—Ath. Ox. vol. I.—Ellis's Hist. of Shoreditch.

<sup>2</sup> Biog. Brit. vol. VI. part II. Supplement, where there are many particulars of his quarrel with Warburton, &c.—Swift's Works, see Index.

had introduced Lutheranism. He was professor of morality, afterwards of divinity and oriental languages at Marburg, and, lastly, superintendant of the churches of Lubec, where he died February 17, 1671. His principal works are, "*Scutum Catholicæ veritatis*," against the Jesuit Thomas Henrici; an "*Examination of the Jesuit Becan's Manual*;" a "*Hebrew Grammar*;" "*Expositio Epistolæ Pauli ad Ephesios*," Marburg, 1631, 4to; "*Synopsis Theologiæ*;" "*Irenicum Catholico Evangelicum*;" "*De Justificatione Hominis*," &c.—His son, PHILIP LEWIS Hanneken, who died professor of divinity at Wittenberg, June 16, 1706, has also left several works on the Scriptures.<sup>1</sup>

HANNEMAN (JOHN, or according to lord Orford, ADRIAN), an historical and portrait painter, was born at the Hague in 1611, and as some writers report, was a disciple of Vandyke; but with more probability, was a disciple of Hubert Ravestein. However, he formed his taste, and his manner of penciling, by studying and copying the works of Vandyke, observing particularly the airs of the heads, which he very happily imitated; and in the tints of his carnations he had somewhat so extremely soft and delicate, as to give them an appearance little inferior to those of Vandyke. Several of Hanneman's copies after that illustrious painter's works shewed such exactness, and at the same time such a freedom of hand, that they are frequently mistaken for originals. Although he was usually employed in portrait-painting, yet he sometimes designed historical and allegorical subjects. Of the latter kind there is a large picture in the hall of the States of Holland, representing Peace, under the figure of a beautiful woman seated on a throne, holding a dove on her knees, and crowned with wreaths of laurel by two genii. The composition is rich, and it is painted with a great deal of force; the carnations approaching very near to the tints of Vandyke. He came to England in the reign of Charles I. and continued here for sixteen years, and, at his return to the Hague, became the favourite painter of the princess Mary of Orange. There is a picture of her, and the prince in armour, at lord Strafford's at Wentworth castle, painted, as lord Orford thinks, by him; there are also portraits by him at Windsor, Worksop, and other places. He died about 1680.<sup>2</sup>

<sup>1</sup> *Chaufepie*.—*Moreri*.—*Saxii Onomast.*

<sup>2</sup> *Pilkington*.—*Walpole's Anecdotes*.

**HANNO**, a Carthaginian, general, who was employed to sail round Africa, entered the ocean by what is now called the Strait of Gibraltar; discovered several countries, and would have continued his voyage, had he not been in want of provisions. The "*Periplus of Hanno*," ascribed to him, was published in Greek by Gelenius, 1533, and there is a good edition of it in Greek and Latin, with notes, Leyden, 1674, 12mo. It is also inserted in the "*Geographi Veteres*," Oxford, 4 vols. 8vo, but some suppose this work is of much later date than the time of Hanno, there being reason to suppose he was the famous Carthaginian general who carried on the war against Agathocles, when Carthage was in its most flourishing state. It has been translated into Italian by Romusio, into Spanish by Campomanes, into French by Bougainville, and in 1797 into English by the learned Mr. Falconer of Corpus college, Oxford, who has ably defended the authenticity of the work against Dodwell and other writers.<sup>1</sup>

**HANVILL (JOHN)**, a monk of St. Alban's, and a Latin poet of the twelfth century, was a native of this country, and educated at Oxford, where he took a master's degree. He is said to have travelled through a great part of Europe, and during a long residence at Paris, studied rhetoric, and was distinguished for his taste even among the numerous and polite scholars of that flourishing seminary. On his return to England, he became a Benedictine monk in the abbey of St. Alban's, where he died about the beginning of the thirteenth century. He wrote a long Latin poem in nine books, dedicated to Walter bishop of Rouen, entitled "*Architrenius*," which Warton, who has given a long specimen of it, pronounces a learned, ingenious, and very entertaining performance, containing a mixture of satire and panegyric on public vice and virtue, with some historical digressions, but not enough to justify Simlerus's blunder in the epitome of Gesner's *Bibliotheca*, where he says the subject is "*de antiquitatibus Britanniae*." This work was printed at Paris, 1517, 4to, and is scarce; but there are two manuscripts of it in the Bodleian library, with some epistles, epigrams, and other poems by the same hand.<sup>2</sup>

**HANWAY (JONAS)**, a benevolent and amiable character, was born at Portsmouth in 1712. He was at a very early

<sup>1</sup> Moreti.—Saxii Onomast.—Falconer's translation.

<sup>2</sup> Le Land.—Bale.—Pitts, and Tauber.—Warton's Hist. of Poetry.—Fuller's Worthies.

age bound apprentice to a merchant at Lisbon, and afterwards connected himself with a mercantile house at Petersburg, in consequence of which he was induced to travel into Persia. On leaving Russia with an independent fortune, he returned to his own country, and passed the remainder of his life as a private gentleman, honourably to himself and useful to the world. In 1753, he published an account of his travels through Russia into Persia, and back again through Russia, Germany, and Holland. To this work also was added an account of the revolutions of Persia during the present century. His other publications are very numerous; most of them were well received, and all of them calculated to prove him an excellent citizen and liberal-minded man. The institution of the Marine Society, justly attributed to his activity and benevolence, was the favourite object of Mr. Hanway's care; and in 1758, he was also particularly instrumental in the establishment of the Magdalen charity. His public spirit, and, above all, his disinterestedness, were so conspicuous, that a deputation of the principal merchants in London waited upon the earl of Bute, when prime minister, and represented to him that an individual like Mr. Hanway, who had done so much public good to the injury of his private fortune, was deserving of some signal mark of the public esteem. He was accordingly made a commissioner of the navy, a situation which he held more than twenty years, and, when he resigned, he was allowed to retain the salary for life, on account of his known exertions in the cause of universal charity. To enumerate the various instances in which the benevolent character of his heart was successfully exerted, would be no easy task. Sunday-schools in a great measure may look upon Mr. Hanway as their father; the chimney-sweepers' boys are much indebted to his humanity; and perhaps there never was any public calamity in any part of the British empire which he did not endeavour to alleviate. So greatly and so universally was he respected, that when he died, in 1786, a subscription of many hundred pounds was raised to erect a monument to his memory. The great character of his numerous works is a strong masculine spirit of good sense, and a very chaste simplicity. In his private life he was remarkable for the strictest integrity of conduct, and for a frankness and candour which naturally inspired confidence. The number of his publications amounted to almost seventy, a

catalogue of which is annexed to his Life by Mr. Pugh, a work highly edifying and entertaining.<sup>1</sup>

HARÆUS (FRANCIS), a learned Dutch catholic divine, and called in that language Van der Haer, was born at Utrecht in 1550, and after the usual course of academical instruction, taught rhetoric at Douay, and travelled afterwards into Germany, Italy, and Muscovy. He accompanied father Poussevin, who was sent there by the pope as nuncio. On his return, he was made canon of Bois-le-duc, then of Namur, and Louvain, at which last place he died, January 12, 1632. His principal works are, "*Biblia sacra expositionibus priscorum Patrum litteralibus et mysticis illustrata*," Antwerp, 1630, folio; "*Catena aurea in IV Evangelia*," 1625, 8vo; "*Annales Ducum Brabantiae, ac tumultuum Belgicorum*;" an abridgment of the "*Lives of the Saints*," taken chiefly from Surius, 8vo; and "*A Chronology*," Antwerp, 1614, 4to, &c.<sup>2</sup>

HARDI (ALEXANDER), a French dramatist of the seventeenth century, remarkable for the fertility of his pen, wrote an incredible number of pieces for the theatre, some say six hundred, and some even more. Of these, however, no more remain than thirty-four, which were published by himself in six volumes, 8vo, Paris, 1625—1628. Among these the only tolerable piece is "*Marianne*," so good, indeed, that his readers will wonder how it came there. All his boast was a remarkable facility in writing; it was said that he would write two thousand lines in twenty-four hours: in three days his play was composed, and acted. He certainly had considerable talents, but, as he was very necessitous, and compelled to write against time, his abilities had not fair scope. He was the first French dramatist who introduced the custom of being paid for his pieces. He died at Paris in 1630.<sup>3</sup>

HARDING, or HARDYNG (JOHN), one of our old English historians, descended from a reputable northern family, was born in 1378, and at the age of twelve was admitted into the family of sir Henry Percy, eldest son to the earl of Northumberland, familiarly known by the name of Harry Hotspur, on account of his impatient spirit. He was one of the most esteemed warriors of his time, active

<sup>1</sup> Life by Pugh.—Gent. Mag. vol. LXV.—Johnson's Works by Hawkins — Boswell's Life of Johnson.

<sup>2</sup> Burman Traject. Erudit.—l'oppen Bibl. Belg.—Clement Bibl. Curieuse.—Saxu Quomast.

<sup>3</sup> Diet. H. &c.



and enterprising, had a large vassalry, numerous partizans, and unlimited authority. His household, as lord of the east march of England, was constantly held at Berwick-upon-Tweed. Harding, it appears, was with his patron, as a volunteer, in the battles of Homildon and Cokelawe. After the death of Percy, he enlisted under the banners of sir Robert Umfravile, with whom he had fought at Homildon, and who was connected with the Percies by the ties of affinity as well as those of arms. In 1405, when king Henry IV. reduced the fortresses of lord Bardolph and the earl of Northumberland, sir Robert Umfravile's services in the expedition were rewarded with the castle of Warkworth, under whom Harding became the constable. How long he remained at Warkworth does not appear, but his knowledge of Scottish geography seems soon to have engaged him in the secret service of his country. In 1415 we find him attendant on the king at Harfleur, and his journal of the march which preceded the memorable battle of Agincourt forms one of the most curious passages among the additions to the late reprint of his Chronicle. In 1416 he appears to have accompanied the duke of Bedford to the sea-fight at the mouth of the Seine. In 1424 he was at Rome, and employed partly in inspecting "the great Chronicle of Trogus Pompeius;" but soon after he was again employed in collecting documents for ascertaining the fealty due from the Scottish kings, which seems to have been attended with some personal danger. He has even been accused of forging deeds to answer his royal master's purpose; but the truth of this charge cannot now be ascertained.

Actively as Harding was engaged in public life, he found time to gather materials for his "Chronicle," and appears to have finished the first composition of it toward the latter end of the minority of king Henry VI. The Lansdowne manuscript closes with the life of sir Robert Umfravile, who died, according to Dugdale, Jan. 27, 1436, and under whom Harding seems to have lived in his latter years as constable of Kyme castle in Lincolnshire. Of the rewards which he received for his services, we find only a grant for life of ten pounds per annum out of the manor or alien preceptory of Wyloughton in the county of Lincoln, in the eighteenth year of Henry VI.; and in 1457 he had a pension of twenty pounds a year for life by letters patent, charged upon the revenues of the county of Lin-

coln. During his latter days he appears to have re-composed his "Chronicle" for Richard duke of York, father to king Edward IV. who was slain in the battle of Wakefield, Dec. 31, 1460. It was afterwards presented to king Edward IV. himself. The history comes no lower than the flight of Henry VI. to Scotland, but from "the excusacion" touching his "defaultes," in which the queen is mentioned, it is evident that Harding could not have finished his work before 1465. How long he survived its completion is unknown, but he must then have been at least eighty-seven years of age. His "Chronicle of England unto the reign of king Edward IV." is in verse, and as a metrical composition is beneath criticism, but, as a record of facts, is highly interesting to the English historian and antiquary. It was first printed by Grafton in 1543, with a continuation by the same, to the thirty-fourth year of Henry VIII. This has been long ranked among the most rare and expensive of our Chronicles, but those who prefer use to mere antiquity, will set a higher value on the edition printed in 1812 by the booksellers of London. Henry Ellis, esq. the learned editor of this edition, has prefixed a biographical and literary preface, to which the preceding account is much indebted, and has carefully collated Harding's part of the "Chronicle" with two manuscripts of the author's own time, the Lansdowne and the Harleian, both which are in the British Museum; and Grafton's addition has been collated with his duplicate edition. It is noticed by Mr. Ellis as a very singular fact, that there should be two editions of Harding, both printed by Grafton in the month of January 1543, differing in almost every page, and one, in Grafton's own portion of the work, containing (in the reign of Henry VIII.) no less than twenty-nine pages more than the other.<sup>1</sup>

HARDING (THOMAS), a popish divine of considerable note, and the antagonist of bishop Jewel, was born at Comb-Martin in Devonshire, 1512. His school education was first at Barnstaple, and afterwards at Winchester, whence he was removed to New-college, Oxford, and after two years' probation, was chosen fellow there in 1536. In 1542, having completed his degrees in arts, he was chosen Hebrew professor of the university by Henry VIII. and, his religion probably kept pace with the king's, but Ed-

<sup>1</sup> Mr. Ellis's Preface as above.

ward no sooner ascended the throne, than Harding became a zealous protestant. He was afterwards chaplain to the duke of Suffolk, father of Jane Grey, and had the honour to instruct this young lady in the protestant religion; but, on the accession of queen Mary, he immediately became a confirmed papist, and was chaplain and confessor to Gardiner bishop of Winchester. There is a curious epistle preserved by Fox, said to be written by lady Jane to Harding on his apostacy, which, Burnet observes, "is full of life in the thought, and zeal in the expression." In 1554, he proceeded D. D. at Oxford, and was the year after made treasurer of the cathedral of Salisbury, as he had been a little before prebendary of Winchester. When Elizabeth came to the crown, being deprived of his preferment, he left the kingdom; and, having fixed his abode at Louvain in Flanders, he became, says Wood, "the target of popery," in a warm controversy with bishop Jewel, *respecting ordination*, against whom, between 1554 and 1567, he wrote seven pieces. He died at Louvain Sept. 16, 1572, and was buried in the church of St. Gertrude, with an epitaph, given at length by Pits. He was undoubtedly a man of parts and learning, and not an inclegant writer. Humphrey, in his "Life of Jewel," comparing him with his adversary, says,—"*in multis pares sunt, & anibo doctrinæ & eloquentiæ gloria præcellentes.*"

HARDINGE (NICHOLAS), a polite and ingenious scholar, was the younger son of the rev. Gideon Hardinge, and grandson of sir Robert Hardinge, of King's Newton, a small hamlet in the parish of Melbourne in Derbyshire, who was knighted in the civil wars. He was born in 1700, and educated at Eton school, which he left in 1718 for King's college, Cambridge, where he took his degree of B. A. in 1722, and that of M. A. in 1726. When he left the university, he studied law, and was called to the bar; but obtained in 1731 the office of chief clerk of the house of commons, which he held until 1752, when he was appointed joint secretary of the treasury, in which post he died April 9, 1758.

At Eton and Cambridge, he had the fame of the most eminent scholar of his time, and wrote Latin verse with great elegance. When at Cambridge he was at the head

<sup>1</sup> Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—Prince's Worthies of Devon.  
—Strype's Crammer, p. 362.—Tanner, &c.

of the whig party, which happened to prevail in a contest respecting the expulsion of a student, who, in one of the college exercises had offended the tories. In this contest he made himself master of the law and custom of visitatorial power, which he discussed in a very masterly essay; but this, although intended for publication, has not yet appeared. He was a very profound and judicious antiquary, particularly in what concerned English law and history. At the request of William duke of Cumberland (to whom he had been appointed, in Dec. 1732, law-reader, and was afterwards his attorney-general), he wrote a very learned memorial upon the regency (when that subject was agitated in the last reign), which lord Hardwicke called "an invaluable work." It was by Mr. Hardinge's advice and encouragement that Mr. Stuart undertook his journey to Athens, with a view of illustrating the history of that city. His diligence, accuracy, knowledge, and skill, in the office of clerk to the House of commons, were never exceeded. He put the "Journals" into their present form; and drew up a very able report of the condition in which he found them. In his office of secretary he was laborious, able, and zealous; and so honest, that he had many enemies. He was chosen representative for the borough of Eye in parliament in 1748 and 1754, and was a very useful member; but had no talents or courage for eloquence, though his taste in estimating it was exquisite.

He had a rich vein of humour; and his English muse, though never inelegant, had a peculiar turn for it. His "Denhill Iliad," a poem occasioned by the hounds running through lady Gray's gardens at Denhill, in East Kent, is very much in the manner of Pope; and his "Dialogue in the Senate-house of Cambridge," written in 1750, was much admired for its poetry and humour: the former of these is in Mr. Nichols's "Select Collection of Poems," the latter in the "Poetical Calendar," vol. IX. In 1780, his son, the present George Hardinge, esq. solicitor-general to the queen, printed for private distribution, an octavo volume of his Latin verses, with a corrected copy of the ode in Mr. Nichols's collection. The Latin poems are of various dates; some of them school exercises at Eton in 1717 and 1718, and are remarkable specimens of classical taste at so early a period of life.<sup>1</sup>

<sup>1</sup> Nichols's Bowyer, where are many particulars of Mr. Hardinge, and, particularly in vol. VIII. much valuable correspondence communicated by his Son.

**HARDION** (JAMES), a polite French writer, was born at Tours in 1686, and coming to Paris in 1704, devoted his time to the study of the belles lettres, and at the same time cultivated a critical knowledge of the Greek language under Boivin and Massieu, professors in the royal college. In 1711 he was admitted as a pupil into the academy of inscriptions, became an associate in 1715, and a pensionary in 1728. For their Memoirs he wrote a great many curious and interesting papers, and his general knowledge and reputation procured him at length the office of keeper of the library and antiquities in the royal cabinet. In 1730 he was chosen a member of the French academy, and the following year began his "*Histoire de l'origine et des progrès de la Rhetorique dans la Grece.*" He had published twelve dissertations on this subject, when, in 1748, the king honoured him with the appointment of preceptor in history and geography to madame Victoire, one of the princesses, and he afterwards taught other illustrious females of that family. It was for their use that he wrote his "*Histoire Poétique*," with two treatises, one on French poetry, and the other on rhetoric, Paris, 1751, 3 vols. 12mo, and his universal history, "*Histoire Universelle*," 18 vols. 12mo, to which Lingnet added two others. All his works are valued for elegance of style and the accuracy of his researches, and his personal character was not less admired, as a man of integrity whom a court-life had not spoiled, and who preserved the dignity of the literary character amidst the cabals and intrigues by which he was surrounded. Hardion died at Paris in September 1766. His dissertations in the Memoirs of the academy of inscriptions display a profound knowledge of classical antiquities.<sup>1</sup>

**HARDOUIN** (JOHN), a French Jesuit, eminent for his great parts, learning, and singularities of opinion, was born of obscure parents, at Kimper in Bretagne, in 1647. He entered young in the society of Jesuits, and devoted himself to the study of the belles lettres, the learned languages, history, philosophy, and divinity. In 1684, he published in 4to, a work entitled "*Nummi antiqui populi romani & urbium illustrati*;" in which he often gave explanations very singular, and as contrary to truth as to good sense. The same year he published, in conjunction with Petavins, "*Themistii Orationes xxxiii. cum notis*," folio;

<sup>1</sup> Dict. Hist.—Saxii Onomast.

and the year following, in 5 vols. 4to, for the use of the dauphin, "*Plinii Historiæ Naturalis libri xxxvii, interpretatione & notis illustrati*," of which a much improved edition appeared at Paris in 1723, 3 vols. folio. Hitherto he confined himself to profane learning, where his whimsies were not supposed capable of doing much harm; but now he began to tamper with religious subjects; and in 1687, he published his book entitled "*De Baptismo questio triplex*." Two years after appeared his "*Antirrheticus de nummis antiquis coloniarum & municipiorum*," in 4to; and also "*S. Joannis Chrysostomi Epistola ad Cæsarium Monachum, notis ac dissertatione de sacramento altaris*," in 4to. Le Clerc having made some reflections upon "*St. Chrysostom's Letter to Cæsarius*," Hardouin replied, in a piece printed in 1690, and entitled "*Défence de la Lettre de S. Jean Chrysostome, adressée à l'Autenr de la Bibliothèque Universelle*:" to which Le Clerc returned an answer in the nineteenth volume of that work.

In 1693, he printed at Paris, in 2 vols. 4to, "*Chronologiæ ex nummis antiquis restituta prolusio, de nummis Herodiadum*:" in which he opened more fully that strange paradoxical system, of which he had yet done little more than give hints. He undertakes to prove from medals, that the greater part of those writings which are considered as ancient, were forged by monks of the thirteenth century, who gave to them the several names of Homer, Plato, Aristotle, Plutarch, &c. Tertullian, Origen, Basil, Augustin, &c. He excepts only out of this monkish manufacture the works of Cicero, Pliny's "*Natural History*," Virgil's "*Georgics*," and Horace's "*Satires and Epistles*." These he supposes the only genuine monuments of antiquity remaining, except some few inscriptions and fasti: and with the assistance of these, he is of opinion that these monks drew up and published all the other ancient writings, as Terence's "*Plays*," Livy's and Tacitus's "*Histories*," Virgil's "*Eneid*," Horace's "*Odes*," &c. Nay, he carried this whim so far, that he fancied he could see plainly enough that Æneas in Virgil was designed for Jesus Christ, and Horace's mistress Lalage for the Christian religion. Absurd as all this may seem, he appears to have seriously believed it himself, and was persuaded that his reasons for it were clear and evident; though he would not publish them to the world, nor explain his system, which he was frequently called upon to do. This work was suppressed

by public authority at Paris. He afterwards published "A Letter upon three Samaritan Medals;" "An Essay towards the restoring Chronology by Medals of Constantine's age," and "A Chronology of the Old Testament, conformable to the vulgar translation, illustrated by ancient Medals;" all which were likewise suppressed, on account of the paradoxes contained in them.

Still persisting in his opinion, in some letters, written to Mons. Ballanfaux, and printed at Luxemburg in 1700, he speaks of "an impious faction begun a long while ago, which still subsists, and which by forging an infinite number of writings, that seem to breathe nothing but piety, appears to have no other design than to remove God out of the hearts of mankind, and to overturn all religion." Mr. La Croze refuted his notion concerning the forgery of the ancient writings, in "*Dissertationes historiquæ sur divers sujets*, Rot. 1707;" and in "*Vindiciæ veterum Scriptorum contra J. Harduinum*." La Croze imagined, that Hardouin advanced his notions in concert with the society of Jesuits, or at least with his superiors, in order to set aside the ancient Greek and Latin sacred and profane writers, and so leave all clear to infallibility and tradition only; but Le Clerc was of opinion, that there was no ground for this supposition. In 1700 there was published at Amsterdam a volume in folio, entitled "*Joannis Harduini opera selecta*," consisting of his "*Nummi antiqui populorum et urbium illustrati*;" "*De Baptismo quæstio triplex*;" edition of "*St. Chrysostom's Letter to Cæsarius*," with the dissertation "*De Sacramento Altaris*;" "*De nummis Herodiadum*;" his "*Discourse on the Last Supper*," which had been printed in 1693; a treatise in which he explains the medals of the age of Constantine; "*Chronology of the Old Testament, adjusted by the Vulgate translation, and illustrated by Medals*;" "*Letters to M. de Ballanfaux*;" and other pieces. This volume made a great deal of noise before it was published. The author had corrected what he thought proper in the works he had already published; and then put them into the hands of a bookseller, who undertook to print them faithfully from the copy he had received. He began the impression with the author's consent, and was considerably advanced in it, when the clamour raised against the paradoxes in those works obliged Hardouin to send an order to the bookseller to retrench the obnoxious passages. But the bookseller

refused to do it, and wrote an answer to him, alleging the reasons of his refusal. This immediately produced "A Declaration of the father provincial of the Jesuits, and of the superiors of their houses at Paris, concerning a new edition of some works of father John Hardouin of the same society, which has been actually made contrary to their will by the Sieur de Lorme, bookseller at Amsterdam," &c. At the bottom of this was Hardouin's recantation, which runs in these curious terms: "I subscribe sincerely to every thing contained in the preceding declaration; I heartily condemn in my writings what it condemns in them, and particularly what I have said concerning an impious faction, which had forged some ages ago the greatest part of the ecclesiastical or profane writings, which have hitherto been considered as ancient. I am extremely sorry that I did not open my eyes before in this point. I think myself greatly obliged to my superiors in this society, who have assisted me in divesting myself of my prejudices. I promise never to advance in word or writing any thing directly or indirectly contrary to my present recantation. And if hereafter I shall call in question the antiquity of any writing, either ecclesiastical or profane, which no person before shall have charged as suppositions, I will only do it by proposing my reasons in a writing published under my name, with the permission of my superiors, and the approbation of the public censors. In testimony of which I have signed, this 27th of December, 1708, J. Hardouin, of the society of Jesus."

But notwithstanding this solemn protestation, nothing can be more certain than that Hardouin industriously cherished and propagated his opinions to the last moment of his life. Thus, in 1723, when he reprinted his edition of Pliny in three volumes folio, he greatly augmented it with notes, in which were dispersed many paradoxical conceits, tending to support his general system, which Mr. Crevier and father Desmolets of the oratory thought themselves obliged to point out and refute. Yet, notwithstanding all these circumstances, and the clamour raised against him and his writings, he maintained his credit so well with the clergy of France, that they engaged him to undertake a new edition of "The Councils," and gave him a pension for that purpose. It was printed, 1715, in 12 vols. folio, at the royal printing-house; but the sale of it was prohibited by the parliament, who commissioned some doc-



tors, among whom was the celebrated Dupin, to examine it. These doctors gave in their report, that the edition should either be suppressed, or at least corrected in a great number of places; because it contained many maxims injurious to the doctrines and discipline of the church in general, and to those of the Gallican church in particular; and because some very essential things were omitted, while others that were spurious were inserted.

Father Hardouin died at Paris, Sept. 3, 1729, in his eighty-third year; and after his death a volume of his "Opuscula," in folio, was published by an anonymous friend. The largest and most singular of these is entitled "Athei detecti;" among whom are to be found Jansenius, Malbranche, Thomasin, Descartes, Regis, Arnaud, Nicole, Paschal, and Quesnel; whose irreligion, no doubt, consisted chiefly in their being enemies to the Jesuits. The society, however, thought proper, in their "Mémoires de Trevoux," to disown any concern in the publication of these "Opuscula;" and affected to censure freely the errors contained in them. \*A posthumous work was published in 1766, under the title of "Joannis Harduini, Jesuitæ, ad Censuram Scriptorum Veterum Prolegomena," with a valuable preface by Mr. Bowyer, to whom a curious Latin pamphlet was addressed on that occasion by his friend the rev. Cæsar De Missy.

We will conclude our account of this famous Jesuit with a characteristic epitaph by M. de Boze.

"In expectatione judicii, hic jacet hominum paradoxotatos, natione Gallus, religione Romanus: orbis litterati portentum: venerandæ antiquitatis cultor et destructor. Docte febricitans, somnia et inaudita commenta vigilans edidit. Scepticum pie egit, credulitate puer, audacia juvenis, deliriis senex."<sup>1</sup>

HARE (Dr. FRANCIS), an English bishop, was born in London, and educated at Eton, whence he was admitted of King's college, Cambridge, in 1688, and took his degree of A. B. in 1692, and of A. M. 1696. He afterwards became tutor in the college, and in that capacity superintended the education of the celebrated Anthony Collins, who was fellow-commoner there. He had also the tuition of the marquis of Blandford, only son of the illustrious duke of Marlborough, who appointed him chaplain-general

<sup>1</sup> Gen. Dict.—Moreri.—Memoirs of Literature, vols. IX. XI. and XII.—Republic of Letters, vol. IV.—Nichols's Bowyer.—Saxii Onomast.

to the army ; but this promising young nobleman died in 1702, and was buried in King's college chapel. The inscription on his monument is by our author. In 1708 Mr. Hare took his degree of D. D. obtained the deanery of Worcester, and in 1726 the deanery of St. Paul's. In Dec. 1727, he was consecrated bishop of St. Asaph, where he sat about four years, and was translated, Nov. 25, 1731, to the bishopric of Chichester, which he held with the deanery of St. Paul's to his death. He was dismissed from being chaplain to George I. in 1718, by the strength of party prejudices, in company with Dr. Moss and Dr. Sherlock, persons of distinguished rank for parts and learning.

About the latter end of queen Anne's reign he published a remarkable pamphlet, entitled " The difficulties and discouragements which attend the Study of the Scriptures, in the way of private judgment ;" in order to shew, that since such a study of the scriptures is an indispensable duty, it concerns all Christian societies to remove, as much as possible, those discouragements. This work was thought to have such a direct tendency to promote scepticism, and a loose way of thinking in matters of religious concern, that the convocation judged it right to pass a severe censure on it ; and Whiston says, that, finding this piece likely to hinder preferment, he aimed to conceal his being the author. The same writer charges him with being strongly inclined to scepticism ; that he talked ludicrously of sacred matters ; and that he would offer to lay wagers about the fulfilling of scripture prophecies. The principal ground for these invidious insinuations some suppose to be, that, though he never denied the genuineness of the apostolical constitutions (of which he procured for Whiston the collation of two Vienna MSS.), yet " he was not firm believer enough, nor serious enough in Christianity, to hazard any thing in this world for their reception." He published many pieces against bishop Hoadly, in the Bangorian controversy ; and also other learned works, which were collected after his death, and published in four volumes, 8vo. 2. An edition of " Terence," with notes, in 4to. 3. " The Book of Psalms, in the Hebrew, put into the original poetical metre," 4to. In this last work he pretends to have discovered the Hebrew metre, which was supposed to be irretrievably lost. But his hypothesis, though defended by some, yet has been confuted by several learned men, particularly by Dr. Lowth in his "*Metricæ Hæreanæ brevis*  
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confutatio," annexed to his lectures "*De Sacra Poesi Hebræorum.*" He was yet more unfortunate in the above-mentioned edition of Terence, which sunk under the reputation of that of Dr. Bentley, of whom he was once the warm admirer, and afterwards the equally warm opponent. During their friendship the emendations on Menander and Philemon were transmitted through Hare, who was then chaplain-general to the army, to Burman, in 1710; and Bentley's "*Remarks on the Essay on Freethinking*" (supposed to be written by Collins) were inscribed to him in 1713. As soon as the first part of these were published, Hare formally thanked Dr. Bentley by name for them, in a most flattering letter called "*The Clergyman's Thanks to Phileleutherus,*" printed the same year; but, in consequence of the rupture between them, not inserted in the collection of Hare's works. This rupture took place soon after the above-mentioned date, and Bentley in the subsequent editions of his "*Remarks*" withdrew the inscription. Hare was excessively piqued at the utter annihilation of his Terence and Phædrus, the one soon after its birth, the other before its birth, by Bentley's edition of both together in 1726, who never once names Hare.

Bishop Hare, about the time of his death, was preparing an edition of Plautus. He died at his house at Chalfont St. Giles's, Bucks, where he had bought an estate and resided very much, April 26, 1740, and was buried in that parish church. He was twice married. His son, the rev. Robert Hare of Hurstmonceaux place, in Sussex, prebendary of Winchester, died in March 1797. He was the father of James Hare, esq. late member of parliament for Knaresborough.<sup>1</sup>

HARE (HENRY, lord COLERANE), third and last baron of that name and family, descended from John, younger brother to sir Nicholas Hare, baronet, master of the rolls, and privy-counsellor to Henry VIII. (both sons to Nicholas Hare of Homersfield, in the county of Suffolk, the elder branch being seated at Stow Bardolph, in Norfolk) was born at Blechingley, in Surrey, May 10, 1693; educated at Enfield, under Dr. Uvedale, who had also the honour of educating, among many other eminent men, the late earl of Huntingdon, and sir Jeremy Sambrooke, bart.

<sup>1</sup> Gent. Mag. see Index.—Swift's Works.—Whiston's Life.—Cole's MS Athenæ in Brit. Mus.

After the death of his grandfather, Hugh lord Colerane, in 1708, he succeeded to the title, and was admitted a gentleman commoner of Corpus Christi college, Oxford, under the tuition of Dr. Rogers, who afterwards married Lydia, one of his lordship's sisters\*. A lyric poem by lord Colerane appeared in the "*Academiæ Oxoniensis Comitia Philologica*, 1713," and in the "*Musæ Anglicanæ*," vol. III. p. 303, under the title of "*Musarum oblatio ad reginam*." Dr. Basil Kennet, who succeeded Dr. Turner in the presidency of that society, inscribed to his lordship an epistolary poem on his predecessor's death. He was a great proficient in the learned languages, particularly the Greek; and eminently versed in history, both civil and ecclesiastical. He was grand master of the society of free-masons, and had made the tour of Italy three times; the second time with Dr. Conyers Middleton, about 1723, in which he made a noble collection of prints and drawings of all the antiquities, buildings, and pictures in Italy; given after his decease to Corpus Christi college. The esteem in which he was held by the literati procured him admittance into the *Repubblica Literaria di Arcadia*, and the particular intimacy of the marquis Scipio Maffei; who afterwards visited him at his ancient manor and seat at Tottenham, in Middlesex. His lordship died at Bath, Aug. 4, 1749; and was buried in the family vault at Tottenham, built, with the vestry, by his grandfather. His very valuable collection of prints relative to English antiquities, with a portrait of him when a young man, by Richardson, were obtained after his death by Mr. Henry Baker for the Society of Antiquaries. His books were sold to T. Osborne, who detained some of the family papers, which were with difficulty recovered from him. The pictures, bronzes, marble tables, urns, vases, and other antiquities, were sold by auction, March 13 and 14, 1754, for 904*l.* 13*s.* 6*d.* The coins, it is supposed, were disposed of privately. His lordship married in 1717, Anne, only daughter of John Hanger, esq. by whom he had a fortune of 100,000*l.* but she, having unaccountably left him within three years, and resisted every

\* See the account of Dr. Rogers prefixed to his XIX Sermons, p. 23, 61.

—In the introduction to the *Archæologia*, it is said by mistake that this lady was married to Dr. Turner, the

president, who died a single man, and gave 20,000*l.* to the use of poor clergymen's widows.—Another of lord Colerane's sisters was married to Mr. Knight.

effort of his to recall her, after twenty more years he formed a connexion with a foreign lady, Miss Duplessis, by whom he had a natural daughter, Henrietta Rosa Peregrina, born in Italy, and afterwards naturalized. She was married in 1764 to James Townsend, esq. alderman of Bishopsgate ward, who in her right enjoyed the extensive manor of Tottenham, and repaired the family seat, commonly called Bruce-castle, from having anciently belonged to the Bruces earls of Huntingdon, which had been considerably modernized in the close of the seventeenth century. It is now the property of William Curtis, esq. son to sir William Curtis, bart. <sup>1</sup>

**HARLEY (ROBERT)**, afterwards earl of Oxford and earl Mortimer, and lord high treasurer in the reign of queen Anne, was eldest son of sir Edward Harley, and born at London, in Bow-street, Covent Garden, December 5, 1661. He was educated under the rev. Mr. Birch, at Shilton, near Burford, Oxfordshire, which, though a private school, was remarkable for producing at the same time, a lord high treasurer, viz. lord Oxford; a lord high chancellor, viz. lord Harcourt; a lord chief justice of the common pleas, viz. lord Trevor; and ten members of the house of commons, who were all contemporaries, as well at school as in parliament. Here he laid the foundation of that extensive knowledge and learning, which rendered him afterwards so conspicuous in the world. At the revolution, sir Edward Harley, and this his eldest son, raised a troop of horse at their own expence; and, after the accession of king William and queen Mary, he was first chosen member of parliament for Tregony in Cornwall, and afterwards served for the town of Radnor till he was called to the house of lords. In 1690 he was chosen by ballot one of the nine members of the house of commons, commissidners for stating the public accounts; and also one of the arbitrators for uniting the two India companies. In 1694 the house of commons ordered Mr. Harley, November 19, to prepare and bring in a bill "For the frequent meeting and calling of parliaments;" which he accordingly did upon the 22d, and it was received and agreed to by both houses, without any alteration or amendment. On February 11, 1701-2, he was chosen speaker of the house of commons; and that parliament being dissolved the same year by king

<sup>1</sup> Nichols's Bowyer.—Park's Royal and Noble Authors.

William, and a new one called, he was again chosen speaker, December 31st following, as he was in the first parliament called by queen Anne.

On April 17, 1704, he was sworn of her majesty's privy council; and, May 18th following, sworn in council one of the principal secretaries of state, being also speaker of the house of commons at the same time. In 1706 he was appointed one of the commissioners for the treaty of union with Scotland, which took effect; and resigned his place of principal secretary of state in February 1707-8. August 10, 1710, he was constituted one of the commissioners of the treasury, also chancellor and under-treasurer of the exchequer. On the 8th of March following he was in great danger of his life; the marquis of Guiscard, a French papist, then under examination of a committee of the privy council at Whitehall, stabbing him with a penknife, which he took up in the clerk's room, where he waited before he was examined. Guiscard was imprisoned, and died in Newgate the 17th of the same month: and an act of parliament passed, making it felony, without benefit of clergy, to attempt the life of a privy counsellor in the execution of his office; and a clause was inserted "To justify and indemnify all persons, who in assisting in defence of Mr. Harley, chancellor of the exchequer, when he was stabbed by the sieur de Guiscard, and in securing him, did give any wound or bruise to the said sieur de Guiscard, whereby he received his death." The wound Mr. Harley had received confined him some weeks; but the house being informed that it was almost healed, and that he would in a few days come abroad, resolved to congratulate his escape and recovery; and accordingly, upon his attending the house on the 26th of April, the speaker addressed him in a very respectful speech, to which Mr. Harley returned as respectful an answer. They had before addressed the queen on this alarming occasion.

In 1711, queen Anne, to reward his many eminent services, was pleased to advance him to the peerage of Great Britain, by the style and titles of baron Harley of Wigmore, in the county of Hereford, earl of Oxford, and earl Mortimer, with remainder, for want of issue male of his own body, to the heirs male of sir Robert Harley, knight of the Bath, his grandfather. May 29, 1711, he was appointed lord high treasurer of Great Britain; and August 15th following, at a general court of the South-sea com-

pany he was chosen their governor, as he had been their founder and chief regulator. October 26, 1712, he was elected a knight companion of the most noble order of the garter. July 27, 1714, he resigned his staff of lord high treasurer of Great Britain, at Kensington, into the queen's hand, she dying upon the 1st of August following. June 10, 1715, he was impeached by the House of commons of high-treason, and high crimes and misdemeanors; and on July the 16th was committed to the Tower by the House of lords, where he suffered confinement till July 1, 1717, and then, after a public trial, was acquitted by his peers. He died in the 64th year of his age, May 21, 1724, after having been twice married.

He was a great encourager of learning, and the greatest collector in his time of all curious books in print and manuscript, especially those concerning the history of his own country, which were preserved and much augmented by the earl his son, and afterwards purchased for the British Museum. The dispersion, however, of his printed books must ever be regretted. He was also a man of taste and letters himself; and under this character we find a proposal addressed to him by Dr. Swift, "for correcting, improving, and ascertaining the English tongue." He wrote also "An Essay upon Public Credit," 1710, inserted in Somers's Tracts; where are also "An Essay upon Loans," and "A Vindication of the Rights of the Commons of England," said to be by him, but signed Humphrey Mackworth. Various letters by him are preserved among the Harleian MSS.; and a few jocular verses in the correspondence between Swift and his friends.

Oxford, says Mr. archdeacon Coxe, was unimpeachable in his private character, never offending against morality either in conversation or action, a tender husband, and a good father; highly disinterested and generous. He prided himself in his high descent, was stiff and formal in his deportment, and forbidding in his manner. He was learned and pedantic; embarrassed and inelegant both in speaking and writing. He was equally an enemy to pleasure and business; extremely dilatory and fond of procrastination; timid in public affairs, yet intrepid when his own person was concerned; jealous of power, indefatigable in promoting the petty intrigues of the court, but negligent in things of importance; a whig in his heart, and a tory from ambition; too ready for temporary convenience to adopt

measures he disapproved, yet unwilling wholly to sacrifice his real sentiments to interest or party; affecting the most profound secrecy in all political transactions, and mysterious in the most trifling occurrences. He was liberal in making promises, yet breaking them without scruple, a defect which arose more from facility of temper, than from design. He corresponded at the same time with the dethroned family and the house of Hanover, and was therefore neither trusted nor respected by either party. The only point in which he and his colleague Bolingbroke agreed, was the love of literature and the patronage of learned men; which rendered their administration eminently illustrious.'

**HARMAR (JOHN)**, a learned Greek scholar and teacher, was the son of a father of the same name, who was warden of Winchester, and died in 1613. He was also an able Greek scholar, was employed on the translation of the Bible, and published some of Chrysostom's homilies from MSS. in the library of New-college, Oxford. His son was born about 1594, at Churchdowne, near Gloucester, and educated at Winchester-school. In 1611 he entered as a demy of Magdalen-college, Oxford, and completed his master's degree in 1617, the highest Wood says he took, "although he was in his latter days called Dr. Harmar." His first employment as a teacher was in Magdalen school, about which time he took orders. He was afterwards in succession chief master of the free-school at St. Alban's, and under-master of Westminster-school. In 1650, when the committee for reforming the university had ejected all the old professors, he was appointed by their authority, Greek professor, and in 1659 was presented to the rectory of Ewhurst, in Hampshire. On account of his connexions with the usurping powers, he was deprived of his professorship and rectory at the restoration, and retired to Steventon, in Hampshire, where he subsisted on his wife's jointure. He died there Nov. 1, 1670. As a nonconformist Calamy has nothing to say for him, and Neal says "he was an honest, weak man." He wrote Latin and Greek panegyrics on the leading men of all parties, and complimented Charles II. with as much sincerity as he had Cromwell, and Richard his successor. In the facility of Greek com-

<sup>1</sup> Collins's Peerage by Sir E. Brydges.—Park's edit. of Royal and Noble Authors.—Swift's Works; see Index.—Coxe's Life of Walpole.



position he appears to have excelled, and he translated some part of Butler's *Hudibras* into Latin, retaining much of the spirit of the original. While engaged as a teacher, he published a "*Praxis Grammatica*," Lond. 1622, 1623, 8vo, and a "*Janua Linguarum*," of which there were six or seven editions before 1631. He published also a "*Lexicon Etymologicum Græcum*," which Wood says is "*junctim cum Scapula*," Lond. 1637, fol. His other principal works are, 1. "*Eclogæ sententiarum et similitudinum, è D. Chrysostomo decerptæ*," Gr. & Lat. with notes, Lond. 1622, 8vo. 2. "*Protomartyr Britannus; seu Elogia sacra in conversionem et martyrium S. Albani*," *ibid.* 1630, 4to. 3. "*Epistola ad D. Lambertum Osbaldestonum, cui intexitur Apologia pro honoratissimo &c. D. Johanne Williams Arch. Eborac.*" *ibid.* 1649, 8vo. 4. "*M. T. Ciceronis vita, ex optimis quibusque scriptoribus delibata*," Ox. 1662, 8vo. He translated from Latin into English, Daniel Heinsius's "*Mirror of Humility*;" from English into Greek and Latin, the Assembly's "*Shorter Catechism*," *ibid.* 1659, 8vo; and from English into Latin, Howell's "*Treatise concerning Ambassadors*."<sup>1</sup>

HARMER (THOMAS), a learned dissenter, was born at Norwich in 1715. He received the elements of classical learning in the country, and discovering an inclination for the profession of a dissenting minister, was sent to London to study under the tuition of Mr. Eames. When he had finished his studies, he settled with a small congregation at Wattsfield, in Suffolk, where he improved his acquaintance with the Latin, Greek, and Hebrew languages, in each of which he acquired much critical skill. The favourite object of his pursuit was oriental history, which he applied to the illustration of the sacred writings. Observing a striking conformity between the present customs of the eastern nations and those of the ancients, as mentioned or alluded to in various passages of scripture, he conceived a design at a very early period, of making extracts of such passages in books of travels and voyages, as appeared to him to furnish a key to many parts of holy writ. In 1764 he published a volume of "*Observations on divers Passages of Scripture*," &c. The favourable reception which this work met with, encouraged Mr. Harmer to proceed in it, and in 1776 he gave the public an en-

<sup>1</sup> Wood's *Ath.* vol. II.—*Annals, and Life*, 1772, 8vo, p. 135.—*Biog. Brit.* in art. Butler.—Neal and Calamy.

larged edition of it, in 2 vols. 8vo. By the preface to this impression we learn that Dr. Lowth bishop of London furnished him with some MS papers of sir John Chardin. In 1787 Mr. Harmer published two other volumes. A new edition of the whole of this most useful work has lately been published by the rev. Adam Clarke. He was author also of the "Outlines of a new Commentary on Solomon's Song, drawn by the help of instructions from the East;" an "Account of the Jewish Doctrine of the Resurrection of the Dead," and some other tracts of less consequence. Mr. Harmer died without a struggle, in November 1788, having passed the preceding day in perfect health.<sup>1</sup>

HARPALUS, a great astronomer, who flourished about 480 years before Christ, corrected the cycle of eight years invented by Cleostratus, and in its stead proposed a new one of nine years, in which he supposed that the sun and moon returned to the same point; but this cycle of Harpalus was afterwards altered by Meton, about the year 444 B. C. who added ten years to it, which cycle is still in use, and called "The Golden Number."<sup>2</sup>

HARPE (JOHN FRANCIS DE LA), one of the ablest French writers of the last century, was born at Paris, Nov. 20, 1739. His father, an officer of the artillery, died when he was very young, and left him in poverty. He obtained, however, the patronage of M. Asselin, principal of the college of Harcourt, who conceived an affection for him, received him among his pupils, and soon after obtained a pension for him. During his education he displayed a turn for poetry and satire, and was accused of writing a satirical poem on his benefactor. He protested his innocence and his reverence for M. Asselin; but this not appearing satisfactory, he was confined for some months in a house of correction. One of his biographers says in the Bastille; but, wherever it was, we are told that it made a deep impression on him. His first poetical productions after this affair, were of a species then very fashionable, and called *Heroides*, in which *Colordeau*, *Rance*, and *Dorat* had distinguished themselves, and *La Harpe* was thought little inferior to *Dorat*. In 1763, when only in his twenty-fourth year, he wrote his tragedy of "*Warwick*," which met with deserved success, and still preserves its popularity on the stage. "*Timoleon*," which

<sup>1</sup> *Gent. Mag.* 1788 and 1789.—*Europ. Mag.* 1792.

<sup>2</sup> *Gen. Dict.*—*Moreri.*—*Fabric. Bibl. Græc.*

he produced in 1764, and "Pharmond," in 1765, were much less applauded. They showed a laudable ambition to excel, but it was too much to expect three such tragedies as "Warwick" within so short a space of time.

Having, however, acquired notice by these productions, he had the courage to become a candidate for the academic prizes; and few writers have been more successful. Among the "Eloges" which he wrote, that on Henry IV. was most admired, and scarcely less those on Fenelon, Racine, and Catinat, which excelled in an exact estimate of character and in elegance of style. His poetical pieces, however, even those which obtained the prizes, are more distinguished by purity of style, and elegance and facility of versification, than for genuine poetical spirit. In the mean time his enthusiasm for the stage produced in 1766 "Gustavus Vasa," in 1776 "Menzikoff," and in 1778 "The Barmicides," and afterwards various other dramas, none of which proved rivals to his "Warwick" in the public estimation, except his "Philoctete," a translation from Sophocles, represented for the first time in 1781, in which he is thought by his countrymen to have preserved all the beauties of the original.

The reputation he had gained by his various prize essays and poems, and by his "Warwick," at length opened the doors of the French academy, into which he was admitted in 1776. In 1779 he wrote his "Muses Rivales" in compliment to Voltaire, and the year following an eulogy on that celebrated writer, with whom he had been acquainted since 1765. He was not less a favourite, or less connected with the encyclopedists, and was at this time accounted an adept in that audacious philosophy which infected France, and finally dissolved her morals.

About 1779 he undertook an abridgment of the abbé Prevost's "Histoire des Voyages," an employment so much beneath his talents, that it was generally considered rather as a bookseller's job than an effort of literary ambition. In the same year he printed his "Tangu et Felime," in four cantos, which was reckoned one of the best productions of the voluptuous kind. But that on which his fame is more honourably and solidly established, was his "Cour de Litterature, ancienne et moderne," which justly entitles him to the appellation of the French Quintilian. Being appointed a professor of literature in the Lyceum, the lectures he had delivered in it during many years were col-

lected and properly arranged by him, and soon after published under the title of "Lyceum; or, Course of Literature," in 12 vols. 8vo. M. Petitot says of this work, that "he not only labours to give to persons of no great knowledge competent information on the topics of his work, but arrests the attention of the most learned. In his plans, the outline of which alone announces an immense stock of science and learning, he embraces all ages in which literature has flourished. Every celebrated work is analyzed and discussed. The beauties of the several writers are happily displayed, and their faults pointed out with all the ability of the most lively and sound criticism. That which distinguishes La Harpe from other moderns who have treated of literature is, that he always assumes the tone of the work he criticises, a merit which we find in none of the ancients except Cicero, Quintilian, and Longinus. If he speaks of the Iliad, we behold him borrow all the rich colours of the father of poetry to decorate his discourse. If he treats of Demosthenes and Cicero, all the great interests of Athens and Rome are re-produced under his pen. If Tacitus is his theme, we are instantly transported to the age of the emperors; we enter into all the mystery of the dark policy of Tiberius, and tremble at the sight of Nero." The only regret on this subject is that the author did not live to finish his course of instruction; only some fragments have been left of what he purposed as a continuation.

Notwithstanding the multiplicity of his labours, La Harpe was much in company, and his visits were eagerly courted. Doubtless he owed the favour in which he was with polite circles to his early and brilliant success in letters, which at once balanced the prejudices created by the resentment often excited by the severity of his criticisms. From the first essay of his talents he was patronized by Voltaire and D'Alembert, who were at the head of literature and sciences; and it is well known what influence those two celebrated men possessed over the public opinion. Voltaire accorded him the title of his favourite pupil. Married while yet very young, to a woman of wit and beauty, madame de la Harpe and he mutually shone with unusual brilliancy in the most fashionable assemblies. They had been formed in the art of speaking and declamation under the eyes of Voltaire during a long stay they made at Ferney, where they were accustomed to perform the principal parts in the tragedies of that great

poet, got up by his direction at his own theatre. This practice was also of great importance to M. de la Harpe in the art of reading, which he possessed in a very superior manner. The mode was still at the height of attending in crowds at the readings given by authors of their works previous to publication; and M. de la Harpe, whose various productions succeeded each other so rapidly, was invited to make his readings in so many circles, that he was soon compelled to be select in his choice of the circles he honoured with this gratification.

At the beginning of the revolution he professed himself an advocate for the new order of things; and most likely he continued in the same principles till the downfall of royalty, and till he himself fell a prey to the terrorism of Robespierre. It appears from the report of Grégoire to the national convention, that he was imprisoned from November 1793 to August 1794; and this confinement was the cause of M. La Harpe's conversion, brought about by the advice of the bishop of St. Brieux, who happened to be his fellow-prisoner. La Harpe soon after proved one of the greatest champions of the attempted counter-revolution; and from the latter part of 1794, he devoted almost his whole time to royalist publications, among which were his dissertation on the war declared by the republican tyranny against good sense and morals, his *Fanaticism of the Revolutionary Language*, his *Confutation of Helvetius*, and his journal *Le Memorial*, which he edited conjointly with his friend Fontanes. This Memorial, however, involved La Harpe in the *directorial proscription of the 14th September 1797*, and he narrowly escaped being transported to Cayenne; it was a twelvemonth before he was restored to his station in Paris. But confinement had injured his health, and he died in Feb. 1803, in the sixty-fifth year of his age. On the evening preceding his death, M. Fontanes called to see him; he was listening to the Prayers for the Sick; and as soon as they were concluded, he stretched his hand to M. Fontanes, and said, "I am grateful to divine mercy for having left me sufficient recollection to feel how consoling these prayers are to the dying." His funeral was attended by his friends, and most of the distinguished literary characters in France. A deputation from the institute joined the procession; and M. Fontanes, one of the deputation, pronounced a funeral oration over the grave.

Of La Harpe's other works not noticed already, are,  
 1. "Melanges Littéraires," 1765, 12mo. 2. Translation of Suetonius into French, with notes, 1770, 2 vols. 8vo. 3. Translation of the Lusiad of Camões, with notes and a life of the author, 1776, 2 vols. 8vo. 4. "Correspondence Littéraire adressée a Paul I." emperor of Russia, 1801, 4 vols. 8vo. 5. "Commentaire de tragedies de Racine," Paris, 7 vols. 8vo, printed since his death. 6. "Refutation de L'Esprit de Helvetius." He left many manuscripts both in prose and verse.<sup>1</sup>

HARPOCRATION (VALERIUS), an ancient rhetorician of Alexandria, who flourished about the year 360, has left us an excellent "Lexicon upon the ten Orators of Greece," for that is the title usually given to it, though Meursius will have it, that the author inscribed it only λεξικ; and he is followed in this opinion by James Gronovius. Harpocraton speaks in this work, with much seeming exactness, of magistrates, pleadings at the bar, places in Attica, names of men who had the chief management of affairs in the republic, and of every thing, in short, which has been said to the glory of this people by their orators. Aldus first published this Lexicon in Greek at Venice, 1603, in folio, and many other learned men, as Meursius, Maussac, Valesius, have laboured upon it; James Gronovius published an edition of it at Leyden, 1696, in 4to.<sup>2</sup>

HARPSFELD (JOHN), dean of Norwich, and one of the bitterest persecutors under the reign of queen Mary, was born in the parish of St. Mary Magdalen, Old Fish-street, London, and educated at Winchester school, whence he was sent to New college, Oxford, of which he was admitted fellow in 1534. Having completed his degrees in arts, and taken orders, he became chaplain to bishop Bonner, whose whole spirit he imbibed. In 1554 he was collated to the church of St. Martin Ludgate, which he resigned on being presented to the living of Laydon in Essex in May 1558. He had other preferments, and was created doctor of divinity. A few months before the death of queen Mary, he was preferred to the deanery of Norwich; but was deprived of it in 1560, and committed to the Fleet prison. He remained here about a year, and was then set at liberty on giving security for his peaceable behaviour. He died in London in 1578. Among his præ-

<sup>1</sup> Diet. Hist. and Supplement, &c.

<sup>2</sup> Fabr. Bibl. Græc.—Saxii Onomast.

ferments was that of archdeacon of London, given to him because he would act with more cruelty to the martyrs than his predecessor. He appears, indeed, in every respect, a suitable assistant to Bonner. In learning, however, he does not appear to have been inferior to any of his contemporaries. His published works are, 1. "Concio ad clericum," Lond. 1553, 8vo. 2. "Homilies," 1554, 1555, *ibid.* Among Bonner's Homilies, nine were written by Harpsfeld. 3. "Disputations and Epistles," in Fox's Acts and Monuments. 4. "Supputatio temporum a diluvio ad A.D. 1559," Lond. 1560.<sup>1</sup>

HARPSFELD (NICHOLAS), brother to the preceding, was born in London, and educated at Winchester school, after which he studied civil law at New college, Oxford, of which he was admitted a fellow in 1536. In 1543 he took the degree of bachelor of laws, and the year following was chosen principal of White-hall, which stood on the site of Jesus college. In 1546 he was appointed regius professor of Greek. He was the first who read this lecture before it was fully established by Henry VIII. and Leland characterizes him as "*Atticæ linguæ interpretes facilis, disertus, aptus.*" He appears to have resigned this office in 1548. In 1550, Pits says, he went abroad for conscience sake; but in 1553 we find him resigning his fellowship, taking the degree of LL. D. and on Jan. 15, 1554, admitted a civilian in London. In the same year he was made archdeacon of Canterbury, prebendary of St. Paul's, and also admitted to the living of Layndon, which in 1558 he resigned to his brother. In 1558 he acted as prolocutor for the province of Canterbury in convocation, and after queen Elizabeth came to the throne, was, as well as his brother, one of the seven popish disputants; but his zeal for popery deprived him of all his preferments. He appears to have been afterwards imprisoned, some say for twenty-three years. But it is proved that he was for some years at least under the mild custody of archbishop Parker, who afforded him every help in compiling his ecclesiastical history. He died in 1583. He wrote, 1. *Dialogi sex contra summi pontificatus, monasticæ vitæ, sanctorum sacrorum imaginum, oppugnatores et pseudo-martyres,* Antwerp, 1566, 1573, 4to. This was published under the name of Alan Cope, Harpsfeld being then in prison. The initials at the end,

<sup>1</sup> Ath. Ox. vol. I.—Dodd's Ch. Hist.—Fox's Acts and Monuments.—Tanner.

A. H. L. N. H. E. V. E. A. C. Pits interprets thus, "Auctor hujus libri Nicolaus Harpsfeldus; edidit vero eum Alanus Copus." 2. "Historia Anglicana ecclesiastica," Doway, 1622. The original MS. is in the Cotton library, but differs in some passages from the printed book. It is a learned and laborious performance, according to Wood, but much impartiality cannot be expected. 3. "Historia hæresis Wickleffianæ," published with the former. 4. "Chronicon a diluvio Noe ad annum 1559," MS. in verse, and 5. "A Treatise concerning Marriage," occasioned by king Henry VIII.'s divorce, a MS. in the library of New college. Other manuscripts are mentioned in our authorities.<sup>1</sup>

HARRINGTON (JAMES), an eminent political writer, was born in January 1611, being the eldest son of sir Sapcote Harrington, and Jane the daughter of sir William Samuel of Upton, in Northamptonshire, the place of his nativity. When he had made a progress in classical learning, he was admitted in 1629 a gentleman-commoner of Trinity college, in Oxford, and placed under Mr. Chillingworth, who had lately been elected fellow of that college; from whom he might possibly acquire some portion of that spirit of reasoning and thinking for himself, which afterwards shone forth so conspicuously in his writings. About three years after, his father died; upon which he left the university, and commenced travelling, having previously furnished himself with the knowledge of several foreign languages. His first step was into Holland, then the principal school of martial discipline; and, what may be supposed to have affected him more sensibly, a country wonderfully flourishing, under the auspices of liberty, commerce, strength, and grandeur. Here it is probable that he began to make government the subject of his meditations; for, he was often heard to say, that, "before he left England, he knew no more of anarchy, monarchy, aristocracy, democracy, oligarchy, or the like, than as hard words, whose signification he found in his dictionary." On coming into the Netherlands, he entered a volunteer, and remained in that capacity some months, in lord Craven's regiment; during which time, being much at the Hague, he had the farther opportunity of accomplishing himself in two courts, those of the prince of Orange, and of the queen

<sup>1</sup> Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—Tanner and Pits.



of Bohemia, daughter of our James I. who was then a fugitive in Holland. He was taken into great favour by this princess, and also by the prince elector, whom he attended to Copenhagen, when his highness paid a visit to the king of Denmark; and, after his return from travelling, was entrusted by him with the affairs of the Palatinate, so far as they were transacted at the British court.

He stayed, however, but a short time in Holland; no temptations or offers could divert or restrain him from the resolution he had formed to pursue his travels, and therefore, taking Flanders in his way, he set out on a tour through part of Germany, France, and Italy. While he was at Rome, the pope performed the ceremony of consecrating wax-lights on Candlemas-day. When his holiness had sanctified these torches, they were distributed among the people, who fought for them very eagerly. Harrington was desirous to have one of them; but, perceiving that it was not to be obtained without kissing the pope's toe, he declined to accept it on such a condition. His companions were not so scrupulous, and when they came home spoke of his squeamishness to the king. The king told him, "he might have done it only as a piece of respect to a temporal prince;" but Harrington replied, that "since he had the honour to kiss his majesty's hand, he thought it beneath him to kiss any other prince's foot." He is said to have preferred Venice to all other places in Italy, as he did its government to that of the whole world; it being, in his opinion, immutable by any external or internal causes, and to finish only with mankind. Here he cultivated an acquaintance with all the men of letters, and furnished himself with the most valuable books in the Italian tongue, such especially as were written upon politics and government.

After having thus seen Italy, France, the Low Countries, Denmark, and some parts of Germany, he returned home to England, and in the beginning of the civil-war, 1642, he took a decided part with the parliament, and endeavoured to get a seat in the house, but could not. His inclination to letters kept him from seeking public employments, so that we hear no more of him till 1646, when attending out of curiosity the commissioners appointed by parliament to Charles I. from Newcastle nearer to London, he was by some of them named to wait on his majesty, as a person known to him before, and engaged to no party or;

faction. The king approved the proposal, and Harrington entered on the station of a domestic; but would never presume to come into his presence, except in public, till he was particularly commanded by the king, and made one of the grooms of the bed-chamber in May 1647. He had the good fortune to please the king much: "His majesty loved his company," says Wood, "and, finding him to be an ingenious man, chose rather to converse with him than with others of his chamber. They had often," says he, "discourses concerning government; but, when they happened to talk of a commonwealth, the king seemed not to endure it." Harrington conceived a high notion of the king, finding him to be a different person from what he had been represented, as to parts, morals, religion, &c.; and therefore, after the king was removed out of the Isle of Wight to Hurst-castle, in Hampshire, was forcibly turned out of his service, because he vindicated some of his majesty's arguments against the parliament commissioners at Newport, and thought his concessions more satisfactory than they did. There is no ground to imagine that he saw the king any more till the day he was brought to the scaffold; whither Harrington found means to accompany him, and where, or a little before, he received a token of his majesty's affection. The king's execution affected him extremely. He often said, "nothing ever went nearer him; and that his grief on that account was so great as to bring a disorder upon him."

After the king's death, he was observed to keep much in his library, and more retired than usual, which his friends attributed to discontent and melancholy. But, to convince them that this was not the cause of his retirement, he produced a copy of his "*Oceana*;" which "he had been writing," he said, "not only because it was agreeable to the studies which he pursued, but because, if ever it should be the fate of England to be, like Italy of old, overrun by a barbarous people, or to have its government and records destroyed by some merciless conqueror, they might not be then left to their own invention in framing a new government." This "*Oceana*" is a kind of political romance, in imitation of Plato's "*Atlantic Story*," where, by *Oceana*, Harrington means England; exhibiting a plan of republican government, which he would have had erected here, in case these kingdoms had formed themselves into a genuine commonwealth. This work, how-

ever; pleased no party, and as it reflected severely upon Oliver's usurpation, met with many difficulties in the publishing; for, it being known to some of the courtiers that it was printing, they hunted it from one press to another, till at last they found it, and carried it to Whitehall. All the solicitations he could make were not able to retrieve his papers, till he bethought himself of applying to lady Claypole, who was a good-natured woman, and Oliver's favourite daughter; and who, upon his declaring that they contained nothing prejudicial to her father's government, got them restored to him. He printed it in 1656, and dedicated it, as he promised lady Claypole, to her father; who, it is said, perused it, but declared, agreeable to his principles of policy, that "the gentleman must not think to cheat him of his power and authority; for that what he had won by the sword, he would not suffer himself to be scribbled out of."

This work was no sooner published, than many undertook a refutation of it. This occasioned him to reply, and to explain his scheme, in several successive pieces, which may be easily seen in the collection of his works. In the mean time, he not only endeavoured to propagate his republican notions by writing, but, for the more effectually advancing a cause, of which he was enthusiastically enamoured, he formed a society of gentlemen, agreeing with him in principles, who met nightly at Miles's coffee-house, in New Palace-yard, Westminster, and were called the Rota. Wood has given a very particular account of this association, or gang, as he calls them. "Their discourses about government," says he, "and of ordering a commonwealth, were the most ingenious and smart that ever were heard; for the arguments in the parliament-house were but flat to those. This gang had a balloting-box, and balloted how things should be carried by way of essay; which not being used, or known in England before on this account, the room was every evening very full. The doctrine there inculcated was very taking; and the more, because as to human foresight there was no possibility of the king's return. The greatest part of the parliament-men hated this rotation and balloting, as being against their power: eight or ten were for it, who proposed it to the house, and made it out to the members, that, except they embraced that sort of government, they must be ruined. The model of it was, that the third part of the senate or house should

rote out by ballot every year, not capable of being elected again for three years to come; so that every ninth year the senate would be wholly altered. No magistrate was to continue above three years, and all to be chosen by the ballot, than which nothing could be invented more fair and impartial, as it was then thought, though opposed by many for several reasons. This club of commonwealthsmen, which began about Michaelmas 1659, lasted till about Feb. 21 following; at which time, the secluded members being restored by general Monk, all their models vanished\*."

After the restoration, he lived more privately than he had done before, but still was looked upon as a dangerous person, who maintained and propagated principles which could never be reconciled to monarchical government. He employed himself now in reducing his politics into short and easy aphorisms methodically digested, and freely communicated his papers to all who visited him. While he was putting the last end to his system, he was, by an order from the king, seized December 28, 1661, and committed to the Tower of London for treasonable designs and practices. He was charged by lord chancellor Hyde, at a conference of the lords and commons, with being concerned in a plot, of which twenty-one persons were the chief managers: "that they all met in Bow-street, Covent-garden, and in other places; that they were of seven different parties or interests; as three for the commonwealth, three for the long-parliament, three for the city, three for the purchasers; three for the disbanded army, three for the independents, and three for the fifth-monarchy men; that their first consideration was how to agree on the choice of parliament-men against the ensuing session; and that a special care ought to be had about the members for the city of London; as a precedent for the rest of the kingdom to follow; whereupon they nominated the four members after chosen, and then sitting in parliament. Their next care was to frame a petition to the parliament for a preaching ministry, and liberty of conscience; then they were to divide and subdivide themselves into several councils and committees, for the better carrying on their business by themselves or their agents and accomplices all over the king-

\* For this, and many other particulars respecting Mr. Harrington, Wood appears to be indebted to the Aubrey MSS. now published in "Letters writ- ten by Eminent Persons, &c." 1813, 3 vols, 8vo. There is in these MSS. a more minute account of Harrington's insanity.

dom. In these meetings Harrington was said to be often in the chair; that they had taken an oath of secrecy, and concerted measures for levying men and money." The chancellor added, that though he had certain information of the times and places of their meetings, and particularly those of Harrington and Wildman, they were nevertheless so fixed in their nefarious design, that none of those they had taken would confess any thing, not so much as that they had seen and spoken to one another at those times or places.

But, notwithstanding these declarations of the chancellor, it is certain, that this plot was never proved, and was probably imaginary. It is at least easy to account upon political principles, for Harrington's confinement, and the severe usage he met with, when we consider not only his notions of government, which he every where enforced with the greatest zeal; but also how obnoxious he made himself to the powers then in being by his treatment of the Stuart family. Nothing can be siller than the picture he has drawn of Mary queen of Scotland; he has also painted her son James I. in the most odious colours, suggesting at the same time, that he was not born of the queen, but was a supposititious impostor, and of course had no right to the crown he inherited. His portrait of Charles I. is an abominable figure: "never was man," says he, "so resolute and obstinate in tyranny. He was one of the most consummate in the arts of tyranny that ever was; and it could be no other than God's hand, that arrested him in the height of his designs and greatness, and cut off him and his family." Such a character very ill accorded with what he had himself observed of that unhappy monarch, and with the grief he felt at his death; but Harrington seems in the latter end of his life to have grown fanatic in politics, and his keeping within no bounds might make it the more expedient to put him under confinement. From the Tower he was conveyed very privately to St. Nicholas's island opposite to Plymouth; and thence, upon petition, to Plymouth, some relations obliging themselves in a bond of 5000*l*. for his safe imprisonment. At this place he became acquainted with one Dr. Dunstan, who advised him to take a preparation of guaiacum in coffee, as a certain cure for the scurvy, with which he was then troubled. He drank of this liquor in great quantities, which had probably a very pernicious effect, for he soon grew

delirious; upon which a rumour prevailed at Plymouth, that he had taken some drink which would make any man mad in a month; and other circumstances made his relations suspect, that he had foul play shewn him, lest he should write any more "Oceanas." It was near a month before he was able to bear the journey to London, whither, as nothing appeared against him, he had leave from the king to go. Here he was put under the care of physicians, who could afford little help to the weakness of his body, and none at all to the disorders of his mind. He would discourse of other things rationally enough; but, when his own distemper was touched upon, he would fancy and utter strange things about the operation of his animal spirits, which transpired from him, he said, in the shape of birds, flies, bees, or the like. He talked so much of good and evil spirits, that he even terrified those about him; and to those who objected to him that these chimeras were the fruits of a disordered imagination, he would reply, that "he was like Democritus, who, for his admirable discoveries in anatomy, was reckoned distracted by his fellow-citizens." In this crazy condition he married the daughter of sir Marmaduke Dorrel, in Buckinghamshire, a lady to whom he was formerly suitor, and with whom he spent the remainder of his life. Towards his latter end, he was subject to the gout, and enjoyed little ease; but, after drooping and languishing for some time, he was at last seized with a palsy, and died at Westminster, September 11, 1677, and lies buried there in St. Margaret's church, on the south side of the altar, next the grave of sir Walter Raleigh.

His writings were first collected, methodized, reviewed, and published, by Toland, 1700, in one volume, folio; but there was another edition, by Dr. Birch, published in 1737, which contains several articles omitted in Toland's, and there was a third edition in 1747. He made some attempts in the poetical way, and in 1658 published an English translation of two eclogues of Virgil, and two books of the "Æneis," under the title of "An Essay upon two of Virgil's Eclogues, and two of his Æneis, towards the translation of the whole;" and, in 1659, was printed his translation of the four following books "of the Æneid;" but his poetry gained him no reputation.<sup>1</sup>

<sup>1</sup> Biog. Brit.—Ath. Ox. vol. II.

**HARRINGTON (JAMES)**, a young lawyer of great promise, was born probably at Waltham Abbey, where his father resided, in 1664. He was educated at Westminster school, whence he was elected student of Christ church, Oxford, in 1683, and soon after was entered a member of the Inner Temple. In 1690 he proceeded M. A. and was admitted to the bar, where he acquired very extensive practice. Some months before his death, he removed to Lincoln's-inn, where that event happened Nov. 23, 1693, in his twenty-ninth year. His body was conveyed to Oxford, and, according to Wood, buried under the north wall of the north transept joining to the body of the cathedral of Christ church, but we find no memorial of him in Wood's account of the monumental inscriptions. His death, it is said, was much deplored by those that knew him, "because, 1. That he was a prodigy, considering his age, in his knowledge of the common law. 2. That he was a person of excellent parts; and 3. That he was very honest in his dealing, and of a good and generous nature." His writings, enumerated by Wood, are principally cases and memorials respecting certain local disputes, the rights of visitations, &c. at Oxford. He contributed some Latin poems to the "*Musæ Anglicanæ*," and wrote the preface to the first volume of Wood's "*Athenæ*," and the introduction to the second. He also edited the works of Dr. George Stradling, to which he added a preface and life.<sup>1</sup>

**HARRINGTON (Sir JOHN)**, an ingenious English poet, was the son of John Harrington, esq. who was imprisoned in the Tower, under queen Mary, for holding a correspondence with the lady Elizabeth, with whom he continued in great favour to the time of his death. He also was somewhat of a poet and a translator. Sir John was born at Kelston, near Bath, in Somersetshire, in 1561, and had queen Elizabeth for his godmother. He was instructed in classical learning at Eton-school, and from thence removed to Cambridge, where he took the degree of M. A. In his thirtieth year, 1591, he published a translation of Ariosto's "*Orlando Furioso*," by which he gained a considerable reputation, and for which he is now principally known. Warton says, that although executed without spirit or accuracy, unanimated and incorrect, it enriched our poetry by a communication of new stores of fiction and imagination.

<sup>1</sup> Ath. Ox., vol. II.—Nichols's *Alterbury*, vol. I.

tion, both of the romantic and comic species, of gothic machinery and familiar manners. Mr. Harrington was knighted in the field by the earl of Essex, which gave much offence to the queen, who was sparing of such honours, and chose to confer them herself. In the reign of James, he was created knight of the Bath; and, being a courtier, presented a MS. to prince Henry, levelled chiefly against the married bishops, which was intended only for the private use of his royal highness; but, being published afterwards, created great clamour, and made several of the clergy say, that his conduct was of a piece with his doctrines; since he, together with Robert earl of Leicester, supported sir Walter Raleigh in his suit to queen Elizabeth for the manor of Banwell, belonging to the bishopric of Bath and Wells; on a presumption that the right rev. incumbent had incurred a *præmunire*, by marrying a second wife. Wood's account of it is this: "That sir John Harrington, being minded to obtain the favour of prince Henry, wrote a discourse for his private use, entitled 'A brief View of the State of the Church of England, as it stood in queen Elizabeth's and king James's reign, to the year 1608.' This book is no more than a character and history of the bishops of those times, and was written to the said prince Henry, as an additional supply to the catalogue of bishops of Dr. Francis Godwin, upon occasion of that proverb,

Henry the eighth pulled down monks and their cells,  
Henry the ninth shall pull down bishops and their bells.

"In the said book the author Harrington doth, by imitating his godmother, queen Elizabeth, shew himself a great enemy to married bishops, especially to such as had been married twice; and many things therein are said of them, that were by no means fit to be published, being written only for private use. But so it was, that the book coming into the hands of one John Chetwind, grandson by a daughter to the author, a person deeply principled in presbyterian tenets, did, when the press was open, print it at London in 1653; and no sooner was it published, and came into the hands of many, but it was exceeding clamoured at by the loyal and orthodox clergy, condemning him that published it."

Sir John died in 1612. His lady, Mary, daughter of sir George Rogers, survived him till 1634. In his epi-



grams are several to his mother-in-law lady Rogers. These "Epigrams" were the most popular of his works, although they cannot now be allowed much poetical merit. They were first published in 1618, and afterwards in 1625, under the title of "The most elegant and witty epigrams of sir John Harrington, knt. digested into four bookes," 8vo. The "*Nugæ Antiquæ*," a miscellaneous collection of his works, and antiquary collections and letters in prose and verse, was published some years ago, by the rev. Henry Harrington of Bath, in whose family the papers were; of these a second edition was published in 1792, 3 vols. 12mo, and a third with most valuable additions and improvements, in 1804, 2 vols. 8vo, by Thomas Park, F. S. A. with illustrative notes and memoirs of the author.<sup>1</sup>

HARRIOT (THOMAS), an eminent mathematician, was born at Oxford, or, as Anthony Wood expresses it, "tumbled out of his mother's womb in the lap of the Oxonian Muses," in 1560. Having been instructed in grammar-learning in that city, he became a commoner of St. Mary-hall, where he took the degree of B. A. in 1579. He had then so distinguished himself, by his uncommon skill in mathematics, as to be recommended soon after to sir Walter Raleigh as a proper preceptor to him in that science. Accordingly, that noble knight became his first patron, took him into his family, and allowed him a handsome pension. In 1585 he was sent over by sir Walter with his first colony to Virginia; where, being settled, he was employed in discovering and surveying that country, in observing what commodities it produced, together with the manners and customs of its inhabitants. He published an account of it under this title, "A brief and true Report of the Newfoundland of Virginia;" which was reprinted in the third voyage of Hakluyt's "*Voyages*." Upon his return to England, he was introduced by his patron to the acquaintance of Henry earl of Northumberland; who, "finding him," says Wood, "to be a gentleman of an affable and peaceable nature, and well read in the obscure parts of learning," allowed him a yearly pension of 120*l*. About the same time, Robert Hues, well known by his "*Treatise upon the Globes*," and Walter Warner, who is

<sup>1</sup> Ath. Ox. vol. II.—Warton's Hist. of Poetry.—Phillips's Theatrum, new edit.—Park's edition.—Censura Literaria, vol. IV.—Hutchinson's Cumberland; vol. II.—Ellis's Specimens, &c.

said to have communicated to the famous Harvey the first hint concerning the circulation of the blood, being both of them mathematicians, received pensions from him of less value. So that in 1606, when the earl was committed to the Tower for life, Harriot, Hues, and Warner, were his constant companions, and were usually called the earl of Northumberland's Magi. They had a table at the earl's charge, who did constantly converse with them, to divert the melancholy of his confinement; as did also sir Walter Raleigh, who was then in the Tower. Harriot lived for some time at Sion-college, and died in London, July 2, 1621, of a cancer in his lip. He was universally esteemed on account of his learning. When he was but a young man, he was styled by Mr. Hakluyt "*Juvenis in disciplinis mathematicis excellens*;" and by Camden, "*Mathematicus insignis*." A MS. of his, entitled "*Ephemeris Chrydrometrica*," is preserved in Sion-college library; and his "*Artis Analyticæ Praxis*," was printed after his death, in a thin folio, and dedicated to Henry earl of Northumberland. Des Cartes is said to have been obliged to this book for a great many improvements in algebra, which he published to the world as his own, a fact that has been amply proved, in the astronomical ephemeris for 1788, by Dr. Zach, astronomer to the duke of Saxe Gotha, from manuscripts which he found in 1784 at the seat of the earl of Egremont at Petworth, a descendant of the above-mentioned earl of Northumberland. These papers also show that Mr. Harriot was an astronomer as well as an algebraist.

As to his religion, Wood says, that, "notwithstanding his great skill in mathematics, he had strange thoughts of the Scripture, always undervalued the old story of the Creation of the World, and could never believe that trite position, '*Ex nihilo nihil fit*.' He made a Philosophical Theology, wherein he cast off the Old Testament, so that consequently the New would have no foundation. He was a deist; and his doctrine he did impart to the earl, and to sir Walter Raleigh, when he was compiling the '*History of the World*,' and would controvert the matter with eminent divines of those times: who, therefore, having no good opinion of him, did look on the manner of his death, as a judgment upon him for those matters, and for nullifying the Scripture." Wood borrowed all this from Aubrey, without mentioning his authority: and it has been answered, that Harriot assures us himself, that when he was with the

first colony settled in Virginia, in every town where he came, "he explained to them the contents of the Bible, &c. And though I told them," says he, "the book materially and of itself was not of such virtue as I thought they did conceive, but only the doctrine therein contained; yet would many be glad to touch it, to embrace it, to kiss it, to hold it to their breasts and beads, and stroke over all their bodies with it, to shew their hungry desires of that knowledge which was spoken of." To which we may add, that, if Harriot was reputed a deist, it is by no means probable that Dr. Corbet, an orthodox divine, and successively bishop of Oxford and Norwich, sending a poem, dated December 9, 1618, to sir Thomas Aylesbury, when the comet appeared, should speak of

" ————— Deep Harriot's mine,

In which there is no dross, but all refine."

"Nor is it likely that his noble executors, sir Thomas Aylesbury and Robert Sidney, viscount Lisle, would have suffered an inscription to be engraved upon his monument in St. Christopher's church, which might have been contradicted by all the town, if it had been false, and which, upon the supposition of his being an infidel, would have been ridiculous :

" Qui omnes scientias calluit, & in omnibus excelluit :

Mathematicis, Philosophicis, Theologicis,

Veritatis indagator studiosissimus,

Dei Triniunius cultor piissimus."

HARRIS (GEORGE), an English civilian, chancellor of the dioceses of Durham, Hereford, and Llandaff, and commissary of Essex, Herts, and Surrey, was the son of Dr. John Harris, bishop of Llandaff, who died in 1738. The time of his son's birth we have not been able to ascertain. He was, however, a member of Oriel college, Oxford, where he took his degree of bachelor of laws in May 1745, and that of doctor in the same faculty in May 1750, in which last year he was admitted into the college of advocates. Here he proved himself an eminent pleader, although not a masterly orator, and enriched himself by very extensive practice. He died at his house in Doctors' Commons, April 19, 1796, leaving his very extensive property mostly to charitable uses. Among the very muni-

<sup>1</sup> Biog. Brit.—Gleig's Suppl. to Encycl. Britannica.—Hutton's Dictionary.—Letters by eminent persons, 1812, 3 vols. 8vo.

sicent items in his will, were 40,000*l.* to St. George's hospital; 20,000*l.* to Hetherington's charity for the blind; 15,000*l.* to the Westminster lying-in hospital, and 5000*l.* to the Hereford infirmary. He also was in his life-time a benefactor to the funds of the society of advocates. In 1752 he published a pamphlet, entitled "Observations upon the English Language, in a letter to a friend," 8vo, relating to the common mistakes in spelling, pronunciation, and accent. This was anonymous; but he afterwards published with his name, "D. Justiniani Institutionum, Libri quatuor; and a translation of them into English, with notes," 1756, 4to, a work which did him great credit, and was thought peculiarly adapted for the improvement of young law students. A second edition appeared in 1761.<sup>1</sup>

HARRIS (JAMES), esq. an English gentleman of very uncommon parts and learning, was the eldest son of James Harris, esq. of the Close of Salisbury, by his second wife the lady Elizabeth Ashley, who was third daughter of Anthony earl of Shaftesbury, and sister to the celebrated author of the *Characteristics*, as well as to the Hon. Maurice Ashley Cooper, the elegant translator of Xenophon's *Cyropædia*. He was born July 20, 1709. The early part of his education was received at Salisbury, under the rev. Mr. Hele, master of the grammar-school, in the Close, who was long known and respected in the West of England as an instructor of youth. From Mr. Hele's school, at the age of sixteen, he was removed to Oxford, where he passed the usual number of years as a gentleman commoner of Wadham college. His father, as soon as he had finished his academical studies, entered him at Lincoln's-Inn, not intending him for the bar, but, as was then a common practice, meaning to make the study of the law a part of his education.

When he had attained his twenty-fourth year, his father died. This event, by rendering him independent in fortune, and freeing him from all controul, enabled him to exchange the study of the law for other pursuits that accorded better with his inclination. The strong and decided bent of his mind had always been towards the Greek and Latin classics. These he preferred to every other sort of reading; and to his favourite authors he now applied

<sup>1</sup> Gent. Mag. LXVI.—Coote's Catalogue of Civilians.—Monthly and Critical Reviews.

himself with avidity, retiring from London to the house in which his family had very long resided in the Close of Salisbury, for the sake of enjoying without interruption his own mode of living.

His application during fourteen or fifteen years to the best writers of antiquity continued to be almost unremitting, and his industry was such as is not often exceeded. He rose always very early, frequently at four or five o'clock in the morning, especially during the winter, and by these means he was enabled to mix occasionally in the society of Salisbury and its neighbourhood, without too great a sacrifice of his main object, the acquisition of ancient literature. But it was not until many years after his retirement from London, that he began to read Aristotle and his commentators, or to inquire, so deeply as he afterwards did, into the Greek philosophy. He had imbibed a prejudice, very common at that time even among scholars, that Aristotle was an obscure and unprofitable author, whose philosophy had been deservedly superseded by that of Mr. Locke, a notion which his own writings have since contributed to correct, with no small evidence and authority.—In the midst, however, of his literary labours he was not inattentive to the public good, but acted regularly and assiduously as a magistrate for the county of Wilts; giving, in that capacity, occasional proofs of a manly spirit and firmness, without which the mere formal discharge of magisterial duty is often useless and inefficient.

The first fruit which appeared to the world of so many years spent in the pursuit of knowledge, was a volume published in 1744, containing "Three Treatises. The first concerning Art.—The second concerning Music, Painting, and Poetry.—The third concerning Happiness." These treatises, in addition to their merit as original compositions, are illustrated by a variety of learned notes and observations, elucidating many difficult passages of ancient writers, the study and examination of whom it was his earnest wish to promote and to facilitate. Lord Monboddo, speaking of the dialogue upon Art, praises it, as containing "the best specimen of the dividing, or diaretic manner, as the ancients called it, that is to be found in any modern book with which he is acquainted."

In July 1745 he was married to miss Elizabeth Clarke, daughter and eventually heiress of John Clarke, esq. of Sandford, near Bridgewater, in the county of Somerset.

Five children were the issue of this marriage, of whom two daughters, and a son, the present lord Malmsbury, survived their father.—This change in his state of life by no means withdrew his attention from those studies in which he had been used to take so great delight, and which he had cultivated with such advantage and reputation; for in 1751 he published another work, entitled “Hermes, or a philosophical inquiry concerning Universal Grammar,” 8vo. Of this work, Dr. Lowth, the late bishop of London, says, “Those who would enter deeply into the subject (of universal grammar) will find it fully and accurately handled, with the greatest acuteness of investigation, perspicuity of explication, and elegance of method, in a treatise entitled *Hermes*, by James Harris, esq. the most beautiful example of analysis that has been exhibited since the days of Aristotle.” What first led Mr. Harris to a deep and accurate consideration of the principles of universal grammar, was a book which he held in high estimation, and has frequently quoted in his *Hermes*, the “*Minerva*” of Sanctius. To that writer he confessed himself indebted for abundance of valuable information, of which it appears that he knew well how to profit, and to push his researches on the subject of grammar to a much greater length, by the help of his various and extensive erudition. Mr. Harris’s system in this work still maintains its ground in the estimation of most men of taste, notwithstanding the coarse attack made on it by Horne Tooke.

From the period of his marriage until 1761, he continued to live entirely at Salisbury, except in the summer, when he sometimes retired to his house at Danuford, near that city. It was there that he found himself most free from the interruption of business, and of company, and at leisure to compose the chief part of those works which were the result of his study at other seasons. His time was divided between the care of his family, in which he placed his chief happiness; his literary pursuits, and the society of his friends and neighbours, with whom he kept up a constant and cheerful intercourse. The superior taste and skill which he possessed in music, and his extreme fondness for hearing it, led him to attend to its cultivation in his native place with uncommon pains and success; in-somuch, that under his auspices, not only the annual musical festival in Salisbury flourished beyond most institutions of the kind, but even the ordinary subscription-con-

certs were carried on, by his assistance and directions, with a spirit and effect seldom equalled out of the metropolis. Many of the beautiful selections made from the best Italian and German composers for these festivals and concerts, and adapted by him, sometimes to words selected from Scripture, or from Milton's "Paradise Lost," sometimes to compositions of his own, have survived the occasions on which they were first produced, and are still in great estimation. Two volumes of these selections have been lately published by Mr. Corfe, organist of Salisbury cathedral; the rest remain in manuscript in possession of lord Malmsbury.

In 1761, by the interest of his near relation, the late Edward Hooper, esq. of Hurn court in Hampshire, he was chosen one of the representatives in parliament for the borough of Christ-church, which seat he retained to the day of his death. The year following he accepted the office of one of the lords of the admiralty, from whence he was promoted in 1763 to be a lord of the treasury. He remained in that situation until the ministry with which he was connected went out of office in 1765; and after that time he did not hold any employment until 1774, when he became secretary and comptroller to the queen. This appointment was always valued by him exceedingly; not only by reason of the handsome and flattering manner in which it was conferred upon him by her majesty, but also on account of the frequent occasions it afforded him of experiencing her majesty's gracious kindness and condescension, of which he had a very high sense, and which were continued to him, without interruption, to the end of his life; for in her service he died.

Although assiduous in the discharge of his parliamentary duty, and occasionally taking a share in debates, he never contracted any violent spirit of party. He abhorred faction of every kind; nor did he ever relinquish, for public business, those still more interesting pursuits which had made the delight and occupation of his earlier years. If they were somewhat intermitted during the sitting of parliament, he renewed them with increased relish and satisfaction on his return into the country. In 1775 he published his "Philosophical Arrangements," a part only of a larger work that he had meditated, but did not finish, upon the peripatetic logic. So far as relates to the "Arrangement" of ideas it is complete; but it has other objects also in

view. It combats with great force and ability, the atheistical doctrines of chance and materialism, doctrines which we have seen revived in France, under the specious garb of modern philosophy, and which issuing thence, overspread a great part of Europe; destroying the happiness of mankind, by subverting, in every part of their progress, the foundations of morality and religion.

The last of Mr. Harris's productions was printed in 1780, by the name of "Philological Inquiries," but not published sooner than 1781. It is a more popular work than any of his former ones; and contains rather a summary of the conclusions to which the philosophy of the ancients had conducted them in their critical inquiries, than a regular and perfect system. The principles on which those conclusions depend are therefore omitted, as being of a more abstruse nature than was agreeable to his design, which was to teach by illustration and example, not by strict demonstration. "Indeed this publication," says his biographer, "is not only a retrospective view of those studies which exercised his mind in the full vigour of his life, but likewise a monument of his affection towards many of his intimate friends. I cannot, therefore, but consider it as a pleasing proof of a mind retaining, at an advanced age, a considerable degree of its former energy and activity, together with what is still more rarely to be found, an undiminished portion of its candour and benevolence."

Before this last volume was entirely concluded, his health began to be very much impaired. He never enjoyed a robust constitution; but for some time, towards the end of his life, the infirmities under which he laboured had gradually increased. His family at length became apprehensive of a decline, symptoms of which were very apparent and by none more clearly perceived than by himself. This was evident from a variety of little circumstances, but by no means from any impatience or fretfulness, nor yet from any dejection of spirits, such as are frequently incident to extreme weakness of body, especially when it proves to be the forerunner of approaching dissolution. On the contrary, the same equable and placid temper which had distinguished him throughout his whole life, the same tender and affectionate attention to his surrounding family, which he had unceasingly manifested while in health, continued, without the smallest change or abatement, to the very last; displaying a mind tho-



roughly at peace with itself, and able without disturbance or dismay to contemplate the awful prospect of futurity. After his strength had been quite exhausted by illness, he expired calmly on the 22d of December, 1780, in the seventy-second year of his age. His remains were deposited in the north aisle of the cathedral church of Salisbury, near those of his ancestors, and a monument was soon after erected to his memory.

In 1801 his son, lord Malmsbury, published a magnificent edition of the works before mentioned in two volumes quarto, with two fine portraits and other plates. Prefixed is an affectionate biographical sketch, from which the present article has been taken. This is concluded by the noble author with the following general view of Mr. Harris's character, which, from every information, we have reason to think is just and impartial.

"The distinction by which he was most generally known, and by which he is likely to survive to posterity, is that of a Man of Learning. His profound knowledge of Greek, which he applied more successfully, perhaps, than any modern writer has done, to the study and explanation of ancient philosophy, arose from an early and intimate acquaintance with the excellent poets and historians in that language. They, and the best writers in the Augustan age, were his constant and never-failing recreation. By his familiarity with them, he was enabled to enliven and to illustrate his deeper and more abstruse speculations, as every page almost (of his works) will abundantly testify. But his attainments were not confined to ancient philosophy and classical learning. He possessed likewise a general knowledge of modern history, with a very distinguishing taste in the fine arts, in one of which, as before observed, he was an eminent proficient. His singular industry empowered him to make these various acquisitions, without neglecting any of the duties which he owed to his family, his friends, or his country. I am in possession of such proofs, besides those already given to the public, of my father's laborious study and reflection, as I apprehend, are very rarely to be met with. Not only was he accustomed, through a long series of years, to make copious extracts from the different books which he read, and to write critical remarks and conjectures on many of the passages extracted, but he was also in the habit of regularly committing to writing such reflections as arose out of his study.

which evince a mind carefully disciplined, and anxiously bent on the attainment of self-knowledge and self-government. And yet, though habituated to deep thinking and laborious reading, he was generally cheerful even to playfulness. There was no pedantry in his manners or conversation, nor was he ever seen either to display his learning with ostentation, or to treat with slight or superciliousness those less informed than himself. He rather sought to make them appear partakers of what he knew, than to mortify them by a parade of his own superiority. Nor had he any of that miserable fastidiousness about him which too often disgraces men of learning, and prevents their being amused or interested, at least their choosing to appear so, by common performances and common events.

"It was with him a maxim, that the most difficult, and infinitely the preferable, sort of criticism, both in literature and the arts, was that which consists in finding out beauties rather than defects; and although he certainly wanted not judgment to distinguish and to prefer superior excellence of any kind, he was too reasonable to expect it should very often occur, and too wise to allow himself to be disgusted at common weakness or imperfection. He thought, indeed, that the very attempt to please, however it might fall short of its aim, deserved some return of thanks, some degree of approbation; and that to endeavour at being pleased by such efforts, was due to justice, to good-nature, and to good sense.

"Far at the same time from that presumptuous conceit which is solicitous about mending others, and that moroseness which feeds its own pride by dealing in general censure, he cultivated to the utmost that great moral wisdom, by which we are made humane, gentle, and forgiving; thankful for the blessings of life, acquiescent in the afflictions we endure, and submissive to all the dispensations of Providence. He detested the gloom of superstition, and the persecuting spirit by which it is so often accompanied; but he abhorred still more the baneful and destructive system of modern philosophy; and from his early solicitude to inspire me with a hatred of it, it would almost seem that he foresaw its alarming approach and fatal progress.

"My father's affection to every part of his family was exemplary and uniform. As a husband, a parent, a master, he was ever kind and indulgent; and it deserves to be mentioned to his honour, that he thought it no interrup-

tion of his graver occupations, himself to instruct his daughters, by exercising them daily both in reading and composition, and writing essays for their improvement, during many of their younger years. No man was a better judge of what belonged to female education, and the elegant accomplishments of the sex, or more disposed to set a high value upon them. But he had infinitely more at heart, that his children should be early habituated to the practice of religion and morality, and deeply impressed with their true principles. To promote this desirable end, he was assiduous both by instruction and example; being himself a constant attendant upon public worship, and enforcing that great duty upon every part of his family. The deep sense of moral and religious obligation which was habitual to him, and those benevolent feelings which were so great a happiness to his family and friends, had the same powerful influence over his public as his private life. He had an ardent zeal for the prosperity of his country, whose real interests he well understood; and in his parliamentary conduct he proved himself a warm friend to the genuine principles of religious and civil liberty, as well as a firm supporter of every branch of our *admirable constitution*.”

*HARRIS (JOHN)*, the first compiler of a “Dictionary of Arts and Sciences” in this country, was born about 1667, and received his education at St. John’s college, in the university of Cambridge, where he took the degree of B. A. in 1687, and that of master in 1691. Having taken orders in the church, he obtained considerable preferments. He was first instituted into the rectory of Barning, which he resigned for St. Mildred, Bread-street, London; he had also the perpetual curacy of Stroud, near Rochester, in Kent, and he was prebendary of Rochester cathedral. He was a fellow, secretary, and vice-president to the royal society. In 1698 he preached the course of Boyle’s lectures, which was published (see Collection of Boyle’s Lectures, Feb. 1739, vol. I. p. 356—425); and in the next year he took the degree of D. D. Dr. Harris also published several single sermons, viz. a sermon on the Fast, 1701, with another on the Fast, 1703, 4to; a sermon entitled “The Modest Christian’s Duty as to indifferent things in the worship of God,” 1705, 4to; another on “The law-

<sup>1</sup> Life as above.

fulness and use of Public Fasting," 1706, 4to; "The evil and mischief of a Fiery Spirit," a sermon published in 1710, 4to; another on the Rebellion in 1715, 8vo; and a sermon on the Accession, 1715, 4to. He also published a "Collection of Voyages and Travels, with a number of engravings," afterwards improved and republished by Dr. Campbell; a "Treatise on the Theory of the Earth," in 1697; a "Treatise on Algebra," in 1702; a "Translation of Pardie's Geometry into English," 2d edit. 1702. At this time it appears that Dr. Harris "lived and taught mathematics at his house in Amen-Corner." He published also, "Astronomical Dialogues," the third edition of which appeared in 1795; but the work for which he was most eminently distinguished, and which entitles him to honourable notice, was his "Lexicon Technicum," or "An Universal Dictionary of Arts and Sciences," in 2 vols. fol. published in 1708; from which originated all the other dictionaries of science and cyclopædias that have since appeared. He was followed, at a considerable interval of time, in this department of literature, by Mr. Ephraim Chambers, whose Cyclopædia, with all the improvements it has received, has long maintained distinguished reputation. We are concerned to be obliged to add, that though Dr. Harris was a man of unquestionable abilities and attainments, and of great literary application, he was chargeable with culpable imprudence in his conduct, and notwithstanding the preferments he enjoyed, he was generally in distress. He died Sept. 7, 1719, leaving unfinished the "History of Kent," which was published in folio soon after his death, and which, though it had engaged his attention, more or less, for eight years, is extremely inaccurate. Mr. Gough says (*British Topography*, vol. I. p. 445), "Dr. Harris died an absolute pauper at Norton-court, and was buried in Norton church, at the expence of John Godfrey, esq. who had been his very good friend and benefactor."<sup>1</sup>

HARRIS (ROBERT), president of Trinity-college, Oxford, was born at Broad Campden, in Gloucestershire, in 1578, and sent for education to the free-school of Chip-ping-Campden, where owing to irregular conduct of the masters and their frequent changes, he appears to have

<sup>1</sup> Rees's Cyclopædia.—Gent. Mag. LXXXIV.—Cole's MS Athens in Brit. Mus.—Gough's Topography.—Nichols's Bowyer.

profited little. From thence he was removed to the city of Worcester, and lastly to Magdalen-hall, Oxford, which was preferred from his relationship to Mr. Robert Lyster, then principal, a man somewhat popishly inclined. Here, however, he had a tutor of a different stamp, a reputed puritan, under whom he studied with great assiduity. Although his parents designed him for the law, as soon as he took his bachelor's degree, he determined to make trial of his talents for the pulpit, and went to Chipping-Campden, where he preached a sermon which gave satisfaction. He afterwards officiated for a clergyman in Oxfordshire, and in both cases without being ordained. At length he was examined by bishop Barlow, who found him a very accomplished Greek and Latin scholar, and he had the living of Hanwell given him, near Banbury, in Oxfordshire. During his residence here he was often invited to London, and preached at St. Paul's cross, also before the parliament, and on other public occasions. He had also considerable offers of preferment in London, but preserved his attachment to Hanwell, where he was extremely useful in confirming the people's minds, then much unsettled, in the reformed religion, as well as in attachment to the church of England, although he afterwards concurred with those who overthrew it so far as to accept preferment *under them*. On the commencement of the civil war, the tranquillity of his part of the country was much disturbed by the march of armies, and himself obliged at last to repair to London, after his premises were destroyed by the soldiery. On his arrival in London, he became a member of the assembly, but appears to have taken no active part in their proceedings. For some time, Hanwell having now been taken from him, he officiated at the parish-church of St. Botolph, Bishopsgate-street, until the ruling powers ordered him to Oxford, as one of the reforming visitors. Here during the visitation of the earl of Pembroke, the chancellor of the university, he was admitted D. D. and president of Trinity-college in April 1648, in the room of Dr. Hannibal Potter, who was ejected by the visitors. This situation he retained until his death, Dec. 11, 1658, in his eightieth year. He was buried in Trinity-college chapel, with an inscription from the elegant pen of Dr. Bathurst, one of his successors, and containing praises of his conduct as a president more than sufficient to answer the charges brought against him by others.

The only words Dr. Bathurst is said to have struck out are these in Italics, "*per decennium hujus collegii Præses æternum celebrandus,*" nor was this alteration made in the epitaph itself, but in Wood's MS. of the "*Hist. et Antiquitates Univ. Oxon.*" The only fault of which Dr. Harris can be accused, and which was very common with other heads of houses put in by the parliamentary visitors, was taking exorbitant fines for renewals of college leases, by which they almost sold out the whole interest of the college in such estates. On the other hand he appears to have made some liberal grants of money to the posterity of the founder, sir Thomas Pope. "One is surprized," says Warton, "at those donations, under the government of Dr. Robert Harris, Cromwell's presbyterian president. But Harris was a man of candour, and I believe a majority of the old loyal fellows still remained." Durham, the author of Harris's life, gives him the character of "a man of admirable prudence, profound judgment, eminent gifts and graces, and furnished with all qualifications which might render him a complete man, a wise governor, a profitable preacher, and a good Christian." He appears to have very little relished some of the innovations of his time, particularly that easy and indiscriminate admission into the pulpits, which filled them with illiterate enthusiasts of every description. His works, consisting of sermons and pious treatises, were collected in 1 vol. fol. published in 1654.<sup>1</sup>

HARRIS, or HARRIES (WALTER), a learned English physician, the son of a tradesman at Gloucester, was born there about 1617, and educated at Winchester school. In 1666 he was admitted perpetual fellow of New-college, Oxford, without passing through the year's probation, in consequence of his being of the founder's kin. Having, however, embraced the Roman catholic religion, he resigned his fellowship in 1673, and went to France, where, either at Doway or Paris, he took his doctor's degree. In 1676 he returned to London, and began practice chiefly among the Roman catholics; but when in consequence of Oates's plot, in 1678, all of that persuasion were ordered to leave the metropolis, he renounced the errors of popery, and wrote in 1679 a pamphlet entitled "A Farewell to

<sup>1</sup> Ath. Ox. vol. II.—Wood's Annals and Colleges and Halls.—Wood's Life, 1772, 8vo, p. 230.—Harris's Life, by Durham, 1660, 12mo.—Warton's Life of Bathurst, p. 146, and of sir Thomas Pope, p. 446.

Popery," Lond. 4to. On the revolution, he was appointed physician to king William III. at the recommendation of the celebrated Tillotson. Of his attendance on the king, he himself informs us of this circumstance, that being in his majesty's chamber, he took the liberty, in the presence of the lords in waiting, to find fault with the custom of binding every morning the king's feet, which were very much swelled. He said that by this means the humours falling into the feet would be driven back into the *viscera*. Another anecdote he gives of himself, which perhaps would have come with a better grace from any one else, is, that Dr. Goodall, president of the college of physicians, told him one day that he envied him (Dr. Harris) more than he envied any body else, because he was always easy in his mind, and free from anxious cares. He appears to have had very considerable practice, and was a fellow of the college, and censor in 1689. The time of his death we have not been able to discover, but he was alive in 1725, when he published his "*Dissertationes Medicæ et Chirurgicæ, habitæ in amphitheatro collegii regalis*," in the title-page to which he styles himself "*Præses natus, et professor Chirurgiæ*." His other publications were, 1. "*Pharmacologia anti-empirica*," Lond. 1683, 8vo. 2. "*De morbis acutis infantum*," 1689, 8vo, often reprinted, and translated into English by Cockburn, in 1693, and by Martyn in 1742, and into French by Devaux. In his "*Dissertationes medicæ*" are some valuable papers on various medical topics, and he is a strong advocate for inoculation for the small-pox.<sup>1</sup>

HARRIS (WILLIAM), a biographical compiler, was the son of a tradesman at Salisbury, who probably was a dissenter. He was born in that city in 1720, and received his education at an academy kept at Taunton by messrs. Grove and Amory, men of learning and note, as dissenting teachers. An early love of books, and a thirst for knowledge, rendered application easy and profitable; and he was thought qualified to preach before he was nineteen years of age. He first officiated to a congregation at St. Loo, in Cornwall, and was afterwards invited to another in the city of Wells, where he was ordained in 1741. Within a few years, his marriage to a Miss Bovet of Honiton,

<sup>1</sup> Ath. Ox. vol. II.—"*Dissertationes Medicæ*," in which are some particulars of his life, written by himself.

occasioned his removal to that town; and his ministerial labours for the rest of his life, were confined to a very small congregation at Luppit, in the neighbourhood. To what denomination of dissenters he belonged we are not told. The strain of his discourses is said to have been plain and practical, but none of them have been published, and he appears to have soon courted fame in a different pursuit.

His political, if not his religious creed, led him to study the history of the seventeenth century, which in his time had received few of the lights that have since been thrown upon it; and what he read, he read with the eager eye of a nonconformist, desirous to rescue his brethren from obloquy, and afford them a larger share in the merit of perpetuating the liberties of this kingdom. With this view, he resolved to become the biographer of the English branch of the Stuart family, and of Cromwell, and to assign to each their agency in the production of those great events in the seventeenth century, the rebellion, the restoration, and the revolution.

His preliminary attempt was on a singular subject, the "Life of Hugh Peters," which, as he published it without his name, has escaped the notice of the collectors of his works, but is prefixed to the late edition of his "Lives" as the first in the order of time, and essentially connected with one of the subjects of his future inquiries. In this life he professed to follow "the manner of Bayle," and it might have been thought that its awkward appearance in print would have shown Dr. Harris that his choice was injudicious; but, for whatever reason, he followed the same in his subsequent works. The Life of Peters was published in 1751, and in 1753 appeared his Life of James I.; in 1758, that of Charles I.; in 1761, that of Cromwell; and in 1765, that of Charles II.; this last in 2 vols. 8vo. It was his design to have completed this series with a Life of James II., but he was interrupted by an illness which terminated fatally in February 1770, in the fiftieth year of his age. His degree of D.D. was procured for him from the university of Glasgow, in 1765, by his friend Mr. Thomas Hollis, who had assisted him in his various undertakings, by many curious and interesting communications, and the use of scarce books and pamphlets. Dr. Birch and other gentlemen in London seem also to have contributed liberally to his stock of historical materials.



It is indeed as a collection of such, that these Lives have been principally valued, for Dr. Harris cannot be ranked among elegant writers, nor can it be gravely asserted that he is always impartial. His reasonings are strongly tinged with his early prejudices, but his facts are in general narrated with fidelity, and the evidence on both sides is given without mutilation.<sup>1</sup>

HARRISON (JOHN), a most accurate mechanic, the celebrated inventor of the famous time-keeper for ascertaining the longitude at sea, and also of the compound or gridiron-pendulum; was born at Foulby, near Pontefract in Yorkshire, in 1693. His father was a carpenter, in which profession the son assisted; occasionally also, according to the miscellaneous practice of country artists, surveying land, and repairing clocks and watches; and young Harrison always was, from his early childhood, greatly attached to any machinery moving by wheels. In 1700 he removed with his father to Barrow, in Lincolnshire; where, though his opportunities of acquiring knowledge were very few, he eagerly improved every incident from which he might collect information; frequently employing all or great part of his nights in writing or drawing; and he always acknowledged his obligations to a clergyman who came every Sunday to officiate in the neighbourhood, who lent him a MS copy of professor Sanderson's lectures; which he carefully and neatly transcribed, with all the diagrams. His native genius exerted itself superior to these solitary disadvantages; for, in 1726, he had constructed two clocks, mostly of wood, in which he applied the escapement and compound pendulum of his own invention: these surpassed every thing then made, scarcely erring a second in a month. In 1728 he came up to London with the drawings of a machine for determining the longitude at sea, in expectation of being enabled to execute one by the board of longitude. Upon application to Dr. Halley, the astronomer royal, he referred him to Mr. George Graham, who advised him to make his machine before applying to that board. He accordingly returned home to perform his task; and in 1735 came to London again with his first machine, with which he was sent to Lisbon the next year to make trial of it. In this short voyage he corrected the dead reckoning about a degree

<sup>1</sup> Life prefixed to the edition of his Works, 1814, 5 vols. 8vo.

and a half; a success which procured him both public and private encouragement. About 1739 he completed his second machine, of a construction much more simple than the former, and which answered much better. This, though not sent to sea, recommended Mr. Harrison yet stronger to the patronage of his friends and the public. His third machine, which he produced in 1749, was still less complicated than the second, and more accurate, as erring only 3 or 4 seconds in a week. This he conceived to be the *ne plus ultra* of his attempts; but, by endeavoring to improve pocket-watches, he found the principles he applied to surpass his expectations so much, as to encourage him to make his fourth time-keeper, which is in the form of a pocket-watch, about six inches diameter. With this time-keeper his son made two voyages, the one to Jamaica, and the other to Barbadoes; in which experiments it corrected the longitude within the nearest limits required by the act of the 12th of queen Anne; and the inventor had, therefore, at different times, more than the proposed reward, receiving from the board of longitude at different times almost £4,000*l.* besides a few hundreds from the East India company, &c. These four machines were given up to the board of longitude. The three former were not of any use, as all the advantages gained by making them, were comprehended in the last: being worthy however of preservation, as mechanical curiosities, they are deposited in the royal observatory at Greenwich. The fourth machine, emphatically distinguished by the name of The Time-keeper, was copied by the ingenious Mr. Kendal; and that duplicate, during a three years circumnavigation of the globe in the southern hemisphere by captain Cook, answered as well as the original.

The latter part of Mr. Harrison's life was employed in making a fifth improved time-keeper, on the same principles with the preceding one; which, after a ten weeks trial, in 1772, at the king's private observatory at Richmond, erred only  $4\frac{1}{2}$  seconds. Within a few years of his death, his constitution visibly declined; and he had frequent fits of the gout, a disorder that never attacked him before his 77th year. His constitution at last yielding to the infirmities of old age, he died at his house in Red Lion square, March 24, 1776, at eighty-three years of age.

Like many other mere mechanics, Mr. Harrison found a difficulty in delivering his sentiments in writing (at least in

the latter periods of his life, when his faculties were much impaired) in which he adhered to a peculiar and uncouth phraseology. This was but too evident in his "Description concerning such mechanism as will afford a nice or true Mensuration of Time," &c. 1775, 8vo. This small work includes also an account of his new musical scale; being a mechanical division of the octave, according to the proportion which the radius and diameter of the circle have respectively to the circumference. He had in his youth been the leader of a band of church-singers; had a very delicate ear for music; and his experiments on sound, with a curious monochord of his own improvement, it has been said, were not less accurate than those he was engaged in for the mensuration of time.<sup>1</sup>

*HARRISON (WILLIAM)*, an English historian, was a native of London, and educated at Westminster school, under the celebrated Alexander Nowell. He afterwards studied at both universities, but in what colleges seems doubtful. Wood suspects Christ Church for Oxford, and Baker mentions one of this name a bachelor of arts of St. John's, Cambridge; but the date, 1571, is obviously too late for our Harrison. He says himself that both universities "are so dear to him that he cannot readily tell to which of them he owes most good will." After leaving Cambridge he became domestic chaplain to sir William Brooke, knt. lord-warden of the Cinque Ports, and baron of Cobham in Kent, who is supposed to have given him the living of Radwinter, in Essex, in Feb. 1558, which he held until his death in the end of 1592 or beginning of 1593. He wrote a "Historical Description of the Island of Britain," published in Hollingshed's Chronicles; and "A Chronology" mentioned by Hollingshed. He translated also "The Description of Scotland," from Hector Boethius, which is prefixed to Hollingshed's "Hist. of Scotland." Wood says he obtained a canonry of Windsor, and was buried there, leaving several children by his wife Marian, daughter of Will. Isebrand, of Anderne, in Picardy. His turn appears to have been more for compiling ancient history than topography; for in his dedication to lord Cobham he says, "Indeed I must needs confess, that untill now of late, except it were from the parish where I dwell unto your honour in Kent, or out of London, where I was born, unto Oxford and Cambridge, where I have

<sup>1</sup> Ann. Register for 1777.—Hutton's Dictionary.

been brought up, I have never travelled forty miles forth right and at one journey in all my life."<sup>1</sup>

HARRISON (WILLIAM), a young gentleman high in esteem, and (as Swift expresses it) "a little pretty fellow, with a great deal of wit, good sense, and good nature," was educated at Winchester, and was afterwards of New college, Oxford, of which he became a fellow. He appears to have been employed in private tuition, which was not a very profitable employment. He had no other income than 40*l.* a year as tutor to one of the duke of Queensbury's sons. In this employment he fortunately attracted the favour of Dr. Swift, whose generous solicitations with Mr. St. John obtained for him the reputable employment of secretary to lord Rahy, ambassador at the Hague, and afterwards earl of Stafford. A letter of his, whilst at Utrecht, dated December 16, 1712, printed in the dean's works, informs us that his office was attended with much vexation and little advantage. Even in Jan. 13, 1713, when he brought over the barrier treaty, and, as Swift says, was the queen's minister, entrusted in affairs of the greatest importance, he had not a shilling in his pocket to pay his hackney coach. He died soon after this, Feb. 14, 1712-13. See the "Journal to Stella" of that and the following day, where Dr. Swift laments his loss with the most unaffected sincerity. Mr. Tickell has mentioned him with respect, in his "Prospect of Peace;" and Dr. Young, in the beautiful close of an "Epistle to lord Lansdown," most pathetically bewails his loss. Dr. Birch, who has given a curious note on Mr. Harrison's "Letter to Swift," has confounded him with Thomas Harrison, M. A. of Queen's college. In the "Select Collection," by Nichols, are some pleasing specimens of his poetry; which, with "Woodstock-Park" in Dodsley's "Collection," and an "Ode to the duke of Marlborough, 1707," in Duncombe's "Horace," are all the poetical writings that are known of this excellent young man, who figured both as an humourist and a politician in the fifth volume of the "Tatler," of which (under the patronage of Bolingbroke, Henley, and Swift) he was professedly the editor.—There was another William Harrison, author of "The Pilgrim, or the happy Convert, a pastoral tragedy," 1709.<sup>2</sup>

<sup>1</sup> Ath. Ox. vol. I. Bliss's edition.—Tanner.—Leland's Collectanea, Pref. p. 55, 58, 77.

<sup>2</sup> Nichols's Poems, vol. IV. and VII.—British Essayists, vol. I. Pref.—Swift's Works, see Index.

**HARSNET** (**SAMUEL**), a learned English prelate, successively bishop of Chichester and Norwich, and archbishop of York, the son of William Harsnet, a baker at Colchester, was born in that town, and baptised June 20, 1561. He was probably sent to the free-school of Colchester, but was admitted Sept. 8, 1576, of King's college, Cambridge, whence he removed to Pembroke-hall, of which he became a scholar, and was elected fellow Nov. 27, 1583. He took his degree of B. A. in 1580, and that of M. A. in 1584. Three years after, in March 1586-7, he was elected master of the free-school in Colchester, but, preferring the prosecution of his studies at Cambridge, he resigned this office in November 1588, and returned to Pembroke-hall, where he studied divinity, in which indeed he had made great progress before, and had been admitted into holy orders, as appears by a sermon preached by him at St. Paul's cross, Oct. 27, 1584, on the subject of predestination. In 1592 he served the office of proctor, and five years after became chaplain to Dr. Bancroft, bishop of London, by whose favour he obtained the rectory of St. Margaret Fish-street, London, which he resigned in 1604; and the vicarage of Chigwell in Essex, which he resigned in 1605, but continued to reside at Chigwell, where he had purchased a house and estate, now the property and residence of his descendant Mrs. Fisher. In 1598 he was collated to the prebend of Mapesbury in St. Paul's, and Jan. 1602 to the archdeaconry of Essex, all in bishop Bancroft's disposal. In April 1604, sir Thomas Lucas of Colchester presented him to the rectory of Shenfield in that county. The year following, upon the resignation of bishop Andrews, he was chosen master of Pembroke-hall, which he held until 1616, when he resigned in consequence of the society having exhibited to the king an accusation branching into fifty-seven articles. Many of these, Le Neve says, were scandalous, and the proof evident; but, as Le Neve was not able to procure a sight of them, we are not enabled to judge. They do not, however, appear to have injured his interest at court. He had been consecrated bishop of Chichester in 1609; and was now, in 1619, three years after he quitted Pembroke-hall, translated to Norwich, on the death of Dr. Overall. In 1624 we find him again accused in the house of commons of "putting down preaching; setting up images; praying to the east;" and other articles which appear to have involved him with the puri-

tans of his diocese, but which he answered to the satisfaction of the parliament as well as of the court. On the death of Dr. Montague, he was translated to the archbishopric of York in 1628, and in Nov. 1629, was sworn of the privy council. These dignities, however, he did not enjoy long, dying at Morton-on-the-marsh, Gloucestershire; while on a journey, May 25, 1631. He was buried at Chigwell church, agreeably to his own desire, where his effigies is still to be seen fixed on the north side of the chancel, against the wall. He left several charitable legacies; and a year or two before his death founded and endowed a free school at Chigwell, and some alms-houses: the history of his school may be seen in Lysons's "Environons." He bequeathed his library to the corporation of Colchester for the use of the clergy. Besides the sermon above noticed, the only other occasion on which Dr. Harsnet appeared as a writer, was in writing some pamphlets to expose the impostures of one John Darrell, who pretended to have the power of casting out devils. Bishop Harsnet's character, from what we have related, appears to be equivocal; it is said he was equally an enemy to puritanism and to popery; and, according to Fuller, was the first who used the expression *conformable* puritans, i. e. those who conformed out of policy, and yet dissented in their judgments.<sup>1</sup>

HARTE (WALTER), an English poet and divine, was the son of a father of both his names, who was fellow of Pembroke college, Oxford, prebendary of Wales, canon of Bristol, and vicar of St. Mary Magdalen, Taunton; Somersetshire. Refusing to take the oaths after that revolution which placed a new family on the throne, he relinquished all his preferments, in 1691, and retired to Kentbury in Buckinghamshire, where he died Feb. 10, 1736, aged eighty-five. His son informs us, that when judge Jeffries came to Taunton-ssizes in 1685, to execute his commission upon the unfortunate persons concerned in Monmouth's rebellion, Mr. Harte, then minister of St. Mary Magdalen's, waited on him in private, and remonstrated much against his severities. The judge listened to him calmly, and with some attention, and though he had never seen him before, advanced him in a few months

<sup>1</sup> Biog. Brit.—Le Neve's Lives of the Archbishops.—Fuller's Ch. Hist. book XI.—Strype's Whitgift, p. 473, 494.—Lysons's Environs.

to a prebendal stall in the cathedral church of Bristol. Old Mr. Harte was so much respected for his piety and learning, that the prelates Kidder, Hooper, and Wynne, who successively filled the see of Bath and Wells, contrived that he should receive the profits of his prebend of Wells as long as he lived; and Mr. Simon Harcourt, afterwards lord chancellor, offered him a bishopric in queen Anne's time, which he declined with grateful acknowledgments. According to his son's account, he was a most laborious student, employing ten or twelve hours a day, without any interruption, but that of casual sickness, for fifty years successively. His principal business was in referring every difficult part of Scripture to those particular passages in the fathers and eminent modern divines who had explained them expressly or occasionally.

The time of our poet's birth has not been settled. A writer in the *Gentleman's Magazine* fixes it about 1707, but an earlier date will correspond better with circumstances. If he was born in 1707, his lines to lady Hertford must have been written at eleven, which is highly improbable, yet there is some difficulty in adjusting the date of this poem. In Lintot's edition, it is subscribed Sept. 30, 1725; but Francis, the late marquis of Hertford, was born in 1719, a year after his father's marriage, and when Mr. Harte, according to the above account, could have been only eleven years of age. We have his own authority that all the poems published in this volume were written when he was under nineteen, consequently the date of 1725 must be an error, especially if Collins's account of the Hertford family be correct. But here, too, there is something that requires explanation, as the title of Beauchamp was not conferred on the family for many years after the publication of these poems.

He received his education at Marlborough school, under the rev. Mr. Hildrop, to whom he dedicates the few divine poems in the volume published in 1727. At what time he went to Oxford does not appear, but he took his master's degree June 30, 1726, according to the last edition of the graduates of that university, a clear proof that he must have been born long before 1707. With Pope he acquired an early intimacy, and shared rather more of his friendship than that poet was wont to bestow on his brethren. Pope encouraged his poetical enthusiasm, and inserted many lines in his poems; and Harte repaid the in-

structions of so distinguished a preceptor, by compliments introduced, not without elegance and propriety, in his *Essays on Painting and on Satire*, and elsewhere.

In 1727, he published the volume of poems, already mentioned, dedicated to the gallant and eccentric earl of Peterborough, who was, as the author acknowledges, the first "who took notice of him." This volume was ushered in by a very numerous list of subscribers, among whom is the name of Alexander Pope, for four copies. An edition of these poems may be sometimes picked up, dated 1739, and printed for John Cecil, instead of Bernard Lintot, the original publisher. As the same list of subscribers is repeated, it is probable that these were the remaining copies bought at Lintot's sale (who died in 1737), and published with a new title-page.

In 1730 he published his "Essay on Satire," 8vo, and in 1735 the "Essay on Reason," folio, to which Pope contributed very considerably, although no part of his share can be exactly ascertained, except the first two lines. He afterwards published two sermons, the one entitled "The Union and Harmony of Reason, Morality, and Revealed Religion," preached at St. Mary's, Oxford, February 27, 1736-7, which excited so much admiration, or curiosity, as to pass through five editions. The other was a "Fast-sermon," preached at the same place, Jan. 9, 1739-40. He was afterwards vice-principal of St. Mary-hall, and in so much reputation as a tutor, that lord Lyttelton, who was one of his earliest friends, recommended him to the earl of Chesterfield, as a private and travelling preceptor to his natural son. With this young man, to whom his lordship addressed those letters which have so much injured his reputation, Mr. Harte travelled from 1746 to 1750. Lord Chesterfield is said to have procured for him a canonry of Windsor, in 1751, "with much difficulty," arising from his college connections, St. Mary-hall, of which Dr. King was principal, being at that time noted for jacobitism.

In 1759, he published his "History of Gustavus Adolphus," 2 vols. 4to, a work on which he had bestowed much labour, and in which he has accumulated very valuable materials. An edition was soon published in German by George Henry Martini, with a preface, notes, and corrections from the pen of the translator John Gottlieb Bohme, Saxon historiographer, and professor of history in the university of Leipsic. Its success, however, at home was far



inferior to his hopes, although sufficient to encourage him to publish an 8vo edition in 1763, corrected and improved. At this time he resided at Bath, dejected and dispirited between real and imaginary distempers. In November 1766, a paralytic stroke deprived him of the use of his right leg, affected his speech, and in some degree his head. He employed, however, his intervals of health; in preparing "The Amaranth" for the press, which was published in 1767. In the following year, he had entirely lost the use of his left side, and languished in this melancholy condition till March 1774, when he breathed his last, having just outlived the publication of the celebrated letters addressed to his pupil, Mr. Stanhope, but which, it is hoped, he did not see. At the time of his death he was vicar of St. Austel and St. Blazy in Cornwall.

Dr. Maty expresses his wonder, that lord Chesterfield should not have chosen a tutor who understood a little better the external decorations which his lordship prized so highly. "Harte," says this biographer, "had none of the amiable connecting qualifications, which the earl wished in his son." "It was impossible he should succeed in finishing the polish of his education in the manner lord Chesterfield wished; and it is a matter of astonishment that the earl should not have perceived how much the tutor's example must have defeated his precepts. The three principal articles he recommended to his son, were his appearance, his elocution, and his style. Mr. Harte, long accustomed to a college life, was too awkward both in his person and address to be able to familiarize the graces with his young pupil. An unhappy impediment in his speech, joined to his total want of ear, rendered him equally unfit to perceive as to correct any defects of pronunciation, a careful attention to which was so strongly recommended in all lord Chesterfield's letters, as absolutely necessary for an orator."

All this, however, lord Chesterfield knew, and yet appointed Mr. Harte, appears to have been perfectly satisfied with his conduct, and treated him with great kindness and condescending familiarity as long as he lived. Dr. Maty seems to have forgot that Harte left his pupil before his lordship had fully developed that abominable plan of hypocrisy and profligacy, which, notwithstanding his biographer's softenings, has irrecoverably disgraced his memory; and as it is acknowledged that Mr. Stanhope did

not practise the system which his father so elegantly and artfully recommended, let us hope that he was preserved by the better foundation Mr. Harte had laid.

His "Life of Gustavus Adolphus," it must be allowed, was a very unfortunate publication. He had learning, industry, and the spirit of research; and he had acquired a considerable degree of political and military knowledge. He had, besides, access to the most valuable materials, and his work may be considered as in many respects original. But either through affectation, or by means of some desultory course of reading in every language but his own, he was led to adopt a style peculiarly harsh and pedantic, and often unintelligible, by the irregular construction of his sentences, by new words of his own coinage, or by old words used in a new sense. The wonder is, that in all this he fancied himself "writing in a style less laboured and ornamental than is usually exhibited by the fluent writers of the present age." George Hawkins, his bookseller, we are told, sometimes objected to his uncouth words or phrases, while the work was in the press, but Harte refused to change them, and used to add with a complacent sneer, "George, that's what we call writing!" It is such writing, however, as we do not find in his Sermons printed in 1737 and 1740, far less in his "Essays on Husbandry," which ought to have been mentioned as printed in 1764, and which, with very few exceptions, are distinguished for perspicuity of style, and far more elegance than that subject is generally supposed to admit.

The "Life of Gustavus" probably employed many of his years, at least the subject must have occupied his mind for a very considerable time before he began to collect his materials. The undertaking was suggested to him by lord Peterborow, with whom he could have had no communication except previously to the year 1734, when his lordship's growing infirmities deprived him of the pleasures of society, and in the following year, of life. When travelling with Mr. Stanhope, our author procured access to various sources of information, and dwelt so long on his subject with a fond regard, that when he found how coolly his work was received by the world, and how harshly by the critics, he became uneasy, fretful, and, according to lord Chesterfield, seriously ill with disappointment. Dr. Johnson was of opinion, that the defects of his history proceeded

not from imbecility, but from foppery; and it is certain that the critics, while they pointed out the defects in his style, paid due encomiums on the merit of the history in other respects.

According to Boswell, Dr. Johnson said "he was excessively vain. He put copies of his book in manuscript into the hands of lord Chesterfield and lord Granville, that they might revise it. Now how absurd was it to suppose that two such noblemen would revise so big a manuscript. Poor man! he left London the day of the publication of his book, that he might be out of the way of the great praise he was to receive; and he was ashamed to return, when he found how ill his book had succeeded. It was unlucky in coming out the same day with Robertson's History of Scotland."—Not the same day, for Robertson's history was published a month sooner, but Hume's "*House of Tudor*" came out the same week; and after perusing these, poor Harte's style could not certainly be endured. It was not, however, so very absurd to submit his manuscript to lord Chesterfield or lord Granville, if they permitted him; and the former certainly did peruse it, although he might think it too generally contaminated for a few friendly hints or corrections.

With Pope, Harte appears to have been on very intimate terms, and we find his encomiastic lines among the testimonies of authors prefixed to the "*Dunciad*." He had even attained so much character both as a poet and a philosopher, that the "*Essay on Man*" was at first attributed to him. It may not be impertinent to introduce here an anecdote, related by Dr. Warton, who was very intimate with Harte. "Pope told Mr. Harte, that in order to disguise his being the author of the second epistle of the *Essay on Man*, he made, in the first edition, the following bad rhyme:

"A cheat! a whore! that starts not at the name,  
In all the inns of court, or *Drury-lane*."

And Harte remembered to have often heard it urged, in inquiries about the author, whilst he was unknown, that it was impossible it could be Pope's, on account of this very passage."—Warton, it may be added, always spoke with respect of Harte's abilities.

From every evidence, he appears to have been a man of extensive learning, and acquainted not only with the best authors of his time, but with the classics, the fathers of

the church, and other eminent writers of antiquity, which Dr. Maty, rather inconsiderately, calls "Gothic erudition." It is true that he often discovers that kind of reading which is seldom read, but the illustrations he has appended to the poems in "The Amaranth," from the fathers, &c. are generally apt and judicious. Towards the close of life, he cheered his painful and solitary hours by devotional reading. He died unmarried, and at one time seems to have considered the married state as unfavourable to the exertions of genius. In his "Essay on Painting," he very ungallantly recommends that the artist should be

"Untouch'd by cares, unnumber'd with a wife."

Notwithstanding the unfortunate reception of his history, he projected another undertaking of the same kind. This we learn from the concluding passage of his *Gustavus*, in which he says his intention was to carry the history of Germany down to the peace of Munster, but that he was deterred by the magnitude of the undertaking. He adds, however, in a note, that he had completed the history of the thirty years' war, from the breaking out of the troubles in Bohemia in 1618, to the death of Gustavus in 1632. These papers, with whatever else he left, are supposed to have fallen into the hands of his servant Edward Dore, who afterwards kept an inn at Bath. Dore and his family are no more, and the manuscripts are probably irrecoverably lost. We have his own authority also, that he intended to have written a criticism on the poetry of Dryden, which he seems to have appreciated with just taste. The advertisement to "Religious Melancholy," from which this information is taken, is inserted almost entire, by Dr. War-ton in his edition of Pope, as the result of a conference between Pope and Harte.

Harte's poems in general are entitled to considerable praise, although it may probably be thought that he was a better critic than a poet, and exhibited more taste than genius. His attachment to Pope led him to an imitation of that writer's manner, particularly in the "Essay on Reason," and that on "Satire." His "Essay on Reason" has been somewhere called a fine philosophical poem. It might with more propriety be called a fine Christian poem, as it has more of religion than philosophy, and might be aptly entitled *An Essay on Revelation*. The "Essay on Satire" has some elegant passages, but is desultory, and appears to have been written as a compliment to the "Dunciad" of

Pope, whose opinions he followed as far as they respected the merits of the dunces whom Pope libelled.

For his "Essay on Painting," he pleads that it was written at intervals, upon such remarks as casually occurred in his reading, and is therefore deficient in connection. He adds that he had finished the whole before he saw Du Fresnoy, which may readily be believed. He discovers, however, a very correct notion of an art which was not at that time much studied in this country, and has laid down many precepts which, if insufficient to form a good painter, will at least prevent the student from falling into gross improprieties. So much knowledge of the art, and acquaintance with the works of the most eminent painters, argues a taste surprizing at his early age. He had some turn for drawing, and made several sketches when abroad, which were afterwards engraved as head pieces for the poems in the "Amaranth." In this essay, he delights in images which, although in general pleasing and just, are perhaps too frequently, and as it were periodically, introduced. With all his admiration of Pope, he was not less attached to Dryden as a model; and if he has less harmony than Pope, has at the same time less monotony.

The "Amaranth" was written, as he informs us, "for his private consolation under a lingering and dangerous state of health." There is something so amiable, and we may add, so heroic in this, that it is impossible not to make every allowance for defects; but this collection of poems does not upon the whole stand so much in need of indulgence as may be expected. Some of them were sketched when he was abroad, and now were revised and prepared, and others may perhaps be the effusions of a man in sickness and pain. Yet there are more animated passages of genuine poetry scattered over this volume, than we find in his former works. The whole of the "Amaranth" is of the serious cast, such as became the situation of the author. We have, indeed, heard of authors who have sported with unusual glee in their moments of debility and decay, and seemed resolved to meet death with an air of good humour and levity. Such a state of mind, where it does really occur, and is not affectation, is rather to be wondered at than envied. It is not the feeling of a rational and an immortal creature.<sup>1</sup>

<sup>1</sup> Gent. Mag. see Index.—Chesterfield's Letters and Miscellanies.—Bowles's edition of Pope.—Johnson and Chalmers's English Poets, 1810, 21 vol.

**HARTLEY (DAVID)**, an ingenious physician and philosopher, the son of a clergyman at Armley, in Yorkshire, was born Aug. 30, 1705. After being for some time at a private school, he was admitted of Jesus-college Cambridge, in 1720, and was afterwards elected a fellow of that society. He took his degree of A. B. in 1725, and that of A. M. in 1729. He was originally intended for the church, but having some scruples as to subscription to the thirty-nine articles, gave up that design, although throughout the whole of his life he remained in communion with the church of England. He now directed his studies to the medical profession, in which he became eminent for skill, integrity, and charitable compassion. His mind was formed to benevolence and universal philanthropy; and he exercised the healing art with anxious and equal fidelity to the poor and to the rich. He commenced practice at Newark, in Nottinghamshire, whence he removed to Bury St. Edmund's, in Suffolk; and after this he settled for some time in London. His last residence was at Bath.

Dr. Hartley was industrious and indefatigable in the pursuit of all collateral branches of knowledge, and lived in personal intimacy with the learned men of his age. The bishops Law, Butler, and Warburton, and Dr. Jortin, were his intimate friends, and he was much attached to bishop Hoadly. Among his other friends or correspondents may be mentioned Dr. Hales, Mr. Hawkins Browne, Dr. Young, Dr. Byrom, and Mr. Hooke the Roman historian. Pope was also admired by him, not only as a man of genius, but as a moral poet; yet he soon saw the hand of Bolingbroke in the "Essay on Man." Dr. Hartley's genius was penetrating and active; his industry indefatigable; his philosophical observations and attentions unremitting. From his earliest youth he was devoted to the sciences, particularly to logic and mathematics. He studied mathematics, together with natural and experimental philosophy, under the celebrated professor Saunderson. He was an enthusiastic admirer and disciple of sir Isaac Newton in every branch of literature and philosophy, natural and experimental, mathematical, historical, and religious. His first principles of logic and metaphysics he derived from Locke. He took the first rudiments of his own work, the "Observations on Man," from Newton and Locke; the doctrine of vibrations, as instrumental to sen-

sation and motion, from the former, and the principle of association originally from the latter, further explained in a dissertation by the rev. Mr. Gay. He began this work when about twenty-five years of age, and published it in 1749, when about forty-three years of age, under the title of "Observations on Man, his frame, his duty, and his expectations," 2 vols. 8vo. His biographer informs us that "he did not expect that it would meet with any general or immediate reception in the philosophical world, or even that it would be much read or understood; neither did it happen otherwise than as he had expected. But at the same time he did entertain an expectation that at some distant period it would become the adopted system of future philosophers." In this, however, he appears to have been mistaken. We know of no "future" philosophers of any name, who have adopted his system. Dr. Priestley, indeed, published in 1775 "Hartley's Theory, &c. with Essays on the subject of it," but all he has done in this is to convince us of his own belief in materialism, and his earnest desire to prove Hartley a materialist, who dreaded nothing so much, although it must be confessed that his doctrines have an apparent tendency to that conclusion. Since that time, Hartley's work was nearly forgotten, until 1791, when an edition was published by his Son, in a handsome 4to volume, with notes and additions, from the German of the rev. Herman Andrew Pistorius, rector of Poseritz, in the island of Rugen; and a sketch of the life and character of Dr. Hartley. The doctrine of vibrations, upon which he attempts to explain the origin and propagation of sensation, although supported by much ingenious reasoning, is not only built upon a gratuitous assumption, but as Haller has shewn, it attributes properties to the medullary substance of the brain and nerves, which are totally incompatible with their nature.

Dr. Hartley was the author of some medical tracts relative to the operation of Mrs. Stephens's medicine for the stone, a disease with which he was himself afflicted; he was, indeed, principally instrumental in procuring for Mrs. Stephens the five thousand pounds granted by parliament for discovering the composition of her medicine, which was published in the Gazette in June, 1739. In 1738 he published "Observations made on ten persons who have taken the Medicament of Mrs. Stephens;" and in 1739 his "View of the present Evidence for and against Mrs. Ste-

phens's Medicine as a Solvent for the Stone, containing 155 Cases, with some Experiments and Observations," and a "Supplement to the View of the present Evidence," &c. His own case is the 123d in the above-mentioned "View;" but, notwithstanding any temporary relief which he might receive from the medicine, he is said to have died of the stone, after having taken above two hundred pounds weight of soap, which is the principal ingredient in its composition. In the Gentleman's Magazine for February, 1746, Dr. Hartley published with his name, "Directions for preparing and administering Mrs. Stephens's Medicine in a solid Form." He is also said to have written in defence of inoculation for the small-pox, against the objections of Dr. Warren, of Bury St. Edmund's; and some papers of his are to be met with in the Philosophical Transactions. He died at Bath, August 28, 1757, aged fifty-two. He was twice married, and left issue by both marriages.

The philosophical character of Dr. Hartley, says his Son, is delineated in his works. The features of his private and personal character were of the same complexion. It may with peculiar propriety be said of him, that the mind was the man. His thoughts were not immersed in worldly pursuits or contentions, and therefore his life was not eventful or turbulent, but placid, and undisturbed by passion or violent ambition. From his earliest youth his mental ambition was pre-occupied by pursuits of science. His hours of amusement were likewise bestowed upon objects of taste and sentiment. Music, poetry, and history, were his favourite recreations. His imagination was fertile and correct, his language and expression fluent and forcible. His natural temper was gay, cheerful, and sociable. He was addicted to no vice in any part of his life, neither to pride, nor to sensuality, nor intemperance, nor ostentation, nor envy, nor to any sordid self-interest; but his heart was replete with every contrary virtue. The virtuous principles which are instilled in his works, were the invariable and decided principles of his life and doctrine. His person was of the middle size, and well proportioned. His complexion fair, his features regular and handsome. His countenance open, ingenuous, and animated. He was peculiarly neat in his person and attire. He was an early riser, and punctual in the employments of the day; methodical in the order and disposition of his library, papers,



and writings, as the companions of his thoughts, but without any pedantry, either in these habits, or in any other part of his character. His behaviour was polite, easy, and graceful; but that which made his address peculiarly engaging, was the benevolence of heart from which that politeness flowed. He never conversed with a fellow-creature without feeling a wish to do him good. He considered the moral end of our creation to consist in the performance of the duties of life attached to each particular station, to which all other considerations ought to be inferior and subordinate; and consequently that the rule of life consists in training and adapting our faculties, through the means of moral habits and associations, to that end. In this he was the faithful disciple of his own theory; and by the observance of it he avoided the tumult of worldly vanities and their inquietudes, and preserved his mind in sincerity and vigour, to perform the duties of life with fidelity, and without distraction. His whole character was eminently and uniformly marked by sincerity of heart, simplicity of manners, and manly innocence of mind.<sup>1</sup>

HARTLIB (SAMUEL), an ingenious writer on agriculture in the seventeenth century, was the son of a Polish merchant, who, when the Jesuits prevailed in that country, was obliged to remove himself into Prussia, where he settled and built the first house of credit at Elbing, and his grandfather, the deputy of the English company at Dantzick, brought the English company to Elbing; whence that town came by trade to the splendour and result which it afterwards attained. His family, indeed, was of a very ancient extraction in the German empire, there having been ten brothers of the name of Hartlib. Some of them were privy-counsellors to the emperor, some to other inferior princes; some syndics of Ausperg and Norimberg.

He was the issue of a third wife, his father having married two Polonian ladies of noble extraction. This third wife seems to have been an English woman, for she had two sisters very honourably married here; one, first to Mr. Clark, son of a lord mayor, and afterwards to a "very rich knight, sir Richard Smith, one of the king's privy-council, she bringing him a portion of 10,000*l*; after his death, she married a third time sir Edward Savage, and

<sup>1</sup> Life by his Son, who died at Bath, but too recently for us to obtain an account of him.—Reul's *Essays on the Intellectual Powers*, p. 81, et seq.—*Month. Rev.* vols. LIII, LIV, and LVI.—Watson's *Hist. of Halifax*.

was made one of the ladies of honour to the king's mother. Her daughter married sir Anthony Irby, at Boston, "a knight of 4 or 5000*l.* sterling a year." The other sister married Mr. Peak, a younger brother. Warton says, Hartlib came over into England about 1640. In 1641 he published "A relation of that which hath been lately attempted, to procure ecclesiastical peace among Protestants," Lond. 1641.

In 1645 he published "The Discourse of Flanders Husbandry," 4to, about 24 pages; not then knowing who was the author; the "Legacy" to his sons, which relates also to the cultivation of their estates, consists of three 4to pages, and was written on the author's death-bed, 1645. The author was sir Richard Weston, whom Harte apprehends to be the sir Richard Weston "who was ambassador from England to Frederick V. elector Palatine, and king of Bohemia, in 1619, and present at the famous battle of Prague, concerning which a curious relation of his, by way of letter, is still preserved in MS." It is remarked in the Philosophical Transactions, that England has profited in agriculture to the amount of many millions, by following the directions laid down in this little treatise, which has always been looked upon as a capital performance in husbandry.

About 1750, a piece was ignorantly published under sir R. Weston's name, entitled "A treatise concerning the Husbandry and Natural History of England," 8vo, which is a poor jejune abridgment of "Hartlib's Legacy." It seems that Hartlib afterwards, in order to enlarge and better explain this famous discourse, published another edition, and annexed Dr. Beati's annotations to it.

In 1652 Hartlib published "His Legacy, or an enlargement of the discourse of Husbandry used in Brabant and Flanders," Lond. 4to. This work was only drawn up at Hartlib's request; and passing through his correction and revision, was published by him. It consists of one general answer to the following query, namely, "what are the actual defects and omissions, as also the possible improvements, in English husbandry?" The real author was Robert Child. To it are annexed various correspondences from persons eminent for skill in agriculture at this time; as C. D. B. W. R. H. T. Underhill, Henry Crutenden, W. Potter, &c. as also the "Mercurius Lætificans;" and twenty large experiments by Gabriel Plantes; together

with annotations on the legacy by Dr. Arnold Beati, and replies to the animadversions by the author of the Legacy. In the preface Hartlib laments greatly that no public director of husbandry was established in England by authority; and that we had not adopted the Flemish custom of letting farms upon improvement. Cromwell, as Harte says, in consequence of this admirable performance, allowed Hartlib a pension of 100*l.* a year; and it was the better to fulfil the intentions of his benefactor, that he procured Dr. Beati's excellent annotations before-mentioned, with the other valuable pieces from his numerous correspondents.

Hartlib says himself, "As long as I have lived in England, by wonderful providences, I have spent yearly out of my own betwixt 3 and 400*l.* a year sterling; and when I was brought to public allowances, I have had from the parliaments and councils of state a pension of 300*l.* sterling a year, which as freely I have spent for their service, and the good of many." He says he "erected a little academy for the education of the gentry of this nation, to advance piety, learning, morality, and other exercises of industry, not usual then in common schools." This probably occasioned Milton's "Tractate on Education," about 1646, addressed to him; and "Two letters to him on the same subject, by sir William Petty," Lond. 1647, 1648, 4to. Walter Blythe, the author of "The Improver Improved," 1653, 4to, says that Hartlib lodged and maintained Speed in his house, whilst he composed his book of improvements in husbandry.

"About the time," observes Harte, "when Hartlib flourished, seems to be an æra when English husbandry rose to high perfection; for the preceding wars had made the country gentry poor, and in consequence thereof industrious; though sometimes the reverse of this happens in many kingdoms. But these wise men found the cultivation of their own lands to be the very best posts they could be fixed in. Yet, in a few years, when the restoration took place, all this industry and knowledge were turned into dissipation and heedlessness; and then husbandry passed almost entirely into the hands of farmers." Hartlib wrote a little treatise "on Setting Land," which is much esteemed; and some attribute to him "Adam's Art Revived," though that work seems to belong more properly to Sir H. Platt. He also wrote "A true and

ready way to learn the Latin Tongue," 1654, 4to. "A Vindication of Mr. John Durie," 1650, 4to, three sheets; and published "Twisse's doubting Conscience resolved," 1652, 8vo. He was also author of "The reformed Commonwealth of Bees, with the reformed Virginian Silkworm," Lond. 1655, 4to; and of "Considerations concerning England's Reformation in Church and State," 1647, 4to.

He was consulted in a book called "Chemical, Medicinal, and Chirurgical Addresses to Samuel Hartlib." Lond. 1655, 8vo, and again in a pamphlet "On Motion by Engines," 1651. There were also "Letters to Hartlib from Flanders," 1650, 4to. Dury, Hartlib's friend, whom Whitlock calls a "German by birth, a good scholar, and a great traveller," was appointed in 1649 deputy-librarian, under Whitlock, of what had been the royal library. Dury was Milton's friend and correspondent. On the restoration, all Hartlib's public services were forgotten. In Dec. 1662, his pension was 700*l.* in arrears; and in a letter to lord Herbert, he complains "he had nothing to keep him alive, with two relations more, a daughter and a nephew, who were attending his sickly condition." About the same time he presented a petition to the house of commons, by the name of Samuel Hartlib, sen. setting forth his services, and praying relief; in which, among other things, he says, that for thirty years and upwards he had exerted himself in procuring "rare collections of MSS. in all the parts of learning, which he had freely imported, transcribed, and printed, and sent to such as were most capable of making use of them; also the best experiments in husbandry and manufactures, which by printing he hath published for the benefit of this age and posterity." The event of these applications, and the time of the death of this ingenious man, is unknown. Sprat, in his history of the royal society, says nothing of Hartlib, who seems to have been an active promoter of that institution. Nor is it less remarkable, that he never mentions Milton's "Tractate of Education," although he discusses the plan of Cowley's philosophical college. Harte intended to republish Hartlib's tracts, and those with which he was concerned; and Warton had seen his collection.<sup>1</sup>

<sup>1</sup> Gent. Mag. LXXII. p. 12.—Censura Literaria, vol. III.—Warton's Milton, pp. 116, 596.—Harte's Essays on Agriculture, &c.

HARTMAN (JOHN ANOLPHUS), a learned divine, was born in 1680, at Munster, of catholic parents. After having been several years a Jesuit, he turned protestant at Cassel in 1715, was soon after made professor of philosophy and poetry, and, in 1722, appointed professor of history and rhetoric at Marburg, where he died in 1744. His most esteemed works are, "Hist. Hassiaca," 3 vols. : "Vitæ Pontificum Romanorum Victoris III. Urbani II. Pascalii II. Gelasii II. Callisti II. Honorii II.;" "State of the Sciences in Hesse," in German; "Præcepta eloquentiæ rationalis," &c. He has also left above eighty "Academical Discourses." He must be distinguished from GEORGE Hartman, a German mathematician, who, in 1540, invented the bombarding-staff, "Baculus Bombardicus," and was author of a treatise on perspective, reprinted at Paris, 1556, 4to; and from WOLFGANG Hartman, who published the *Annals of Angsburg*, in folio, 1596.<sup>1</sup>

HARTSOEKER (NICHOLAS), an eminent mathematician, was born at Gauda, in Holland, March 26, 1656. His father intended him for the ministry, but the young man had an early disposition for contemplating the heavenly bodies, which engrossed his whole attention, and finding, at the age of thirteen or fourteen, that without some knowledge of the mathematics he could make no satisfactory progress in this study, he saved his boyish allowance and presents in money, and applied to a teacher of the mathematics, who promised to be very expeditious, and kept his word. Under him he first learned to grind optic glasses, and at length, partly by accident, was enabled to improve single microscopes by using small globules of glass, melted in the flame of a candle. By these he discovered the animalculæ in *semine humano*, which laid the foundation of a new system of generation.

In the mean time, in obedience to his father's request, he spent some years at Leyden and Amsterdam in the study of the belles lettres, Greek, philosophy, and anatomy, until 1672, when he resumed his microscopical observations at Amsterdam, and communicated his discoveries respecting the animalcules to Huygens, who published them in the "*Journal des Savans*" without mentioning Hartsoeker. Hartsoeker, indignant at being thus deprived of the honours of invention, determined to avow

<sup>1</sup> Dict. Hist.—Morel.

himself the inventor of the new microscope, and the first observer of the animalcules; and sent a letter to that purpose to the same literary journal. The editor, however, had the precaution to send it privately to Huygens, who, after reprimanding Hartsoeker for his rashness in being prejudiced against him by envious and interested persons, drew up a memoir for the journal, in which he did his young friend all the justice he could desire.

Hartsoeker being now at Paris, and observing that the telescopical glasses of the observatory there were not large enough, made some attempts to improve them, which, although not successful at first, procured him the good opinion and encouragement of Cassini; flattered by whom he soon made good glasses of all sizes, and at length one of six hundred feet focus, which, on account of its rarity, he never would part with. As to these glasses of so long a focus, he one day told Varignon and the abbe St. Pierre, that he thought it impossible to form them in a bason, but that by trying pieces of glass intended to be quite flat, one might happen to meet with some that were segments of a sphere of a very long radius, and that he had in this manner met with one of twelve hundred feet focus; that this sphericity depended upon some insensible unevennesses in the tables of polished iron upon which the melted glass is stretched out, or on the manner of loading the glasses to polish them one against another; and that these trials were more tedious than difficult, which was all he chose at this time to communicate.

In 1694 he published at Paris, his first work, under the title of "*Essai de Dioptrique*," in which he demonstrates with great perspicuity the whole theory of that science, as far as regards spherical glasses, for he rejects all other figures as useless. He then adds the methods, many of them peculiar to himself, of grinding and polishing glasses, and the names and quantities of the ingredients to be made use of for forming them; and a general system of refraction, along with his experiments, leading him to the different refrangibility of the rays of light, he pretends to have been the first to assign their different velocities as the cause of it. Thus his essay on dioptrics is likewise an essay on the first principles of natural philosophy. He reckons but two elements, one a substance, infinite, perfectly fluid, always in motion, and no part of which is ever perfectly separated from the rest; the other a collection of little bodies different in size and figure, perfectly hard and

unalterable, confusedly swimming in the fluid element, where they meet, unite, and become the different sensible bodies. With these two elements he forms every thing, and accounts for the weight and hardness of bodies, as he does elsewhere, from the same system, for their elasticity. There are other opinions advanced by him, which the more advanced state of the science has proved erroneous; but this work at that time procured him the esteem of many men of learning, particularly father Malebranche and the marquis de L'Hopital, who, finding him well versed in the old geometry, would fain have gained him over to the new geometry of infinites, to which they were partial; but he considered it of little service in natural philosophy, and had not a better opinion of any of the more abstruse parts of algebra. Encouraged, however, by the success of his *Dioptrics*, he two years after published, at Paris, his "*Principes de Physique*," in which he explains at large the system he had already given in miniature, adding to it his own sentiments and those of many others on some subjects which he had not before handled, the whole forming a course of natural philosophy, which, by avoiding too great minuteness, he has rendered sufficiently perspicuous.

On the revival of the royal academy of sciences at Paris, in 1699, he was named a foreign associate, and was soon after chosen member of the royal society of Berlin, but he never used either of these titles, or any other, in any of the works he afterwards published. It is probable, however, that they were of some service to his reputation at least, especially on the following occasion. Peter the Great, on his arrival at Amsterdam, having applied to the magistrates of that city for a person capable of instructing him in those branches of learning he was desirous of acquiring, they named Hartsoeker for that purpose; and he became so agreeable to the czar, that that monarch would have prevailed upon him to follow him to Moscow. But the length of the journey for a numerous family, and the difference between the Russian manners and those of the people among whom he had hitherto lived, hindered him from accepting the proposal. The magistrates of Amsterdam, to acknowledge the honour he had done to their choice of him upon this occasion, erected a small observatory for him on one of their bastions, which was a handsome compliment to him, although at little expence.

In 1704, after very pressing solicitations, he went to the court of the elector Palatine, who appointed him his

first mathematician, and honorary professor of philosophy in the university of Heidelberg. Here he published, in 1707 and 1708, his lectures, under the title of "*Conjectures Physiques*," and then took his leave for a time of the electorate, in order to visit other parts of Germany, or study natural history, and mines in particular. At Cassel he repeated the experiments made by Mr. Hamberg with the landgrave's burning glass constructed by Mr. Tschirnhaus, but without being able to vitrify even lead, inasmuch that he absolutely denied the fact, affirming that what Hamberg took for vitrified gold was a substance issuing from the charcoal that supported it, mixed perhaps with some of the heterogeneous parts of the metal itself.

From Hesse Cassel Hartsoeker repaired to Hanover, where Leibnitz, the professed friend of all men of learning, presented him to the elector, afterwards George I. and the electoral princess, the late queen Caroline, who gave him a very gracious reception. About this time, the elector palatine hearing speak of the burning-glass of M. Tschirnhaus, asked Mr. Hartsoeker if he could make him such a one. Upon this he caused three to be cast, and having soon finished them, the elector presented him with the largest, which was three feet and five inches Rhinland measure in diameter, nine feet focus, and this focus perfectly circular, of the size of a louis d'or, and so ponderous, that two men could with difficulty move it.

In 1710 he published a volume entitled "*Eclaircissements sur les conjectures physiques*," being answers to objections, most of which he attributes to Leibnitz; and two years after he published another volume by way of sequel to it, and in 1722 a collection of several separate pieces on the same subject. In these three works he attacked, very freely, several celebrated names in the republic of letters, protesting all the while, that if he did not esteem them, he would have given himself no trouble about them, and that they were very welcome to criticize upon him in their turn. But, in spite of this apology, he could not conceal an irritable temper, and considerable virulence in his manner of treating them. Neither Newton, Leibnitz, Huygens, or the other members of the royal academy of sciences at Paris, escaped him on this occasion. The academy, however, notwithstanding such behaviour, tolerated him as one of her members, and considered him as subject to fits of ill humour, while the several members, instead of answering him, pursued their researches.



In the second work he takes up and extends his favourite system of plastic souls. In man, according to him, the rational soul issues its orders, and a vegetative soul, which is the plastic, not only intelligent, but more intelligent than even the rational, immediately executes these orders, besides superintending or carrying on the whole animal economy of the circulation of liquids, nutrition and accretion; operations, in his opinion, above the reach of mere mechanics. But it was immediately objected that rational soul, that vegetative soul, is ourselves, and how can we do all these things without knowing it? This difficulty he solves by a comparison, which is at least ingenious. Suppose, says he, a dumb man alone in a room, and servants placed in the adjacent rooms to wait upon him. He is made to understand that when he has a mind to eat, he has only to strike the floor with his stick. Accordingly he strikes, and immediately sees his table covered with dishes. Now how can he conceive that this noise, which he has not heard, and of which he has not even any idea, should have brought the servants to him? Hartsoeker, not content with attributing these intelligent plastic souls to men and animals, gives them to plants, and even to the celestial bodies.

The elector Palatine dying in 1716, Hartsoeker quitted the palatine court the year following, when the dowager electress, a princess of the house of Medicis, in whom a taste for learning was hereditary, returned to Italy, her native country. As soon as the landgrave of Hesse saw him disengaged, he did him the honour to solicit him a second time to come and reside with him. But Hartsoeker thought his days too few to spend in a court, and therefore, removed to Utrecht, where he undertook a course of natural philosophy, and made an extract of all the curious and useful observations buried here and there among a heap of useless matter in Lewenhoeek's letters. And having received some reproaches from Paris on account of the freedoms which he had taken with the royal academy of sciences, he began to draw up an apology, but did not live to finish it. He died Dec. 10, 1725. Fontenelle says he was brisk, facetious, obliging, but of an easy temper, which his artful friends often abused, and which betrayed him into those critical asperities which are too frequent in his works.<sup>1</sup>

<sup>1</sup> His *Eloge*, by Fontenelle, translated in *Martin's Biog. Philosophica*.—*Chaufepie*.—*Nicéron*, vol. VIII.

**HARTZHEIM** (JOSEPH), a celebrated Jesuit, was born at Cologne in 1694, of a patrician family, and taught the belles lettres there until he went to Milan, on being appointed professor of Greek and Hebrew. On his return to his own country, he acquired much celebrity as a preacher and as a professor of philosophy and divinity. He died in 1763; his principal works were, 1. "*Summa historiæ omnis ab exordio rerum ad annum à Christo nato 1718*," Luxembourg, 1718, 18mo. 2. "*De initio metropoleos ecclesiasticæ Coloniæ, &c. disquisitio*," Cologne, 1731, 4to. 3. "*Bibliotheca scriptorum Coloniensium*," ib d. 1747, folio. 4. "*Dissertationes decem historico criticæ in sacram scripturam*," fol. 5. "*Inscriptionis Herseliensis Ubi-Romanæ explanatio*," Cologne, 1745, 8vo. He was also employed for many years of his life in the publication of a collection of the "*Councils of the church of Germany*," which had been projected by Schannat, a learned ecclesiastic, who had collected materials for the purpose. These, on his death, were put into the hands of Hartzheim, who after augmenting and reducing them to order, published the first four volumes. The work was afterwards continued by Scholl and Neissen.<sup>1</sup>

**HARVEY** (GABRIEL), a caustic wit of the Elizabethan period, and the butt of the wits of his time, was born about 1545. His father, although a rope-maker by trade, was of a good family, and nearly related to sir Thomas Smith, the celebrated statesman. He was educated at Christ's college, Cambridge, and for some time at Pembroke hall, and took both his degrees in arts. He afterwards obtained a fellowship in Trinity-hall, and served the office of procurator in the university. Having studied civil law, he obtained his grace for a degree in that faculty, and in 1585 was admitted doctor of laws at Oxford, which he completed in the following year, and practised as an advocate in the prerogative court of Canterbury at London. As a poet and a scholar, he had great merit. His beautiful poem, signed Hobbinol, prefixed to the "*Faerie Queene*," bespeaks an elegant and well-turned mind; and among his works are several productions of great ingenuity and profound research. But he had too much propensity to vulgar abuse; and having once involved himself with his envious and railing contemporaries Nash and Greene,

<sup>1</sup> Dict. Hist.—Saxii Onomast.

came their equal in this species of literary warfare. He afforded them, however, sufficient advantage, by having turned almanack-maker and a prophetic dealer in earthquakes and prodigies, things which must not be altogether referred to the credulity of the times, since they were as aptly ridiculed then by his opponents, as they would be now, did any man of real knowledge and abilities become so absurd as to propagate the belief in them. His highest honour was in having Spenser for his intimate friend; nor was he less esteemed by sir Philip Sidney, as appears by the interesting account Mr. Todd has given of Harvey's correspondence in his excellent *Life of Spenser*. For an equally curious account of Harvey's literary quarrels with Nash, &c. the reader may be referred with confidence to one of the most entertaining chapters in Mr. D'Israeli's "*Calamities of Authors*." He is supposed to have died in 1630, aged about eighty-five. Among his works which provoked, or were written in answer to, the attacks of his contemporaries, we may enumerate, 1. "Three proper and witty letters touching the Earthquake, and our English reformed versifying," Lond. 1580, 4to. 2. "Two other very commendable Letters touching artificial versifying," *ibid.* 1580, 4to. Harvey boasted his being the inventor of English hexameters, which very justly exposed him to ridicule. 3. "Four Letters, and certain Sonnets, touching Robert Greene and others," *ibid.* 1592. His unmanly treatment of Greene has been noticed with proper indignation by sir E. Brydges in his reprint of Greene's "*Groatworth of Wit*," and by Mr. Haselwood in his life of that poet in the "*Censura Literaria*." 5. "Pierce's Supererogation, or a new prayse of the old Asse, with an advertisement for Pap. Hatchet and Martin Marprelate," *ibid.* 1593, &c. This war of scurrility was at length terminated by an order of the archbishop of Canterbury, "that all Nashe's books and Dr. Harvey's bookes be taken wheresoever they be found, and that none of the said bookes be ever printed hereafter." Among his more creditable performances, Tanner has enumerated, 1. "Rhetor, sive dñorum dierum oratio de natura, arte et exercitatione rhetorica," Lond. 1577, 4to. 2. "Ciceronianus, vel oratio post reditum habita Cantabrigiæ ad suos auditores," *ibid.* 1577, 4to. 3. "Gratulatio Valdenensium, lib. IV. ad Elizabetham reginam," *ibid.* 1578. 4. "Smithus, vel musarum

*lachrymæ pro obitu honoratiss. viri Thomæ Smith,*" *ibid.* 1578, 4to.<sup>1</sup>

HARVEY (GIDEON), an English physician, was born in Surrey, acquired the Greek and Latin tongues in the Low Countries, and was admitted of Exeter-college, Oxford, in 1655. Afterwards he went to Leyden, and studied under Vanderlinden, Vanhorn, and Vorsius, all of them professors of physic, and men of eminence. He was taught chemistry there by a German, and, at the same place, learned the practical part of chirurgery, and the trade of an apothecary. After this he went to France, and thence returned to Holland, where he was admitted fellow of the college of physicians at the Hague; being, at that time, physician in ordinary to Charles II. in his exile. He afterwards returned to London, whence he was sent, in 1659, with a commission to Flanders, to be physician to the English army there; where staying till he was tired of that employment, he passed through Germany into Italy, spent some time at Padua, Bologna, and Rome, and then returned through Switzerland and Holland to England. Here he became physician in ordinary to his majesty; and, after king William came over, was made physician of the Tower. At this time there was a great debate who should succeed to this office, and the contending parties were so equally matched in their interests and pretensions, that it was extremely difficult to determine which should have the preference. The matter was at length brought to a compromise; and Dr. Harvey was promoted, because he was in appearance sickly and infirm, and his death was expected in a few months. He survived, however, not only his rivals, but all his contemporary physicians, and died after he had enjoyed his office above fifty-years. He wrote several medical treatises, which never have been in any esteem. Unlike his predecessor of the same name, whose modesty equalled his knowledge, and who never proceeded a step without fact and experiment, Gideon Harvey was a vain and hypothetical prater throughout. Under pretence of reforming the art of medicine, he attacked the characters of the most eminent physicians of the time, combining the most insulting sarcasms with many glaring falsehoods and absurdities; and although, in the general war which

<sup>1</sup> Ath. Ox. vol. I.—Warton's Hist. of Poetry.—Todd's Life of Spenser.—D'Israeli's Calamities.

he waged, he justly attacked many abuses which then prevailed in the profession, yet he often committed great errors of judgment. His principal work, part of which was published in 1683, and part in 1686, was entitled "The Conclave of Physicians, detecting their intrigues, frauds, and plots against the patients," &c.<sup>1</sup>

HARVEY (WILLIAM), an eminent English physician, who first discovered the circulation of the blood, was born of a good family at Folkstone, in Kent, April 2, 1569. At ten years of age he was sent to the grammar-school at Canterbury, and at fourteen removed thence to Caius college, in Cambridge, where he spent about six years in the study of logic and natural philosophy, as preparatory to the study of physic. He then travelled through France and Germany, to Padua in Italy; where, having studied physic under Minadous, Fabricius ab Aquapendente, and Casserius, he was created doctor of physic and surgery in that university, 1602. He had a particular regard for Fabricius, often quotes him in terms of the highest respect; and declares, that he was the more willing to publish his book, "*De Motu Cordis*," because Fabricius, who had learnedly and accurately delineated in a particular treatise almost all the parts of animals, had left the heart alone untouched. Soon after, returning to England, he was incorporated M. D. at Cambridge, and went to London to practise, and married. In 1604, he was admitted candidate of the college of physicians in London; and three years after fellow, and physician to St. Bartholomew's hospital. In 1615, he was appointed lecturer of anatomy and surgery in that college; and the year after read a course of lectures there, the original MS. of which is extant in the British Museum, and is entitled, "*Prælectiones anatom. universal. per me Gulielmum Harvæium, medicum Londinensem, anat. & chirurg. professorem.*" This appointment of lecturer was probably the more immediate cause of the publication of his grand discovery of the circulation of the blood. The date of this promulgation is not absolutely ascertained: it is commonly said that he first disclosed his opinion on the subject in 1619; but the index of his MS. containing the propositions on which the doctrine is founded, refers them to April 1616. Yet with a patience and caution, peculiarly characteristic of the sound

<sup>1</sup> Ath. Ox. vol. II.—Grainger, vol. IV.—Rees's Cyclopædia.

philosopher, he withheld his opinions from the world, until reiterated experiment had amply confirmed his doctrine, and had enabled him to demonstrate it in detail, and to advance every proof of its truth of which the subject is capable.

In 1628 he published at Francfort his "*Exercitatio anatomica de motu cordis & sanguinis*;" dedicated to Charles I. There follows also another dedication to the college of physicians, in which he observes, that he had frequently before, in his "*Anatomical Lectures*," declared his new opinion concerning the motion and use of the heart, and the circulation of the blood; and for above nine years had confirmed and illustrated it before the college, by reasons and arguments grounded upon ocular demonstration, and defended it from the objections of the most skilful anatomists. This discovery was of such vast importance to the whole art of physic, that as soon as men were satisfied, which they were in a few years, that it could not be contested, several put in for the prize themselves, and a great many affirmed the discovery to be due to others. Some asserted, that father Paul was the first discoverer of the circulation, but being too much suspected for heterodoxies already, durst not make it public, for fear of the inquisition. Honoratus Faber professed himself to be the author of that opinion; and Vander Linden, who published an edition of Hippocrates, about the middle of the seventeenth century, took a great deal of pains to prove, that this father of physic knew the circulation of the blood, and that Harvey only revived it\*. But the honour of the discovery has been sufficiently asserted and confirmed to Harvey; and, says Freind, "as it was entirely owing to him, so he has explained it with all the clearness imaginable: and, though much has been written upon that subject since, I may venture to say, his own book is the shortest, the plainest, and the most convincing, of any, as we may be satisfied, if we look into the many apologies written in defence of the circulation."

In 1632 he was made physician to Charles I. as he had been before to king James; and, adhering to the royal cause upon the breaking out of the civil wars, attended

\* In our time Dr. William Hunter seems to have stood alone in an attempt to depreciate the merit of Harvey as the discoverer of the circulation.

See his "*Two Introductory Lectures to his last course of Anatomical Lectures*," published in 1784, 4to.

his majesty at the battle of Edge-hill, and thence to Oxford; where, in 1642, he was incorporated M. D. In 1645 the king procured him to be elected warden of Merton-college in that university; but, upon the surrendering of Oxford the year after to the parliament, he left that office, and retired to London. In 1651 he published his book, entitled "*Exercitationes de Generatione animalium.*" This is a curious work, and had certainly been more so, but for some misfortune, by which his papers perished, during the time of the civil wars. For although he had both leave and an express order from the parliament to attend his majesty upon his leaving Whitehall, yet his house, in London, was in his absence plundered of all the furniture; and his "*Adversaria*," with a great number of anatomical observations, relating especially to the generation of insects, were taken away. This loss he lamented several years after in terms which show how he felt it.

In the following year, 1652, Harvey had the satisfaction of seeing his merits acknowledged by his brethren in an unusual and most honourable manner: by a vote of the college his bust in marble was placed in their hall, with a suitable inscription recording his discoveries. He returned this compliment, by presenting to the college, at a splendid entertainment to which he invited the members, an elegantly furnished convocation-room, and a museum filled with choice books and chirurgical instruments, which he had built, at his own expence, in their garden. On the resignation of Dr. Prujean, in 1654, Harvey was unanimously nominated to the presidency, but he declined the offer on account of his age and infirmities. He still, however, frequented the meetings of the college; and his attachment to that body was shewn more conspicuously in 1656, when, at the first anniversary feast instituted by himself, he gave up his paternal estate of fifty-six pounds *per annum* in perpetuity, for their use. The particular purposes of this donation were, the institution of an annual feast, at which a Latin oration should be spoken in commemoration of the benefactors of the college, a gratuity for the orator, and a provision for the keeper of his library and museum. His old age was afflicted with infirmities, especially with most excruciating attacks of the gout; but he lived to complete his eighty-eighth year, according to his epitaph, and expired on the 3d of June

1658, in great tranquillity and self-possession. He was buried in the chapel of Hampstead, belonging to the church of Great Sanford in Essex, where there is a monument erected over his grave with a Latin inscription.

The private character of this great man appears to have been in every respect worthy of his public reputation. Cheerful, candid, and upright, he lived on terms of great harmony with his friends and brethren, and exhibited no spirit of rivalry or hostility in his career. He spoke modestly of his own merits, and generally treated his controversial antagonists with temperate and civil language, often very different from their own. He wrote in a remarkably perspicuous Latin style, which is flowing and even eloquent where the subject allows of ornament. The college of physicians very properly honoured his memory by a splendid edition of all his works in quarto, 1756, to which a Latin life of the author was prefixed, elegantly written by Dr. Laurence.<sup>1</sup>

HARWOOD (EDWARD), a dissenting clergyman, was born in 1729, and having passed with reputation through his grammatical learning, he was entered as student for the profession of a dissenting minister, in the academy supported by Mr. Coward's funds. Upon quitting this place, he engaged as an assistant to a boarding-school at Peckham, and preached occasionally for some neighbouring ministers in and out of London. During this period of his life he studied very diligently the Greek and Roman classics, to which he was devoted through life. In 1754 he undertook the care of a grammar-school at Congleton, in Cheshire, and preached for some years on alternate Sundays, to two small societies in the vicinity of that town. In 1765 he removed to Bristol, and in about five years he was obliged, as he pretended, to quit his situation on account of his principles as an Arian and Arminian, being for some time scarcely able to walk along the streets of Bristol without insult; but the truth was, that a charge of immorality was brought against him, which he never satisfactorily answered, and which sufficiently accounted for his unpopularity. He had previously to this, in 1768, obtained the degree of D. D. from the university of Edinburgh, and with this he came to London, and obtained

<sup>1</sup> Biog. Brit.—Rees's Cyclopædia.—Some anecdotes of Harvey, by Aubrey, are given in the "Letters by eminent persons," 1813, 3 vols. 8vo.—Aikin's Biog. Memoirs of Medicine.



employment as a literary character, and also as an instructor in the Greek and Latin classics. He died miserably poor, in 1794, after having been confined many years in consequence of a paralytic attack. He was author of many works, the most important of which is "A View of the various Editions of the Greek and Roman Classics," which has been several times reprinted, and has, as well as his "Introduction to the New Testament," been translated into several foreign languages. His other works were pamphlets on the Arian and Socinian controversy, if we except an edition of the Greek Testament, 2 vols. 8vo, and a "Translation of the New Testament," into modern English, which exhibits an extraordinary proof of want of taste and judgment.<sup>1</sup>

HASE (THEODORE DE), an eminent doctor and minister of Bremen, son of Cornelius de Hase, minister and professor of divinity at Bremen, and Sarah Wolter, a lady distinguished by her learning, and her knowledge of Hebrew, was born November 30, 1682, and was appointed professor of belles-lettres at Hanau, but recalled to Bremen the following year, to be minister and professor of Hebrew, and admitted D. D. at Francfort upon Oder in 1712, though absent; and member of the royal society at Berlin in 1718. In 1723 he was made professor of divinity at Bremen, and died there April 25, 1731. He left a volume of "Dissertations," which are much esteemed; and assisted M. Lampe in a journal begun under the title of "Bibliotheca Historico-Philologico-Theologica," and continued under that of "Musæum Historico-Philologico-Theologicum." His brother JAMES was also a man of considerable erudition. He published many classical tracts, which were well received by the learned. He died in 1723.<sup>2</sup>

HASENMULLER (DANIEL), a native of Holstein, was born July 3, 1651, and educated partly at home and partly at Lubeck. He made such progress in the Greek and oriental languages, that he was in 1683 appointed to the professorship of the Greek language at the university of Kiel, to which was added that of the Hebrew and oriental languages; but he died before he had completed his fortieth year, May 29, 1691. His principal works are,

<sup>1</sup> Gent. Mag. vol. LXII. LXIII. and LXIV.—Rees's Cyclopædia.

<sup>2</sup> Bibl. German. vol. XXII.—Moreri.—Saxii Onomasi.

1. "Dissertatio de Linguis Orientalibus," Leipsic, 1677, 8vo. 2. "Henrici Opitii synasmus restitutus," *ibid.* 1678, and 1691, 4to. 3. "Biblia parva Græca, in quibus dicta insigniora omnia ex Versione Septuagintavirali secundum ordinem librorum biblicorum observatum in biblis parvis Opitianis, cum cura exhibentur," Kilon, 1686, 12mo. 4. An edition with notes of "Mich. Pselli de operatione Dæmonum." 5. "Janua Hebraismi aperta," Kilon, 1691.<sup>1</sup>

HASSELQUIST (FREDERICK), one of the favourite pupils of Linnæus, and eminently distinguished by his illustrations of the natural history and medicine of the Levant, was born at Toernvalla, in East Gothland, Jan. 3d, 1722. He was the son of a poor curate, who died at an early age, and whose widow, on account of mental and corporeal infirmities, was obliged to be placed in the hospital at Vadstena. Her brother, a worthy clergyman of the name of Pontin, educated young Hasselquist with his own children, at the school of Linköeping; but he was soon deprived of this benefactor, and was obliged to become the tutor of young children till he was old enough to go to the university; and by a similar plan he was enabled to support himself after he entered at Upsal, in 1741. Here he soon took a decided turn for physic and natural history, and had some talents for poetry; and such was his diligence, that his superiors procured him, in 1746, a royal stipend or scholarship. In June 1747, he published his thesis, entitled "*Vires Plantarum*," setting forth the erroneous and often foolish principles on which plants had formerly been employed in medicine, and suggesting a truly philosophical one in their natural botanical affinities.

In one of his botanical lectures in 1747, Linnæus happening to speak of Palestine, one of the most important and interesting countries to the philosopher as well as the divine, but of whose productions we had less knowledge than of those of India, the zeal of young Hasselquist became instantly excited. In vain did his preceptor, secretly delighted with his enthusiasm, represent to him the difficulties of the undertaking, the distance, the dangers, the expence, and above all the weak state of his own health, particularly of his lungs. Hasselquist's first step was to solicit assistance to defray the expences of his journey, but the whole he obtained is represented as far inadequate to his under-

<sup>1</sup> Moreri.—Niceron, vol. XLII.

taking. He began, however, to learn the oriental tongues, at the same time that he was completing his academical studies, reading lectures, and obtaining the degree of licentiate in physic. The faculty, considering his merit and circumstances, would not allow him to be at any expence on this occasion, any more than for his attendance on the lectures of the professors. The degree of doctor of physic was afterwards conferred on him during his absence at Cairo, March 8th, 1751, with the same honourable and delicate attention to his peculiar situation. In the spring of 1749 he went to Stockholm, read lectures on botany there during the summer, and so far recommended himself to public notice, that the company of merchants trading to the Levant, offered him a free passage to Smyrna in one of their ships, in which he set sail August 7th, arriving at Smyrna on the 27th of November, 1749. He kept a regular journal of his voyage. Touching at Gottenburgh, he there met Toreen, just returned from China with abundance of treasures for his master Linnæus, in whose works they have at various times been communicated to the public.

At Smyrna Hasselquist met with the kindest reception from his relation, Mr. Rydelins, the Swedish consul, as well as from the French consul, M. Peysonel, one of the first who suspected the animal nature of corals. He spent the winter in noticing every thing he could meet with respecting the main objects of his pursuit, in this place and its neighbourhood, as well as the religious ceremonies and manners of the people. He visited the house and garden, once occupied by the famous Sherard, at Sedekio, near Smyrna, but found no traces of any great care having been taken to adorn the garden, or to store it with exotic plants. He made an excursion to Magnesia, his quality of physician causing him to be received every where with respect. As the spring advanced he became desirous of extending his inquiries; and early in May set sail for Alexandria, where he arrived on the 13th. Here the palm-trees, which now first presented themselves to his notice, excited him to inquire into and to verify the celebrated history of their artificial impregnation, of which he wrote a full account to Linnæus. Having spent two months in seeing all he could at Alexandria, Rosetta, and Cairo, he visited the Egyptian pyramids in July, brought from thence *Chondrilla juncea*, the only plant he could find, which is now in the

herbarium of his preceptor, was hospitably entertained by the Arabs, and returned safe to Cairo, where he had afterwards an opportunity of seeing the caravan depart for Mecca, of which he has given an ample and interesting description, as well as of many other festivals and exhibitions. He visited the catacombs, and examined many mummies of the ancient Ibis, by the size of which he was induced to take this famous bird to be a species of *Ardea*, common and almost peculiar to Egypt, different from the *Tantalus Ibis* of Linnæus. The learned Cuvier, however, has recently shewn that naturalists have been widely mistaken on this subject, and Bruce alone has indicated the real Ibis.

Hasselquist proceeded, in March 1751, to Damietta, whence he sailed for Jaffa, or Joppa, and arrived there after a voyage of four days. He had now reached the great theatre of his inquiries, the Holy Land; and he entered upon the examination of its productions, and their sacred as well as medical history, with all the zeal which had at first prompted him to the journey, and which was crowned with eminent success. Having spent near two months in this celebrated country, he sailed from Seide the 23d of May, for Cyprus, from whence he proceeded to Rhodes, and to Stanchio, the ancient Cos, finally returning to Smyrna in the end of July.

From time to time, in the course of his travels, he had written to Linnæus, and had sent home various natural curiosities, as well as several dissertations, which were printed in the Transactions of the Upsal and Stockholm academies. His letters to various friends were occasionally printed, in a periodical publication called *Literary News*, at Stockholm; and in return for the entertainment and information he gave his countrymen, they contributed some necessary supplies towards his expensive undertakings. Unfortunately he had, in the meanwhile, sacrificed, instead of restoring his health. He flattered himself, as all in his condition do, and thought that a winter's repose at Smyrna might restore him. He tried the country air and a milk diet, but he wasted away daily, like a lamp whose oil is spent, and departed this life, Feb. 9, 1752, at six in the evening, to the inexpressible grief of all who knew him, in the 31st year of his age.

In the course of his expensive journeys and his illness, this unfortunate young man had unavoidably incurred debts

beyond what his casual supplies from home could liquidate; and the collections and manuscript notes, which still remained at Smyrna, were seized by his creditors, for a sum amounting to 14,000 dollars of copper-money, or about 350*l.* sterling. This circumstance was no sooner made known, through Linnæus and his friend Bæck, to the accomplished queen of Sweden, Louisa Ulrica, the worthy sister of the great Frederick of Prussia, than she immediately redeemed these treasures out of her own purse, gave Linnæus all the duplicates, and commissioned him to arrange and publish the manuscript journal and remarks of his deceased pupil; a task which he undertook with alacrity, and executed with care and judgment. These papers were given to the public in 1757, in Swedish, except several Latin descriptions, under the title of "*Iter Palæstinum*," or a Journey to the Holy Land, in one volume, 8vo, with a biographical preface by Linnæus, who subjoined to the work the very interesting letters of Hasselquist to himself. This book has been translated into several languages, and appeared in English, at London, in 1766; but this translation is in many parts defective, especially with regard to the natural history and the scientific names. In 1758 the above-mentioned Dr. Bæck, physician to the queen, published, at Stockholm, an oration in praise of Hasselquist, in 8vo.

Hasselquist must ever rank high as an original and faithful observer, not only in his own immediate line of study, out in whatever came before him. His illustrations of the natural history of Scripture are above all things valuable and correct. Far less prone to go learnedly and ingeniously astray than his distinguished countryman Olaus Celsius, in the "*Hierobotanicon*," he has, by accurate observation and plain sense, cleared up many difficulties, which commentators, without the former, and disdaining the latter, have often embroiled.<sup>1</sup>

HASTED (EDWARD), the historian of Kent, was the only son of Edward Hasted of Hawley, in Kent, esq. barrister at law, descended paternally from the noble family of Clifford, and maternally from the ancient and knightly family of the Dingleys of Woolverton in the Isle of Wight. He was born in 1732, and probably received a liberal education; but we have no account of his early life. At one

<sup>1</sup> Rees's Cyclopædia, by the President of the Linnæan Society.

time he possessed a competent landed property in the county of Kent, and sat in the *chair for a little while* at the quarter sessions at Canterbury. His laborious "*History of Kent*" employed his time and attention for upwards of forty years; and such was his ardour in endeavouring to trace the descent of Kentish property, that he had abstracted with his own hand, in two folio volumes, all the wills in the prerogative office at Canterbury. His materials, in other respects, appear to have been ample. He had access to all the public offices and repositories of records in London; to the libraries and archives of the archbishop at Lambeth, the dean and chapter of Canterbury, and that at Surrenden in Kent. He had also the MS collections of Thorpe, Le Neve, Warburton, Edmondson, Lewis, Twisden, and many others, with much valuable correspondence with the gentlemen of the county. This work was completed in four folio volumes, 1778—1799. The whole exhibits more research than taste, either in arranging the information, or in style; and it is very defective in notices of manners, arts, or biographical and literary history. Its highest praise is that of a faithful record of the property of the country, and of its genealogical history. During the latter part of his labours, he fell into pecuniary difficulties, which are thought to have prevented his making a proper use of his materials, and obliged him to quit his residence in Kent. After this he lived in obscure retirement, and for some time in the environs of London. A few years before his death, the earl of Radnor presented him to the mastership of the hospital at Corsham in Wiltshire, to which he then removed; and some time after by a decree in the court of chancery, recovered his estates in Kent. He died at the master's lodge at Corsham, Jan. 14, 1812. By Anne his wife, who died in 1803, Mr. Hasted left four sons and two daughters, of whom the eldest son is vicar of Hollingborne, near Maidstone in Kent, and in the commission of the peace for that county.<sup>1</sup>

HASTINGS (LADY ELIZABETH), a lady of high rank and higher virtues, the daughter of Theophilus earl of Huntingdon, was born April 19, 1682. Her mother was the daughter of sir John Lewis, of Ledstone, in the county of York. The accession of a large fortune, after the death of her brother George earl of Huntingdon, enabled her to

<sup>1</sup> Account by himself, *Gent. Mag.* LXXXII.—Gough's *Topography*, &c.

afford an illustrious example of active goodness and benevolence. She fixed her principal residence at Ledstone-house, where she became the patroness of merit, the benefactress of the indigent, and the intelligent friend and counsellor of the surrounding neighbourhood. Temperate, chaste, and simple, in her habits, she devoted her time, her fortune, and the powers of her understanding, which was of a high order, to the benefit and happiness of all around her. "Her cares," says her biographer, "extended even to the animal creation; while over her domestics she presided with the dispositions of a parent, providing for the improvement of their minds, the decency of their behaviour, and the propriety of their manners. She would have the skill and contrivance of every artificer used in her house, employed for the ease of her servants, and that they might suffer no inconvenience or hardship. Besides providing for the order, harmony, and peace of her family, she kept great elegance in and about her house, that her poor neighbours might not fall into idleness and poverty for want of employment; and while she thus tenderly regarded the poor, she would visit those in the higher ranks, lest they should accuse her of pride or superciliousness." Her system of benevolence was at once judicious and extensive. Her benefactions were not confined to the neighbourhood in which she lived; to many families, in various parts of the kingdom, she gave large annual allowances. To this may be added her munificence to her relations and friends, her remission of sums due to her in cases of distress or straitened circumstances, and the noble hospitality of her establishment. To one relation she allowed five hundred pounds annually, to another she presented a gift of three thousand pounds, and to a third three hundred guineas. She acted also with great liberality towards a young lady whose fortune had been injured in the South-sea scheme: yet the whole of her estates fell short of three thousand pounds a-year. In the manors of Ledstone, Ledsham, Thorpe-arche, and Collingham, she erected charity-schools; and, for the support of them and other charities she gave, in her life-time, Collingham, Shadwell, and her estate at Burton Salmon. She also gave 1000*l.* for building a new church at Leeds; but, that this donation might not hurt the mother church there, she afterwards offered a farm near Leeds, of 23*l.* per annum, and capable of improvement, to be settled on the vicar and his succes-

sors, provided the town would do the like; which the corporation readily agreed to, and to her ladyship's benefaction added lands of the yearly value of 24*l*. for the application of which they were to be entirely answerable to her kindred. This excellent lady also bequeathed at her death considerable sums for charitable and public uses; amongst which were five scholarships in Queen's college, Oxford, for students in divinity, of 28*l*. a year each, to be enjoyed for five years, and, as the rents should rise, some of her scholars to be capable, in time, of having 60*l*. per annum, for one or two years after the first term. She died Dec. 22, 1739. She was fond of her pen, and frequently employed herself in writing; but, previous to her death, destroyed the greater part of her papers. Her fortune, beauty, and amiable qualities, procured her many solicitations to change her state; but she preferred, in a single and independent life, to be mistress of her actions, and the disposition of her income.<sup>1</sup>

HATCHER (THOMAS), the son of Dr. Hatcher, regius professor of physic in Cambridge, and physician to queen Mary, flourished in the sixteenth century, but of his birth or death we have no dates. He became a fellow of Eton college in 1555. He is said to have left that for Gray's inn, and to have afterwards studied physic. He compiled some memoirs of the eminent persons educated in Eton college, in two books, in a catalogue of all the provosts, fellows, and scholars, to the year 1572. Mr. Harwood acknowledges his obligations to this work, but leaves us at a loss to understand its being compiled "*after the manner of Bayle.*" Hatcher, however, he informs us, was a very able antiquary, and a learned and pious man. He published the epistles and orations of his fellow-collegian, Walter Haddon, in a book entitled "*Lucubrations.*" He died in Lincolnshire.<sup>2</sup>

HATFIELD (THOMAS), bishop of Durham. Of this great prelate we meet with few accounts previous to his promotion to the see of Durham, except his being a prebendary of Lincoln and York, and secretary to Edward III. by whom he appears to have been much esteemed. Before this time the popes had for many years taken upon them the authority of bestowing all the bishoprics in Eng-

<sup>1</sup> Barnard's Hist. Character of Lady Eliz. Hastings, 1742, 12mo.—Gent. Mag. vol. VI. and X.—Tatler with notes, vol. I, p. 346; &c.

<sup>2</sup> Harwood's Alumni Etonenses.



land, without even consulting the king : this greatly offended the nobility and parliament, who enacted several statutes against it, and restored to the churches and convents their ancient privilege of election. Richard de Bury, bishop of Durham, dying April 24, 1345, king Edward was very desirous of obtaining this see for his secretary Hatfield; but, fearing the convent should not elect, and the pope disapprove him, he applied to his holiness to bestow the bishopric upon him, and thereby gave him an opportunity of resuming his former usurpations. Glad of this, and of obliging the king, and showing his power at the same time, the pope immediately accepted him; objections, however, were made against him by some of the cardinals, as a man of light behaviour, and no way fit for the place; to this the pope answered, that if the king of England had requested him for an ass, he would not at that time have denied him: he was therefore elected the 8th of May, and consecrated bishop of Durham, 10th of July, 1345.

What his former behaviour, on which the cardinals grounded their objections, may have been, is uncertain; but it is scarce to be imagined, that a king of Edward's judgment and constant inclination to promote merit, would have raised him to such a dignity had he been so undeserving; nor would he have employed him in so many affairs of consequence as he appears to have done had he not been capable of executing them. In 1346, David king of Scotland, at the head of 50,000 men, invaded England, and after plundering and destroying the country wherever he came, encamped his army in Bear-park, near Stanhope, in the county of Durham, from which he detached parties to ravage the neighbouring country; to repel these invaders, a great number of the northern noblemen armed all their vassals, and came to join the king, who was then at Durham; from thence they marched against the Scots in four separate bodies, the first of which was commanded by lord Percy and bishop Hatfield, who on this occasion assumed the warrior, as well as several other prelates. The Scots were defeated, and their king taken prisoner. In 1354 the bishop of Durham and lords Percy and Ralph Nevill were appointed commissioners to treat with the Scots for the ransom of their captive monarch. In 1355, when king Edward went into France at the head of a large army, he was attended by our prelate; to whom, however,

It is more important to mention, that Trinity college, in Oxford, owed its foundation; it was at first called Durham college, and was originally intended for such monks of Durham as should chuse to study there, more particulars of which may be seen in Warton's *Anglia Sacra*. Wood, in his *Annals*, relates the matter somewhat differently. At the dissolution it was granted, in 1552, to Dr. Owen, who sold it to sir Thomas Pope, by whom it was refounded, endowed, and called Trinity college. Before Hatfield's time, the bishops of Durham had no house in London to repair to when summoned to parliament; to remedy this, this munificent prelate built a most elegant palace in the Strand, and called it Durham-house (lately Durham-yard), and by his will bequeathed it for ever to his successors in the bishopric. This palace continued in possession of the bishops till the reformation, when it was, in the fifth of Edward VI. demised to the princess Elizabeth. In the fourth of Mary it was again granted to bishop Tunstall and his successors, and afterwards let out on a building lease, with the reservation of 200*l.* a year out-rent, which the bishop now receives. On this plat of ground the Adelphi-buildings are erected.

Bishop Hatfield was the principal benefactor, if not the founder, of the Friary at Northallerton, in Yorkshire, for Carmelites or white friars. The records of his time give large accounts of his charities to the poor, his great hospitality and good housekeeping, and of the sums he expended in buildings and repairs during the time he held the bishopric. After a life spent in an uniform practice of munificence and charity, he died at his manor of Alford, or Alford, near London, May 7, 1381, and by his will directed his body to be buried in his own cathedral. It is there entombed in the south aisle under a monument of alabaster, prepared by himself in his life-time, which is now remaining very perfect, though without any inscription.<sup>1</sup>

HATTO, or ATTO VERCELLENSIS, bishop of Vercelli, in Italy, of a noble family, was born in Piedmont in the beginning of the tenth century, and was esteemed a learned divine and canonist. He was promoted to the bishopric of Vercelli in the year 945, and by knowledge and amiable manners proved himself worthy of this rank.

<sup>1</sup> Godwin.—*Antiq. Repertory*.—Hutchinson's *Hist. of Durham*, vol. I.

It is not mentioned when he died. His works are, 1. "*Libellus de pressuris Ecclesiasticis*," in three parts, inserted in D'Achery's "*Spicilegium*." This treatise on the sufferings and grievances of the church, Mosheim says, shews in their true colours the spirit and complexion of the times. 2. "*Epistolæ*." 3. "*Canones statutaque Vercellensis Ecclesiæ*," both in the same collection. In the Vatican, and among the archives of Vercelli, are many other productions of this author, all of which were collected by Baronzio, and published as the "*Complete works of Hatto*," in 1768, 2 vols. fol.<sup>1</sup>

HATTON (SIR CHRISTOPHER), a statesman and lawyer in queen Elizabeth's reign, was the third and youngest son of William Hutton, of Holdenby in Northamptonshire, by Alice, daughter of Lawrence Saunders, of Horingworth, in the same county. He was entered a gentleman commoner of St. Mary Hall, Oxford, but removed, without taking a degree, to the society of the Inner Temple, not to study law, but that his mind might be enlarged by an intercourse with those who were at once men of business and of the world, for such was the character of the lawyers of that day. He came on one occasion to the court at a masque, where queen Elizabeth was struck by the elegance of his person, and his graceful dancing. It is not improbable also that his conversation corresponded with his outward appearance. He was from this time, however, in the way to preferment; from one of the queen's pensioners he became successively a gentleman of the privy chamber, captain of the guard, vice-chamberlain, and privy-counsellor, and by these unusual gradations rose to the office of lord chancellor in 1587, when he was likewise elected a knight of the garter. His insufficiency is said at first to have created strong prejudices among the lawyers against him, founded, perhaps, on some degree of envy at his sudden advancement without the accustomed studies; but his good natural capacity supplied the place of experience and study; and his decisions were not found deficient either in point of equity or judgment. In all matters of great moment he is said to have consulted Dr. Swale, a civilian. "His station," says one of his biographers, "was great, his dispatches were quick and weighty, his orders many, yet all consistent: being very seldom reversed in

<sup>1</sup> Biog. Universelle in Acton.—Moreti in Atton.—Mosheim.

chancery, and his advice opposed more seldom in council. He was so just, that his sentence was a law to the subject, and so wise, that his opinion was an oracle to the queen." When, in 1586, queen Elizabeth sent a new deputation to queen Mary of Scotland, informing her that the plea of that unhappy princess, either from her royal dignity, or from her imprisonment, could not be admitted, sir Christopher Hatton was one of the number, along with Birlough, and Brouley the chancellor; and it was by Hatton's advice chiefly, that Mary was persuaded to answer before the court, and thereby give an appearance of legal procedure to the trial.

Sir Christopher did not enjoy his high office above four years, and died unmarried, Sept. 20, 1591, of a broken heart, as usually reported, owing to the stern perseverance with which Elizabeth had demanded an old debt which he was unable to pay. Camden enumerates him among the liberal patrons of learning, and as eminent for his piety towards God, his fidelity to his country, his untainted integrity, and unparalleled charity. In his opinions respecting matters of religion, he appears to have been averse to persecution, which brought upon him the reproach of being secretly affected to popery, but of this we have no proof. As chancellor of Oxford, which office he held from 1588 to his death, he did much to reform the education and discipline of that university. He was buried under a stately monument in the choir of St. Paul's. Wood says he wrote several things pertaining to the law, none of which are extant, but the following has been attributed to him, "A Treatise concerning Statutes or Acts of Parliament, and the exposition thereof," Lond. 1677, 8vo. Warton thinks he was the undoubted writer of "the fourth act in the tragedy of Tamerlane and Gismund," which bears at the end *composuit Ch. Hat.* This play was the joint production of five students of the Inner Temple, and was acted at that society before the queen in 1568, but not printed till 1592. It is reprinted in the second edition of Dodsley's collection.<sup>1</sup>

**HAUTEFUILLÉ (JOHN)**, an ingenious mechanic, born at Orleans, March 20, 1647, made a great progress in mechanics in general, but had a particular taste for clock-

<sup>1</sup> Lives of the Lord Chancellors.—Ath. Ox. vol. II.—Lodge's Illustrations, vols. II. and III.—Park's edition of Royal and Noble Authors.—Lloyd's State Worthies.—Peck's *Disiderata*, vol. I.—Hume's Hist.—Fuller's Worthies.

work, and made several discoveries in it that were of singular use. He found out the secret of moderating the vibration of the balance by means of a small steel-spring, which has since been made use of. This discovery he laid before the members of the academy of sciences in 1694; and these watches are, by way of eminence, called pendulum-watches; not that they have real pendulums, but because they nearly approach to the justness of pendulums. M. Huygens perfected this happy invention; but having declared himself the inventor, and obtained a patent for making watches with spiral springs, the abbé Fenille opposed the registering of it, and published a piece on the subject against Huygens. He died in 1724. Besides the above, he wrote a great many other pieces, most of which are small pamphlets, but very curious; as, 1. His "Perpetual Pendulum." 2. "New Inventions." 3. "The Art of Breathing under Water, and the means of preserving a Flame shut up in a small place." 4. "Reflections on Machines for raising water." 5. His opinion on the different sentiments of Mallebranche and Regis, relating to the appearance of the Moon when seen in the horizon. 6. "The Magnetic Balance." 7. "A Placet to the king on the Longitude." 8. "Letter on the secret of the Longitude." 9. "A New System on the Flux and Reflux of the Sea." 10. "The means of making sensible experiments that prove the Motion of the Earth;" and many other pieces.<sup>1</sup>

HAVERCAMP (SIGEBERT), a classical editor of considerable fame, was born in 1684, but where, or where educated, none of our authorities mention. In 1718 we find him a preacher at the village of Stad aan't Haringvliet, in the island of Overflacke, between Holland and Zealand, in which year he published "*Tertulliani Apologeticus*," Leyden, 8vo, with a commentary. In 1721 he was appointed professor of Greek in the university of Leyden, and afterwards filled the chair of history and rhetoric. He died in that city, April 25, 1742. He translated many of the writings of the Italian antiquaries into Latin for Vander Aa's "*Thesaurus Italiæ*," and for Polenus's "*Supplementa nova utriusque Thesauri Romanarum Græcarumque Antiquitatum*." His principal separate publications are, 1. "*Dissert. de Alexandri magni numismate*," Ley-

<sup>1</sup> Moreri.—Hutton's Dict.—Ward's Gresham Professors, p. 180.

den, 1722, 4to. 2. "Oratio de actione oratoris, sive corporis eloquentia," *ibid.* 1724, 4to. 3. "Series numismatum antiquorum Henr. Adriani a Mark," 1727, 8vo. 4. "Museum Hilenbroekianum," without date or place. 5. "Thesaurus Morellianus: familiarum Romanarum numismata," with a commentary, Amst. fol. 1734. 6. "A History of Asia, Africa, and Europe, from the end of the fabulous ages," in Dutch, three parts, 1736—39, fol. with plates of coins. 7. "Sylloge scriptorum de pronuntiatione Græcæ Linguae," Leid. 1736 and 1740. 8. "Regum et imperatorum Romanorum numismata, duois Croyiaci, et Arschotani, &c." Amst. 1738, 4to, &c. The classics he edited were, 1. "Lucretius," Leyden, 1725, 2 vols. 4to, a very splendid, learned, and critical edition: some have given it the preference to all former editions, and it appears as yet doubtful whether it be excelled by that of the late Mr. Gilbert Wakefield. 2. "Josephus," fol. Amst. 1726. By this he seems to have lost almost as much reputation as he gained by his Lucretius, it being shamefully incorrect. 3. "Entropius," Leyden, 1729, 8vo, an excellent edition. 4. "Dionysius Periegetes," Gr. Lat. *ibid.* 1738. 5. "Sallust." Amst. 1742, 2 vols. 4to, on the basis of Wasse and Grenter, but with very little from Havercamp, except the notes on the "Fragmenta Sallustiana," and good indexes.<sup>1</sup>

HAWES (STURGES), an English poet who flourished about the end of the fifteenth century, was a native of Suffolk, and educated at Oxford. He travelled afterwards in England, Scotland, France, and Italy, and became a complete master of French and Italian poetry. On his return, his acquired politeness and knowledge procured him an establishment in the household of Henry VII. who was struck with the liveliness of his conversation, and admired the readiness with which he could repeat most of the old English poets, especially Lydgate: his knowledge also of the French tongue might be a recommendation to that monarch, who was fond of studying the best French books then in vogue.

Hawes's principal work is his "Pastime of Pleasure," first printed by Wynkyn de Worde in 1517, with wooden cuts. This, Mr. Warton says, contains no common touches of romantic and allegoric fiction. The personifications are often happily sustained, and indicate the writer's familiarity

<sup>1</sup> Moreri.—Saxii Onomast.—Dibdin's Classics.

with the Provencial school : he also says that " Hawes has added new graces to Lydgate's manner." Mr. Ellis, however, seems to be of a different opinion, and thinks that he has copied Lydgate's worst manner ; and that he is diffuse, fond of expletives and epithets which add nothing to the sense. Hawes's other works are, "The Temple of Glass," in imitation of Chancer's "Temple of Fame;" "The Conversyon of Swerers," and one or two other rarities, described in our authorities.<sup>1</sup>

HAWES (WILLIAM), an English physician, and founder of the Humane Society, was born at Islington, Nov. 28, 1736 ; and received the early part of his education in his native village, and completed it in St. Paul's school. He was afterwards placed with Mr. Carsan, an ingenious medical practitioner near Vauxhall ; and, on the expiration of his apprenticeship, was for a short time an assistant to Mr. Dicks, in the Strand, whom he succeeded in business ; and, by his application, and unwearied attention to his patients, acquired a considerable degree of reputation and affectionate esteem. In May 1759, he married an amiable woman, by whom he had a numerous family, and who survives to lament his loss.

In 1773 he became deservedly popular, from his incessant zeal in calling the attention of the public to the resuscitation of persons apparently dead, principally by drowning. In this laudable attempt he encountered much opposition, and some ridicule. The practicability of resuscitation was denied. He ascertained its practicability by advertising rewards to persons, who, between Westminster and London bridges, should, within a certain time after the accident, rescue drowned persons from the water, and bring them ashore to places appointed for their reception, where means might be used for their recovery, and give immediate notice to him. The public mind being thus awakened to the subject, greater exertions were made by individuals than had ever before been known ; and many lives were saved by himself and other medical men, which would otherwise have certainly been lost ; and Mr. Hawes, at his own expence, paid the rewards in these cases for twelve months, which amounted to a considerable sum. His excellent friend, Dr. Cogan (then somewhat known to

<sup>1</sup> Ath. Ox. vol. I. Bliss's edit.—Ellis's Specimens, vol. I. p. 409.—Warton's Hist. of Poetry.—Phillips's Theatrum.—Cens. Lit. vol. III, and IV.

the public, and since much better known, by several valuable publications), who had long turned his thoughts to this subject, remonstrated with him on the injury which his private fortune would sustain from a perseverance in these expences ; and he at last consented to share them with the public. Dr. Cogan and he agreed to join their strength ; and each of them bringing forward fifteen friends to a meeting at the Chapter coffee-house in 1774, the Humane Society was instantly formed. From this period the weight and organization of the infant institution devolved in great measure on Mr. Hawes, whose undeviating labours have, it is hoped, established it for ever ; and without which, there would very probably not have been at this time a similar establishment in Europe, America, or India ; where Humane societies have now multiplied with every great stream that fructifies the soil of those different regions.

In 1774, he published "An Account of Dr. Goldsmith's last Illness," whose death he ascribed to the improper administration of a popular medicine ; and from this unfortunate event he deduced many useful cautions respecting the exhibition of powerful medicines.

In 1777, appeared his "Address on Premature Death and Premature Interment ;" which he liberally distributed, in order to awaken attention in the public mind, against the too early interment of persons supposed to be dead, before it was clearly ascertained that life was totally extinct. This performance had been suggested to his mind, even prior to the establishment of the great object of resuscitation, which he afterwards so successfully pursued.

In 1780 was published, his third edition of an "Examination of the Reverend John Wesley's Primitive Physick ;" in which the absurdities and dangerous remedies recommended by that venerable and (on many other accounts) respectable writer were acutely exposed by a combination of irony and serious argument. In 1780, or 1781, he removed to Palsgrave-place, and commenced practice as a physician ; the degree of doctor of medicine having been conferred upon him some time before.

In 1781, Dr. Hawes published "An Address to the Legislature, on the Importance of the Humane Society ;" and, by his steady perseverance, and personal endeavours, he lived to see most of his objects realized, as conducive to the restoration of suspended animation. About the same period, appeared his "Address to the King and Par-



liament of Great Britain; with Observations on the General Bills of Mortality." These useful and interesting publications gradually raised the reputation of the author to the notice of many learned, as well as benevolent, characters. In the same year, he was elected physician to the Surrey Dispensary; and about the same time, commenced his medical lectures on suspended animation; and was the first, and perhaps the only, person that ever introduced the subject as a part of medical education. These lectures were closed by a proposal of bestowing prize-medals, suggested by the ardour of his mind, and founded by his munificence; and in October 1782, the gold medal was awarded, by four respectable physicians, to Dr. Richard Pearson, of Birmingham, and the silver medal to a writer whose paper was signed *Humanitas*. Since that period similar prize-medals, bestowed by the Medical Society, have given rise to the invaluable works of Pearson, Goodwin, Coleman, Kite, and Fothergill.

In 1782, Dr. Hawes removed to East-cheap; and (having been elected physician to the London Dispensary in 1785) to Bury-street, in 1786; and to Spital-square in 1791. In 1793, when the manufactories of cottons had so far superseded those of silks as to occasion temporary want, and even beggary, among the artisans in Spitalfields, Dr. Hawes singly stood forward; and, principally by his activity, 1200 families were snatched from ruin. On this emergency he published a short address, which does great credit to his humanity and good sense.

In 1796, Dr. Hawes favoured the public with a large 8vo volume, entitled "Transactions of the Royal Humane Society, from 1774 to 1784," which was dedicated to the king by royal permission.

This worthy man died Dec. 5, 1808, and was interred in the new burying-ground at Islington.

Dr. Hawes was a man totally without guile; and self never entered into his contemplation. There was a simplicity in his manners, the result of an innocent and unsuspecting heart. Without possessing, or affecting to possess, any very superior literary talents, he contrived to furnish to the public an acceptable work in his "Annual Reports." His practice had been considerable; and his medical knowledge was respectable. In the resuscitative art he was eminently skilled. He was an honorary member of the Massachusetts Humane Society; and of many

others, at Edinburgh, Manchester, Bath, &c. &c. and a vice-president of the London Electrical Dispensary.

The Royal Humane Society is a shining and an eminent proof of his philanthropy; an institution which has been found highly useful, and to establish which he employed many years of his life. The moment in which one of the regular anniversaries of the society were at an end, he began to meditate plans for the success of the ensuing year. The nomination of succeeding stewards, the augmentation of the list of regular subscribers, and the obtaining of churches and preachers for the benefit of his favourite institution, were never out of his sight; and so much indeed did the Humane Society engross his attention, that his own immediate interests appeared to him to be subordinate considerations. He was always ready to afford both his pecuniary and his professional assistance to distress; and his name ought to be recorded among those who add to the character of the nation, by the establishment of institutions founded on benevolent principles.<sup>1</sup>

HAWKE (EDWARD, LORD HAWKE), an eminent naval officer, was the son of Edward Hawke, esq. barrister at law, by Elizabeth, daughter of Nathaniel Eldon, esq. He was from his youth brought up to the sea, and passed through the inferior stations till, in 1734, he was appointed captain of the *Wolf*. His intrepidity and conduct were first of all distinguished in the memorable engagement with the combined fleets of France and Spain off Toulon, in 1744, when the English fleet was commanded by the admirals Matthews, Lestock, and Rowley. If all the English ships had done their duty on that day as well as the *Derwick*, which captain Hawke commanded, the honour and discipline of the navy would not have been so tarnished. He compelled the *Pader*, a Spanish vessel of 60 guns, to strike; and, to succour the *Princessa* and *Somerset*, broke the line without orders, for which act of bravery he lost his commission, but was honourably restored to his rank by the king. In 1747 he was appointed rear-admiral of the white; and on the 14th of October, in the same year, fell in with a large French fleet, bound to the West Indies, convoyed by nine men of war, of which he captured seven. This was a glorious day for England, and the event taught British commanders to despise the old prejudice of staying

<sup>1</sup> *Gent. Mag.* vol. LXXVIII. and LXXXI.

for a line of battle. "Perceiving," says the gallant admiral in his letters to the Admiralty, "that we lost time in forming our line, I made the signal for the whole squadron to chase, and when within a proper distance to engage." On October the 31st, admiral Hawke arrived at Portsmouth with his prizes, and as a reward of his bravery, he was soon afterwards made knight of the bath. In 1748 he was made vice-admiral of the blue, and elected an elder brother of the Trinity-house; in 1755 he was appointed vice-admiral of the white, and in 1757 commanded the squadron which was sent to co-operate with sir John Mordaunt in the expedition against Rochfort. In 1759, sir Edward commanded the grand fleet opposed to that of the French equipped at Brest, and intended to invade these kingdoms. He accordingly sailed from Portsmouth, and, arriving off Brest, so stationed his ships that the French fleet did not dare to come out, and had the mortification of beholding their coast insulted, and their merchantmen taken. The admiral, however, being by a strong westerly wind blown from his station, the French seized this opportunity, and steered for Quiberon-bay, where a small English squadron lay under the command of commodore Duff. Sir Edward Hawke immediately went in pursuit of them, and on the 20th of November came up with them off Belleisle. The wind blew exceedingly hard at the time, nevertheless the French were engaged, and totally defeated, nor was the navy of France able to undertake any thing of consequence during the remainder of the war. This service, owing to the nature of the coast, was peculiarly hazardous; but when the pilot represented the danger, our gallant admiral only replied, "You have done your duty in pointing out the difficulties; you are now to comply with my order, and lay me along the Soleil Royal." For these and similar services, the king settled a pension of 2000*l.* per annum on sir Edward and his two sons, or the survivor of them; he also received the thanks of the house of commons, and the freedom of the city of Cork in a gold box. In 1765 he was appointed vice-admiral of Great Britain, and first lord of the admiralty; and, in 1776, he was made a peer of England, under the title of Baron Hawke, of Towton, in the county of York. His lordship married Catharine the daughter of Walter Brooke, of Burton-hall, in Yorkshire, esq. by whom he had four children.—He was one of the greatest characters that ever adorned the British navy; but

most of all remarkable for the daring courage which induced him on many occasions to disregard those forms of conducting or sustaining an attack, which the rules and ceremonies of service had before considered as indispensable. He died at his seat at Shepperton in Middlesex, October 14, 1781.<sup>1</sup>

HAWKESWORTH (JOHN), an elegant and ingenious English writer, was born either in 1715, or 1719, in London, and was, as some report, brought up to the trade of a watchmaker. Sir John Hawkins, however, informs us that he was, when very young, a hired clerk to one Harwood, an attorney in Grocers'-alley in the Poultry. His parents were probably dissenters, as he was a member of the celebrated Mr. Bradbury's meeting, from which, it is said, he was expelled for some irregularities. It does not appear that he followed any profession, but devoted himself to study and literary employment. So early as 1744 he succeeded Dr. Johnson in compiling the parliamentary debates for the Gentleman's Magazine, to which he afterwards contributed many of his earlier productions in verse. In 1746, he wrote in that publication, under the name of Greville, the "Devil Painter, a tale;" the "Chaise Percee," from the French; "Epistle to the King of Prussia;" "Lines to the Rev. Mr. Layng" (who was at this time a writer in the Magazine), and to the celebrated Warburton: "On a series of theological inquiries;" "A Thought from Marcus Antoninus;" "The Smart." In 1747 he contributed "The Accident;" "Ants' Philosophy;" "Death of Arachne;" "Chamont and Honorius;" "Origin of Doubt;" "Life," an ode; "Lines to Hope;" "Winter," an ode;" "The Experiment," a tale. In 1748, "The Midsummer Wish;" "Solitude;" "The two Doves," a fable; "Autumn;" in 1749, "Poverty insulted;" "Region allotted to Old Maids;" "The Nymph at her Toilet;" "God is Love;" "Cloe's Soliloquy." Some of these are signed H. Greville. Whether he wrote any prose compositions is doubtful. Mr. Duncombe, on whose authority the above list is given, says nothing of prose.

In 1752-3-4, he was concerned with Drs. Johnson, Bathurst, and Warton, in the *Adventurer*, and from the merit of his papers acquired much reputation and many friends. At this time, his wife kept a school for the edu-

<sup>1</sup> Collins's Peerage by sir E. Brydges.—Charnock's Biog. Navalis.

cation of young ladies, at Bromley in Kent; and his ambition was to demonstrate by his writings how well qualified he was to superintend a seminary of that kind. But an incident happened after the publication of the *Adventurer* which gave a new turn to his ambition. Archbishop Herring, who had read his essays with much delight, and had satisfied himself that the character of the author would fully justify the honour intended, conferred on him the degree of doctor of civil law, with which he was so elated, as to imagine that it opened a way for the profession of a civilian, and, having prepared himself by study, made an effort to be admitted a pleader in the ecclesiastical courts, but met with such opposition as obliged him to desist. After this disappointment, he devoted his attention again to the concerns of his school, which was much encouraged, and became a source of considerable emolument. This degree, however, and the consequence he began to acquire in the world, alienated him from some of the most valuable of his early friends. Although he had until this time, lived in habits of intimacy with Dr. Johnson, he appears to have withdrawn from him; and it is singular, that in all Mr. Boswell's narrative of that eminent man's life, there is not one instance of a meeting between Johnson and Hawkesworth. This seems in some degree to confirm sir John Hawkins's account, which states that "his success wrought no good effects upon his mind and conduct:" Dr. Johnson made the same remark, and with a keen resentment of his behaviour; and sir John thinks "he might use the same language to Hawkesworth himself, and also reproach him with the acceptance of an academical honour to which he could have no pretensions, and which Johnson, conceiving to be irregular, as many do, held in great contempt;" thus much is certain, that soon after the attainment of it the intimacy between them ceased.

In 1736, at Garrick's desire, Dr. Hawkesworth altered the comedy of "*Amphytrion, or the two Sosias*," from Dryden, and in 1760 wrote "*Zimri*," an oratorio, set to music by Stanley, which appears to have been approved by the public. About the same time he altered for Drury-lane theatre, Southern's tragedy of "*Oroonoko*," by some omissions and some additions, but the latter, in the opinion of the critics, not enough to supply the place of the former. In 1761 he appeared to more advantage as the author of a dramatic fairy tale, "*Edgar and Emmeline*,"

acted at Drury-lane theatre with great success. Dr. Hawkesworth, having gained much popularity from the eastern stories introduced in the *Adventurer*, this year gave to the public, in two volumes, his fine tale of "Almorán and Hamet," which, notwithstanding some inconsistencies and improbabilities of fable, is entitled to very high praise for its moral tendency, and was long a favourite with the public.

In 1765 he published dean Swift's works, with explanatory notes, and a life written upon a plan long before laid down by Dr. Johnson; and here it is worthy of remark, that whatever coolness may at one time have subsisted between them, all traces of animosity had been effaced from the mind of Dr. Johnson, when he characterized Hawkesworth as a man "capable of dignifying his narration with so much elegance of language and force of sentiment." To this edition, the critics of the day discovered many objections, which have, however, been since removed by more accurate information respecting Swift, and by the indefatigable researches of his more recent editor, Mr. Nichols, a man who cannot be praised too highly for having enlarged the resources of literary history.

In 1766, Dr. Hawkesworth was the editor of three additional volumes of Swift's Letters, with notes and illustrations. In this publication he discovers an uncommon warmth against infidel publications, and speaks of Bolingbroke and his editor Mallet with the utmost detestation: that in this he was sincere, will appear from the following proof. We have already mentioned, that in 1744 he succeeded Dr. Johnson as the writer or compiler of the parliamentary debates in the *Gentleman's Magazine*; in this office, if it may be so termed, he continued until 1760, when the plan of the Magazine was improved by a Review of New Publications. Mr. Owen Ruffhead was the first who filled this department, and continued to do so about two years, according to sir John Hawkins, when he was succeeded by Dr. Hawkesworth; but there must have been an intermediate reviewer, if sir John be correct in the time when Mr. Ruffhead ceased to write, as Dr. Hawkesworth's first appearance as a critic is ascertained, upon undoubted authority, to have been April 1765. In the month of October of that year, there appeared in the Magazine an abstract of Voltaire's "Philosophical Dictionary," by a correspondent. Dr. Hawkesworth's friends, to whom

it appears his connection with the Magazine was no secret, were alarmed to see an elaborate account of so impious a work ; and one of them wrote to him on the subject. An extract from his answer, now before us, and dated Nov. 8, 1765, will perhaps fill up a chasm in his personal as well as literary history.

“ I am always sorry when I hear anonymous performances, not expressly owned, imputed to particular persons ; that which a man never owned either privately or in public, I think he should not be accountable for. I speak feelingly on this subject, for though Mr. Duncombe assured you that the Magazine was solely under my direction, I must beg leave to assure you that it is *not*, nor *ever was*, there being in almost every number some things that I never see, and some things that I do not approve. There is in the last number an account of Voltaire’s ‘ Philosophical Dictionary,’ a work of which I never would give any account, because I would not draw the attention of the public to it. It is true that the extracts exhibited in this article do not contain any thing contrary to religion or good morals ; but it is certain that these extracts will carry the book into many hands that otherwise it would never have reached ; and the book abounds with principles which a man ought to be hanged for publishing, though he believed them to be true, upon the same principle that all states hang rebels and traitors, though the offenders think rebellion and treason their duty to God. I beg, Sir, that you would do me the justice to say this whenever opportunity offers, especially with respect to the political part of the Magazine, for I never wrote a political pamphlet or paper, or ever directly or indirectly assisted in the writing of either in my life.”

In 1768 he published an excellent translation of “ Telemachus,” in 4to. He continued to review new books in the magazine, but without offering any publications from his own pen that can now be traced, until 1772, when he was invited to write an account of the late voyages to the South Seas, a fatal undertaking, and which in its consequences deprived him of peace of mind and life itself. When these navigators returned home, the desire of the public to be acquainted with the new scenes and new objects which were now brought to light, was ardently excited, and different attempts were made to satisfy the general curiosity. There soon appeared a publication

entitled "A Journal of a Voyage round the World." This was the production of some person who had been upon the expedition; and, although the account was dry and imperfect, it served in a certain degree to relieve the public eagerness. The journal of Sydney Parkinson, draughtsman to sir Joseph Banks, to whom it belonged by ample purchase, was likewise printed, from a copy surreptitiously obtained; but an injunction from the court of chancery for some time prevented its appearance. This work, though dishonestly given to the world, was recommended by its plates. But it was Dr. Hawkesworth's account of Lieutenant Cook's voyage which completely gratified the public curiosity, as it was written by authority, was drawn up from the journal of the lieutenant, and the papers of sir Joseph Banks; and besides the merit of the composition, derived an extraordinary advantage from the number and excellence of its charts and engravings, which were furnished at the expence of government. The large price given by the bookseller for this work, and the avidity with which it was read, displayed in the strongest light the anxiety of the nation to be fully informed in every thing that belonged to the late navigation and discoveries.

This account, chiefly from the pen of Dr. Kippis, captain Cook's biographer, in the *Biographia Britannica*, is too favourable: the public was not satisfied with this work. The literary journals, indeed, examined it with candour, and rather with favour; but men of science were disappointed, and the friends of religion and morals were shocked. No infidel could have obtruded opinions more adverse to the religious creed of the nation, than what Dr. Hawkesworth advanced in his preface. He denied a special providence; he supposed that providence might act in some general way in producing events, but contended that one event ought not to be distinguished, or accounted an extraordinary interposition more than another. He asks, "If the deliverance of the *Endeavour* was an extraordinary interposition, why did not Providence interpose to prevent the ship from striking at all, rather than to prevent her from being beaten to pieces after she

\* Dr. Hawkesworth owed his appointment to write the work to the recommendation of Garnek, in a conversation with the late earl Sandwich, at that time first lord of the

admiralty. Hawkesworth was profuse in his acknowledgments to Garnek, but forgot them in a manner which deprived him of Garnek's friendship.



had struck?" a question which was considered as much fitter for the mouth of a professed scoffer than that of a man whose regard for revealed religion approached, in the opinion of some, to intemperate zeal. In his "Almorán and Hamet," his notions of providence are confused and perplexed; but in this he has attacked revealed religion, by striking off one of its principal duties, and one of its most consoling hopes, the duty and efficacy of prayer, of which he was not, however, insensible when he wrote No. 28 of the *Adventurer*.

An innumerable host of enemies now appeared in the newspapers and magazines; some pointed out blunders in matters of science, and some exercised their wit in poetical translations and epigrams; these might hurt his feelings as an author; but the greater part, who arraigned his impious sentiments and indecent narratives, probably rendered his sufferings as a man more acute. Against their charges he stood defenceless; and no defence indeed could be attempted with a reasonable expectation of success. But what, we are told, completed his chagrin, was the notice frequently given in an infamous magazine published at that time, that "All the *amorous* passages and descriptions in Dr. Hawk—th's Collection of Voyages (should be) selected and illustrated with a *suitable plate*." And this, in defiance of public decency, was actually done, and he whose fame had been raised on his labours in the cause of piety and morals, was thus dragged into a partnership in the most detestable depravity that the human mind can invent.

That such a reception given to a work of which he thought he might be proud, and from which he drew so great an emolument\*, should have irritated his mind, can excite little surprize. No respect for the services he had rendered to religion or virtue could obliterate the memory of his declension; and it certainly aggravated the pain his friends felt, when they considered that whatever was objectionable in this work, had come from his pen without provocation and without necessity, either from the nature of the undertaking, or the expectation of the public. He was, indeed, so sensible that his opinions would shock the feelings of his readers, that he thought it necessary to apo-

\* He received 6000*l.* for this work.

logize for them in a very respectful, although unsatisfactory manner.

Soon after the publication of this ill-fated book, he became known to a lady who had great property and interest in the East India company; and through her means was chosen a director of that body, at the general election, in April 1773. The affairs of the company were at this time in a confused state, and the public mind greatly agitated by the frequent debates both in parliament and at the India-house. Dr. Hawkesworth (who in the list is styled John Hawkesworth, esq.) probably attended the meetings, but took no active share: his health was indeed now declining; and he expired at the house of his friend Dr. Grant, of Lime-street, Nov. 17, 1773. He was interred at Bromley, in Kent, where a monument was erected to his memory.

Of his personal character the following friendly sketch appeared in the Annual Register for 1773, and was no doubt intended to counteract some disadvantageous reports respecting his principles, which were circulated about the time of his death. "Nature had endowed him with an uncommonly fine understanding, which had been improved not only by long study, but by converse with mankind. His fertile mind teemed with ideas, which he delivered in so clear, and yet concise a manner, that no one could be at a loss perfectly to comprehend his meaning, or ever tired by hearing him speak; especially as his diction was so unaffectedly pure, and his language so simply elegant, that the learned and unlearned attended with equal pleasure to that unstudied flow of eloquence, which, without seeming to look for them, always adopted those words which were most suitable to the subject, as well as most pleasing to his hearers. It has been objected to him, that he suffered his passions to hold too strong a dominion over him; and it must be confessed a too keen sensibility seemed to him, as indeed it ever is to all who possess it, a pleasing but unfortunate gift. Alive to every tender sentiment of friendship, his heart dilated with joy whenever heaven put it in his power to be beneficial to those he loved; but this feeling disposition was the means of leading him into such frequent, though transient gusts of passion, as were too much for his delicate constitution to bear, without feeling the effects of them. Yet with all these quick sensations, he was incapable of lasting resentment

or revenge; and had he never found an enemy till he had done an injury, he would, we may venture to pronounce, have left the world without having known one."<sup>1</sup>

HAWKINS (SIR JOHN), an able naval commander, was born at Plymouth about 1520. Being the son of a seaman, captain William Hawkins, he imbibed a love for the profession, and when a youth made several voyages to Spain, Portugal, and the Canaries. In the spring of 1562 he formed the design of his first famous voyage, the consequence of which was very important to his country, as he then began that traffic in slaves, which after two centuries and a half we have seen abolished. At that time, however, this trade was accounted honourable and useful, and sir John bore the badge of his exploits in a crest of arms granted him by patent, consisting of a "demi-moor in his proper colour, bound with a cord," not unlike a device which we have seen employed to excite an abhorrence of the slave-trade when its abolition was first agitated. In returning from a third expedition of this kind he was attacked and defeated by a Spanish fleet. After undergoing many hardships, he reached home in Jan. 1568; and it is said that his ill-success in this instance damped his ardour for maritime enterprise. In 1573 he was appointed treasurer of the navy, and in a few months he had nearly lost his life by a wound from an enthusiastic assassin, who mistook him for another person. He was now consulted on every important occasion, and in 1588, was appointed rear-admiral on-board the *Victory*, to confront the famous armada. His conduct on this occasion obtained for him the high commendations of his illustrious queen, the honour of knighthood, and other important commands in the navy. He died in 1595, it is said of vexation, on account of an unsuccessful attempt on the enemies' possessions in the West Indies, and in the Canaries. He was a good mathematician, and understood every thing that related to his profession as a seaman. He possessed much personal courage, and had a presence of mind that set him above fear, and which enabled him frequently to deliver himself and others out of the reach of the most imminent dangers; he had great sagacity, and formed his plans so judiciously, and executed the orders committed

<sup>1</sup> British Essayists.—Preface to the *Adventurer*.—*Gent. Mag.* see Index.—*D'Israeli's Calamities*.—*Hawkins's Life* of Dr. Johnson.—*Boswell's* ditto, &c.

to him with so much punctuality and accuracy, that he ever obtained the applause of his superiors. He was submissive to those above him, and courteous to his inferiors, extremely affable to his seamen, and much beloved by them. He sat twice in parliament as burgess for Plymouth, and once for some other borough. He erected an hospital at Chatham for the relief of disabled and diseased seamen, and is highly applauded by his contemporaries and by historians, who lived after him. His son, sir RICHARD Hawkins, was brought up to a maritime life, and in 1582, when very young, he had the command of a vessel in an expedition under his uncle to the West Indies; he also commanded a ship in the action against the Spanish armada, in which he was greatly distinguished. About 1593, he sailed with three ships, his own property, to the coast of Brazil, at the commencement of a much longer voyage; but he was obliged to burn one of his little squadron, another deserted their commander, so that he was under the necessity of sailing alone through the straits of Magellan. To satisfy the desires of his men, he made prizes of some vessels, which drew upon him the whole force of a Spanish squadron, to which he was compelled to yield. After a confinement of two years in Peru and the adjacent provinces, he was sent back to Europe. He died in 1622, as he was attending, on business, the privy-council. He left behind him a work of considerable value, which was printed and ready for publication; it is entitled "The Observations of sir Richard Hawkins, knight, into the South-sea, A.D. 1593." From this piece, which the author dedicated to prince Charles, afterwards king Charles I., it appears that the issue of his voyage to the South-seas, his long confinement, and the disasters which naturally attended it, brought him into great distress. His nautical observations, his description of the passage through the straits of Magellan, and his remarks on the sea-scurvy, and on the best methods of preserving his men in health, were considered at that period of very great importance. He intended to have published a second part of his observations, in which he meant to have given an account of what happened to him and his companions during their stay in Peru, and in Terra Firma, but which death prevented him from accomplishing.<sup>1</sup>

<sup>1</sup> Biog. Brit.—Prince's Worthies of Devon.

HAWKINS (sir JOHN), a recent English writer, was the son of a man, who, though descended from the preceding sir John Hawkins, followed at first the occupation of a house-carpenter, which he afterwards exchanged for the profession of a surveyor and builder. He had married Elizabeth, daughter of Thomas Gwatkin of Townhope, co. Hereford, gentleman; and the issue of this marriage were several children. Of these the present object of this article was the youngest, and was born in the city of London, on the 30th day of March, 1719. After having been sent first to one school, and afterwards to a second, where he acquired a tolerable knowledge of Latin, he was placed under the tuition of Mr. Hopper, the author of a well-known and useful architectural compendium, published in 1733, 8vo, and entitled "Proportional Architecture, or the Five Orders regulated by equal Parts." Under this person he went through a regular course of architecture and perspective, in order to fit him for his father's profession of a surveyor, for which he was at first intended; but his first cousin, Mr. Thomas Gwatkin, being clerk to Mr. John Scott of Devonshire-street, Bishopsgate, an attorney and solicitor in full practice, persuaded him to alter his resolution, and embrace that of the law, which he did, and was accordingly articled as a clerk to Mr. Scott. In this situation his time was too fully employed in the actual dispatch of business, to permit him without some extraordinary means to acquire the necessary knowledge of his profession by reading and study; besides that, his master is said to have been more anxious to render him a good copying-clerk, by scrupulous attention to his hand-writing, than to qualify him by instruction to conduct business. To remedy this inconvenience, therefore, he abridged himself of his rest, and rising at four in the morning, found opportunity of reading all the necessary and most eminent law-writers, and the works of our most celebrated authors. By these means, before the expiration of his clerkship, he had already rendered himself a very able lawyer, and had possessed himself of a taste for literature in general, but particularly for poetry and the polite arts; and the better to facilitate his improvement, he from time to time furnished to "The Universal Spectator," "The Westminster Journal," "The Gentleman's Magazine," and other periodical publications of the time, essays and

disquisitions on several subjects\*. The first of these is believed to have been an "Essay on Swearing;" but the exact time of its appearance, and the paper in which it was inserted, are both equally unknown. It was, however, re-published some years since (without his knowledge till he saw it in print) in one of the newspapers. His next production was an "Essay on Honesty," inserted in the Gentleman's Magazine for March, 1733; and which occasioned a controversy, continued through the magazines for several succeeding months, between him and a Mr. Calamy, a descendant of the celebrated Dr. Edmund Calamy, then a fellow-clerk with him.

Without friends or family connections, or at least without such as could advance him in the profession to which he had betaken himself, he was now (his clerkship being expired, and he himself admitted an attorney and solicitor) to seek for the means of procuring business by making for himself reputable and proper connections.

About 1741, a club having been instituted by Mr. Imyns, an attorney, a musical man, (but better known as the amanuensis of Dr. Pepusch), and some other musical persons, under the name of "The Madrigal Society," to meet every Wednesday evening, he became a member of it, and continued so many years. Pursuing his inclination for music still farther, he became also a member of "The Academy of Ancient Music," which used to meet every Thursday evening at the Crown and Anchor in the Strand, but afterwards removed to Freemasons' hall; and of this he continued a member till a few years before its removal.

Impelled by his own taste for poetry, and excited to it by his friend Foster Webb's example, who had contributed to "The Gentleman's Magazine" many very elegant poetical compositions, he had, before this time, himself become an occasional contributor in the same kind, as well to that as to some other publications. The earliest of his productions of this species, now known, is supposed to be a copy of verses "To Mr. John Stanley, occasioned by looking over some compositions of his, lately published," which bears date 19th February, 1740, and was inserted in "The Daily Advertiser" for February 21, 1741; but, about 1712, he proposed to Mr. Stanley the project of

\* In some of his visits on these and similar occasions to Cave, the editor of "The Gentleman's Magazine," he

first became known, soon after Cave an.

publishing, in conjunction with him, six cantatas for a voice and instruments, the words to be furnished by himself, and the music by Mr. Stanley. The proposal was accepted, the publication was to be at their joint expence, and for their mutual benefit; and accordingly, in 1742, six cantatas were thus published, the five first written by Mr. Hawkins, the sixth and last by Foster Webb; and, these having succeeded beyond the most sanguine expectations, a second set of six more, written wholly by himself, were in like manner published a few months after, and succeeded equally well.

As these compositions, by being frequently performed at Vauxhall, Ranelagh, and other public places, and at many private concerts, had become favourite entertainments, and established the author's reputation as a poet, many persons, finding him also a modest well-informed young man of unexceptionable morals, were become desirous of his acquaintance. Among these was Mr. Hare of Linchouse, a brewer, who being himself a musical man, and having met him at Mr. Stanley's at musical parties, gave him an invitation to his house; and, to forward him in his profession, introduced him to a friend of his, Peter Storer of Highgate, esq. This introduction became, from his own good conduct, the means of making Mr. Hawkins's fortune, though in a way which neither he nor Mr. Hare at that time could foresee, and different from that in which it was first intended.

In the winter of this year 1749, Dr. (then Mr.) Johnson was induced to institute a club to meet every Tuesday evening at the King's Head, in Ivy-lane, near St. Paul's. It consisted only of nine persons, and Mr. Hawkins was invited to become one of the first members; and about this time, as it is supposed, finding his father's house, where he had hitherto resided, too small for the dispatch of his business, now very much increasing, he, in conjunction with Dr. Munkley, a physician, with whom he had contracted an intimacy, took a house in Clement's-lane, Lombard-street. The ground-floor was occupied by him as an office, and the first floor by the doctor as his apartment. Here he continued till the beginning of 1753, when, on occasion of his marriage with Sidney, the youngest of Mr. Storer's daughters, who brought him a considerable fortune, which was afterwards greatly increased, he took a house in Austin Friars, near Broad-

street, still continuing to follow his profession of an attorney. Having received, on the death of Peter Storer, esq. his wife's brother, in 1759, a very large addition to her fortune, he quitted business to the present Mr. chamberlain Clark, who had a short time before completed his clerkship under him, disposed of his house in Austin Friars, and purchasing a house at Twickenham for a country, he soon afterwards bought the lease of one in Hatton-street, London, for a town-residence.

From a very early period of his life he had entertained a strong love for the amusement of angling; and being long acquainted with Walton's "*Complete Angler*," had, by observation and experience, himself become a very able proficient in the art. Hearing, about this time, that Mr. Moses Browne proposed to publish a new edition of that work, and being himself in possession of some material particulars respecting Walton, he, by letter, made Mr. Browne an offer of writing, for his intended edition, Walton's Life. To this proposal no answer was returned, at least for some time, from which circumstance Mr. Hawkins concluded, as any one reasonably would, that his offer was not accepted; and, therefore, having also learnt in the mean time that Mr. B. meant not to publish the text as the author left it, but to modernize it in order to file off the rust, as he called it, wrote again to tell Mr. Browne that he so understood it; and that, as Mr. B.'s intention was to sophisticate the text in the manner above mentioned, he, Mr. Hawkins, would himself publish a correct edition. Such an edition, in 1760, he accordingly published in octavo with notes, adding to it a "*Life of Walton*" by himself, a "*Life of Cotton*," the author of the second part, by the well-known Mr. Oblys; and a set of cuts designed by Wale, and engraved by Ryland \*.

His propensity to music, manifested by his becoming a member and frequenter of the several musical societies before mentioned, and also by a regular concert at his house

\* Of this work, three editions, each containing a very large impression, were sold off before 1784, when, there being a demand for a fourth, he revised and made very large additions to the "*Life of Walton*," and the notes to the work throughout; and he re-wrote the "*Life of Cotton*," in order to compress it into less compass, retaining, how-

ever, every fact in the former, and adding several others. In 1792, after his death, a fifth edition was published by his eldest son (in which, from his papers, were inserted his last corrections and additions), the former impression of 1764 being at that time nearly disposed of.



in Austin Friars, had led him, at the same time that he was endeavouring to get together a good library of books; to be also solicitous for collecting the works of some of the best musical composers; and, among other acquisitions, it was his singular good fortune to become possessed by purchase of several of the most scarce and valuable theoretical treatises on the science itself any where extant, which had formerly been collected by Dr. Pepusch\*. With this stock of erudition, therefore, he about this time, at the instance of some very good judges, his friends, set about procuring materials for a work then very much wanted, a "History of the Science and Practice of Music," which he afterwards published.

At the recommendation of the well-known Paul Whitehead, esq. his neighbour in the country, who, conceiving him a fit person for a magistrate, had mentioned him as such to the duke of Newcastle, then lord lieutenant for Middlesex, his name was, in 1761, inserted in the commission of the peace for that county; and having, besides a due attention to the great work in which he was engaged, by the proper studies, and a sedulous attendance at the sessions, qualified himself for the office, he became an active and useful magistrate in the county†. Observing, as he had frequent occasion to do in the course of his duty, the bad state of highways, and the great defect in the laws for amending and keeping them in repair, he set himself to revise the former statutes, and drew an act of parliament consolidating all the former ones, and adding such other regulations as were necessary. His sentiments on this subject he published in octavo, in 1763, under the title of "Observations on the State of Highways, and on the Laws for amending and keeping them in Repair," subjoining to them the draught of the act before mentioned, which bill, being afterwards introduced into parliament, passed into a law, and is that under which all the highways in the kingdom are at this time kept repaired. Of this

\* This collection of treatises, he, after the completion of his work, gave, in 1778 to the British Museum, where it still continues.

† When he first began to act, he formed a resolution of taking no fees, not even the legal and authorized ones, and pursued this incline for some time, till he found that it was a temptation to litigation, and that every trifling ale-

house quarrel produced an application for a warrant. To check this, therefore, he altered his mode, and received his due fees, but kept them separately in a purse; and at the end of every summer, before he left the country for the winter, delivered the whole amount to the clergyman of the parish, to be by him distributed among such of the poor as he judged fit.

bill it is but justice to add, that, in the experience of more than thirty years, it has never required a single amendment.

Johnson, and sir Joshua (then Mr.) Reynolds, had, in the winter of this year 1763, projected the establishment of a club to meet every Monday evening at the Turk's Head in Gerrard street, and, at Johnson's solicitation, he, Mr. H. became one of the first members. This club, since known by the appellation of "The Literary Club," was at first intended, like the former in Ivy-lane, to have consisted of no more than nine persons, and that was the number of the first members; but the rule was broken through to admit one who had been a member of that in Ivy-lane. Till this admission, Johnson and Mr. Hawkins were the only persons that had been members of both.

An event of considerable importance and magnitude, in 1764, engaged him to stand forth as the champion of the county of Middlesex, against a claim, then for the first time set up, and so enormous in its amount as justly to excite resistance. The city of London finding it necessary to rebuild the gaol of Newgate, the expence of which, according to their own estimates, would amount to 40,000*l*. had this year applied to parliament, by a bill brought into the House of commons by their own members, in which, on a suggestion that the county prisoners, removed to Newgate for a few days previous to their trials at the Old Bailey, were as two to one to the London prisoners constantly confined there, they endeavoured to throw the burthen of two-thirds of the expence on the county, while they themselves proposed to contribute one third only. This attempt the magistrates for Middlesex thought it their duty to oppose and accordingly a vigorous opposition to it was commenced and supported under the conduct of Mr. Hawkins, who drew a petition against the bill, and a case of the county, which was printed and distributed amongst the members of both houses of parliament. It was the subject of a day's conversation in the House of lords; and produced such an effect in the House of commons, that the city, by their own members, moved for leave to withdraw the bill. The success of this opposition, and the abilities and spirit with which it was conducted, naturally attracted towards him the attention of his fellow-magistrates; and, a vacancy not long after happening in the office of chairman of the quarter sessions, Mr. Hawkins was, on the 19th day of September, 1765, elected the successor.

In the year 1771 he quitted Twickenham, and, in the summer of the next year, he, for the purpose of obtaining, by searches in the Bodleian and other libraries there, farther materials for his *History of Music*, made a journey to Oxford, carrying with him an engraver from London, to make drawings from the portraits in the music-school.

On occasion of actual tumults or expected disturbances, he had more than once been called into service of great personal danger. When the riots at Brentford had arisen, during the time of the Middlesex election in 1768, he and some of his brethren attended to suppress them; and, in consequence of an expected riotous assembly of the journeymen Spitalfields weavers in Moorfields, in 1769, the magistrates of Middlesex and he at their head, with a party of guards, attended to oppose them, but the mob, on seeing them prepared, thought it prudent to disperse. In these and other instances, and particularly in his conduct as chairman, having given sufficient proof of his activity, resolution, abilities, integrity, and loyalty, he, on the 23d of October, 1772, received from his present majesty the honour of knighthood.

Mr. Gostling of Canterbury, with whom, though they had never seen each other, he had for some years corresponded by letter, having invited him, he, in this year, paid him a visit at Canterbury, and procured from him a great deal of very curious musical intelligence, which none but Mr. Gostling could have furnished; and in the month of June in the next year, 1773, he repeated his visit. In this latter year, 1773, Dr. Johnson and Mr. Steevens published, in ten volumes octavo, their first joint edition of Shakspeare, to which sir J. H. contributed such notes as are distinguished by his name, as he afterwards did a few more on the republication of it in 1778. An address to the king from the county of Middlesex, on occasion of the American war, having, in 1774, been judged expedient, and at his instance voted, he drew up such an address, and together with two of his brethren had, in the month of October in that year, the honour of presenting it.

After sixteen years' labour, he, in 1776, published, in five volumes, quarto, his "*General History of the Science and Practice of Music*," which, in consequence of permission obtained in 1773 for that purpose, he dedicated to the king, and presented it to him at Buckingham-house on the 14th of November 1776, when he was honoured

with an audience of considerable length both from the king and queen. Few works have been attacked with more acrimony and virulence than this. Its merit, however, as containing a great deal of original and curious information, which, but for its author, would have perished, has been amply attested by the approbation of some of the very best judges of the science and of literary composition; and by that of the university of Oxford, who, in consequence of its publication, made him soon after, a voluntary offer of the degree of doctor of laws, which he had reasons for declining, and afterwards paid him the compliment of requesting his picture.

Not long after this publication, in November 1777, he was induced, by an attempt to rob his house, which, though unsuccessful, was made three different nights with the interval of one or two only between each attempt, to quit his house in Hatton-street; and, after a temporary residence for a short time in St. James's place, he took a lease of one, formerly inhabited by the famous admiral Vernon, in the street leading up to Queen-square, Westminster, and removed thither. By this removal, he became a constant attendant on divine worship at the parish church of St. Margaret, Westminster; and having learnt, in December 1778, that the surveyor to the board of ordnance was, in defiance of a proviso in the lease under which they claimed, carrying up a building at the east end of the church, which was likely to obscure the beautiful painted glass window over the altar there, sir J. H. with the concurrence of some of the principal inhabitants, wrote to the surveyor, and compelled him to take down two feet of the wall, which he had already carried up above the sill of the window, and to slope off the roof of his building in such a manner as that it was not only no injury, but, on the contrary, a defence, to the window.

In the month of December, 1783, Dr. Johnson, having discovered in himself symptoms of a dropsy, sent for sir John Hawkins, and telling him the precarious state of his health, declared his desire of making a will, and requested him to be one of his executors. On his accepting the office, he told him his intention of providing for his servant; and, after concerting with him a plan for investing a sum of money for that purpose, he voluntarily opened to him the state of his circumstances, and the amount of what he had to dispose of. Finding the doctor, however; not-

withstanding his repeated solicitations from time to time, extremely averse to carrying this intention into effect by the actual execution of a will, and thinking it might in some measure arise from the want of legal information as to the necessary form, he, sir J. from the above communications, some time afterwards, drew and sent him a draught of a will, with instructions how to execute it, but leaving in it blanks for the names of his executors, and for that of the residuary legatee, (for though Johnson had given no instructions on this latter head, sir J. H. had apprized him of the absolute necessity of a bequest of the residue, that it might not become, as it would otherwise, by the silent operation of law, the property of his executors). Johnson still procrastinated, but at length executed this draught; so carelessly, however, as to omit first filling up the blanks.

When this circumstance became known to sir J. H. he represented this act to him (as it really was) as a mere nullity; and Johnson was prevailed upon, on the 27th of November, 1784, at Mr. Strahan's, at Islington, to give him the necessary instructions, which he, sir J. on the spot converted into proper legal form, by dictating, conformably to them, a will to Mr. Hoole, who, with some other friends, had there called in upon Johnson, and which being completed, was executed by Johnson and properly attested. In the codicil, which Johnson afterwards made, sir J. assisted in the same manner, as to legal phraseology, and directing the proper mode of execution and attestation.

From so long an acquaintance with him, and from having been intimately consulted in his affairs, and, as it is strongly believed, in consequence of a conversation that passed between them, sir J. H. was induced, on the event of Johnson's death, on the 13th day of December, 1784, to undertake to write a life of him, and accordingly he set himself to collect materials for that purpose, and for an edition of his works, which with his life was afterwards published. But, not three months after the commencement of this undertaking, he met with the severest loss that a literary man can sustain, in the destruction of his library; consisting of a numerous and well-chosen collection of books, ancient and modern, in many languages, and on most subjects, which it had been the business of above thirty years at intervals to get-together. This event was the consequence of a fire. Of this loss, great as it was in pecuniary value; and comprising in books, prints,

and drawings, many articles that could never be replaced, he was never heard in the smallest degree to complain; but, having found a temporary reception in a large house in Orchard-street, Westminster, he continued there a short time, and then took a house in the Broad Sanctuary, Westminster.

This event, for a short time, put a stop to the progress of his undertaking. As soon, however, as he could sufficiently collect his thoughts, he recommenced his office of biographer of Johnson, and editor of his works; and completed his intencion by publishing, in 1787, the life and works, in eleven volumes, 8vo, which he dedicated to the king. With this production he terminated his literary labours; and, having for many years been more particularly sedulous in his attention to the duties of religion, and accustomed to spend all his leisure from other necessary concerns in theological and devotional studies, he now more closely addicted himself to them, and set himself more especially to prepare for that event which he saw could be at no great distance; and, the better to accomplish this end, he, in the month of May 1788, by a will and other proper instruments, made such an arrangement of his affairs as he meant should take place after his decease.

In this manner he spent his time till about the month of May 1789, when, finding his appetite fail him in a greater degree than usual, he had recourse, as he had sometimes had before on the same occasion, to the waters of the Islington Spa. These he drank for a few mornings; but on the 14th of that month, while he was there, he was, it is supposed, seized with a paralytic affection, as on his returning to the carriage which waited for him, his servants perceived a visible alteration in him. On his arrival at home he went to bed, but got up a few hours after, intending to receive an old friend from whom he expected a visit in the evening. At dinner, however, his disorder returning, he was led up to bed, from which he never rose, for, being afterwards accompanied with an apoplexy, it put a period to his life, on the 21st of the same month, about two in the morning. He was interred on the 28th in the cloisters of Westminster-abbey, in the north walk near the easternmost door into the church, under a stone, containing, by his express injunctions, no more than the initials of his name, the date of his death and his age; leaving behind him a high reputation for abilities and integrity,

united with the well-earned character of an active and resolute magistrate, an affectionate husband and father, a firm and zealous friend, a loyal subject, and a sincere Christian (as, notwithstanding the calumnies of his enemies, can be abundantly testified by the evidence of many persons now living), and rich in the friendship and esteem of very many of the very first characters for rank, worth, and abilities, of the age in which he lived.<sup>1</sup>

HAWKSMOOR (NICHOLAS), an architect of considerable note, was born in 1666, and at the age of seventeen became the scholar of sir Christopher Wren, but deviated a little from the lessons and practice of his master, at least he did not improve on them, though his knowledge in every science connected with his art, is much commended, and his character remains unblemished. He was deputy-surveyor at the building of Chelsea college, clerk of the works at Greenwich, and was continued in the same posts by king William, queen Anne, and George I. at Kensington, Whitehall, and St. James's; surveyor of all the new churches, and of Westminster-abbey, from the death of sir Christopher, and designed many that were erected in pursuance of the statute of queen Anne for building fifty new churches: viz. St. Mary Woolnoth, in Lombard-street; Christ church, in Spitalfields; St. George, Middlesex; St. Anne, Limehouse; and St. George, Bloomsbury; the steeple of which is a master-stroke of absurdity. It consists of an obelisk: topped with the statue of George I. hugged by the royal supporters: a lion, an unicorn, and a king, on such an eminence, as Walpole observes, are very surprizing. He also rebuilt some part of All Souls' college, Oxford, and gave the plan for a new front to the street, which may be seen in Williams's "*Oxonia*," but has never been executed. At Blenheim and Castle-Howard he was associated with Vanbrugh, and was employed in erecting a magnificent mausoleum there, when he died in March 1736, near seventy years of age. He built several mansions, particularly Easton Neston in Northamptonshire; restored a defect in Beverley minster by a machine that screwed up the fabric with extraordinary art; repaired, in a judicious manner, the west end of Westminster-abbey; and gave a design for the Radcliffe library at Oxford.<sup>2</sup>

<sup>1</sup> From information communicated by the family, for the last edition of this work.

<sup>2</sup> Walpole's Anecdotes.

**HAWKWOOD (SIR JOHN)**, a brave officer of the fourteenth century, has been slightly noticed by his contemporaries at home, and would not have been brought into a conspicuous point of view but for the engraved portrait of him presented to the society of antiquaries in 1775, by lord Hailes. He is said, by the concurrent testimony of our writers, to have been the son of a tanner of Sihle Heddingham, in Essex, where he was born in the reign of Edward II. Mr. Morant says, the manor of Hawkwood in that parish takes its name from sir John. But it was holden before him by Stephen Hawkwood, probably his father, a circumstance which would lead one to doubt the meanness of his birth as well as his profession. Persons who gave names to manors were generally of more considerable rank: and the manor appears to have been in the family from the time of king John.

Our hero is said to have been put apprentice to a tailor in London: "but soon," says Fuller, "turned his needle into a sword, and his thimble into a shield," being prest into the service of Edward III. for his French wars, where he behaved himself so valiantly, that from a common soldier he was promoted to the rank of captain; and for some farther good service had the honour of knighthood conferred on him by that king, though he was accounted the poorest knight in the army. His general, the black prince, highly esteemed him for his valour and conduct, of which he gave extraordinary proof at the battle of Poitiers.

Upon the conclusion of the peace between the English and French by the treaty of Bretigni 1360, sir John, finding his estate too small to support his title and dignity, associated himself with certain companies called, by Froissart, "*Les Tard Veuës*;" by Walsingham, "*Magna Comitiva*." These were formed by persons of various nations, who, having hitherto found employment in the wars between England and France, and having held governments, or built and fortified houses in the latter kingdom which they were now obliged to give up, found themselves reduced to this desperate method of supporting themselves and their soldiers by marauding and pillaging, or by engaging in the service of less states, which happened to be at war with each other. Villani, indeed, charges Edward III. with secretly authorizing these ravages in France, while outwardly he affected a strict observance of the peace. At this time, in the summer, continues this his-



torian, an English tailor, named John della Guglea, that is, John of the needle, who had distinguished himself in the war, began to form a company of marauders, and collected a number of English, who delighted in mischief, and hoped to live by plunder, surprizing and pillaging first one town, and then another. This company increased so much that they became the terror of the whole country. All who had not fortified places to defend them were forced to treat with him, and furnish him with provision and money, for which he promised them his protection. The effect of this was, that in a few months he acquired great wealth. Having also received an accession of followers and power, he roved from one country to another, till at length he came to the Po. There he made all who came in his way prisoners. The clergy he pillaged, but let the laity go without injury. The court of Rome was greatly alarmed at these proceedings, and made preparations to oppose these banditti. Upon the arrival of certain Englishmen on the banks of the Po, Hawkwood resigned his command to them, and professed submission to the king of England, to whose servants he presented a large share of his ill-gotten wealth.

The first appearance of Hawkwood in Italy was in the Pisan service in 1364; after which period he was every where considered as a most accomplished soldier, and fought, as different occasions presented themselves, in the service of many of the Italian states. In 1387 we find him engaged in a hazardous service in defence of the state of Florence. The earl of Armagnac, the Florentine general, having been lately defeated by Venni, the governor of the Siennese, the victors marched to surprize Hawkwood, and encamped within a mile and a half of him. But this cautious general retreated into the Cremonese, and when by several skirmishes he had amused the enemy, who kept within a mile of him, and thought to force his camp, he sallied out and repulsed them with loss. This success a little discouraged them. Venni is said to have sent Hawkwood a fox in a cage, alluding to his situation; to which Hawkwood returned for answer, "the fox knew how to find his way out." This he did by retreating to the river Oglio, placing his best horse in the rear till the enemy had crossed the river, on whose opposite bank he placed 400 English archers on horseback. The rear by their assistance crossed the river and followed the rest,

who, after fording the Mincio, encamped within ten miles of the Adige. The greatest danger remained here. The enemy had broken down the banks of the river, and let out its waters, swollen by the melting of the snow and mountains to overflow the plains. Hawkwood's troops, surprized at midnight by the increasing floods, had no resource but immediately to mount their horses, and, leaving all their baggage behind them, marched in the morning slowly through the water, which came up to their horses bellies. By evening, with great difficulty, they gained Baldo, a town in the Paduan. Some of the weaker horses sunk under the fatigue. Many of the foot perished with cold, and struggling against the water; many supported themselves by laying hold on the tails of the stronger horses. Notwithstanding every precaution, many of the cavalry were lost as well as their horses. The pursuers, seeing the country under water, and concluding the whole army had perished, returned back. The historian observes, that it was universally agreed no other general could have got over so many difficulties and dangers, and led back his small army out of the heart of the enemy's country, with no other loss than that occasioned by the floods, which no precaution could have prevented. One of the most celebrated actions of Hawkwood's life, says Muratori, was this retreat, performed with so much prudence and art, that he deserves to be paralleled with the most illustrious Roman generals; having, to the disgrace of an enemy infinitely superior in number, and in spite of all obstructions from the rivers, given them the slip, and brought off his army safe to Castel Baldo, on the borders of the Paduan. Sir John Hawkwood, as soon as he found himself among his allies, employed himself in refreshing his troop and watching the enemy's motions.

At the end of 1391 the Florentines made peace with Galeazzo and the rest of their enemies, though on disadvantageous terms. To reduce the expences of the state, they discharged their foreign auxiliaries, except Hawkwood, of whose valour and fidelity they had had such repeated proofs, with 1000 men under his command.

Peace being now re-established abroad, the city of Florence was, in 1393, distracted with civil feuds, which were not terminated by the execution and exile of some principal citizens. But at the close of this year they sustained a greater loss in sir John Hawkwood, who died

March 6, advanced in years, at his house in the street called Pulverosa, near Florence. His funeral was celebrated with great magnificence, and the general lamentation of the whole city. His bier, adorned with gold and jewels, was supported by the first persons of the republic, followed by horses in gilded trappings, banners, and other military ensigns, and the whole body of the citizens. His remains were deposited in the church of St. Reparata, where a statue (as Poggio and Rossi call it, though it is well known to be a portrait) of him on horseback was put up by a public decree. If the Florentine historians did not distinguish between a statue and a portrait, no wonder our countryman Stowe talks of an "image as great as a mighty pillar," erected to the memory of sir John Hawkwood at Florence; or that Weever, copying him, calls it "a statue."

In the representation of this hero painted on the dome of the church, he appears mounted on a pacing gelding, whose bridle, with the square ornament embossed on it, is covered with crimson velvet or cloth, and the saddle is red, stuffed or quilted. He is dressed in armour with a surcoat flowing on from his shoulders, but girt about his body; his greaves are covered with silk or cloth, but the knee-pieces may be distinguished under them: his shoes, which are probably part of his greaves, are pointed according to the fashion of the times. His hands are bare: in his right he holds a yellow baton of office, which rests on his thigh; in his left the bridle. His head, which has very short hair, is covered with a cap not unlike our earls' coronets, with a border of wrought work.

Sir John had a cenotaph in the church of his native town, erected by his executors Robert Rokeden senior and junior, and John Coe. It is described by Weever, as "a tomb arched over, and engraven to the likeness of hawks flying in a wood," which, Fuller says, was "quite flown away." It is plain the last of these writers never took any pains to visit or procure true information about this monument, which still remains in good preservation near the upper end of the fourth aisle of Sible Hedingham church. The arch of this tomb is of the mixed kind, terminating in a sort of bouquet, on both sides of which, over the arch, are smaller arches of tracery in relief. The arch is adorned with hawks and their bells, and other emblems of hunting, as a hare, a boar, a boy sounding a conch-shell, &c. The

two pillars that support it are charged with a dragon and lion. Under this arch is a low altar tomb with five shields in quaterfoils, formerly painted. In the south window of the chantry chapel, at the east end of this aisle, are painted hawks, hawks bills, and escallops, which last are part of the Hawkwood arms, as the first were probably the crest, as well as a rebus of the name; and we find a hawk volant on sir John's seal. In the north and west side of the tower are two very neat hawks on perches in relief, in rondeaux hollowed in the wall: that over the west door is extremely well preserved. They probably denote that some of the family built the tower. Mr. Morant imagines some of them rebuilt this church about the reign of Edward III. but none appear to have been in circumstances equal to such munificence before our hero; and perhaps his heirs were the rebuilders.

Contemporary and succeeding writers agree in their praises of this illustrious general. Both friends and enemies considered him as one of the greatest soldiers of his age. Poggia styles him "*rei militaris scientia clarus, et bello assuetus*," "*dux sagax*," "*dux prudens*," "*tantus dux*," "*rei bellicæ peritissimus*," "*ad belli officia prudentissimus*," "*expertæ virtutis et fidei*;" epithets these which might serve instead of a particular character. Muratori calls him, "*Il prode et il accortissimo capitano*." As he had been formed under the Black Prince, it is not to be wondered that his army became the most exact school of martial discipline, in which were trained many captains, who afterwards rose to great eminence.

The circumstances of the times must make an apology for the frequent changes of his service, which led him to engage as suited his interest. He was a soldier of fortune; and his abilities in the field occasioned him to be courted by different rival states. The Florentines offered the best terms, and to them he ever after adhered with an irreproachable fidelity. His charity appears in his joining with several persons of quality in this kingdom, in founding the English hospital at Rome for the entertainment of poor travellers.<sup>1</sup>

HAWLES (JONES), an English lawyer, the son of Thomas Hawles, gent. was born at Salisbury in 1645, and educated at Winchester school, whence he entered as a com-

<sup>1</sup> Life, by Mr. Gough, in Bibl. Topog. Brit. No. IV.—Shepherd's Life of Poggio, p. 13.

moner of Queen's college, Oxford, in 1662, but, like most men intended for the study of the law, left the university without taking a degree. He removed to Lincoln's Inn, and after studying the usual period, was admitted to the bar, and, as Wood says, became "a person of note for his profession." On the accession of king William, he more openly avowed revolution-principles, and published "*Remarks upon the Trials of Edward Fitzbarris, Stephen Colledge, count Coningsmarke, the lord Russel, &c.*" Lond. 1689, folio; and a shorter tract called "*The Magistracy and Government of England vindicated; or a justification of the English method of proceedings against criminals, by way of answer to the Defence of the late lord Russel's innocence,*" *ibid.* 1689, fol. In 1691 he stood candidate for the recordership of London against sir Bartholomew Shower, but was unsuccessful. In 1695, however, he was appointed solicitor general, which office he held until 1702. He was one of the managers against Dr. Sacheverel in his memorable trial. He died Aug. 2, 1716.<sup>1</sup>

HAY (WILLIAM), esq. an agreeable English writer, was born at Glenburne in Sussex, Aug. 21, 1695, and educated partly at Newick, near Lewes, and partly at Lewes. In 1712 he went to Oxford, which he left without a degree, and removed to the Temple. Here he studied the law until a defect in his sight from the small pox obliged him to relinquish it. In 1718 he travelled in England and Scotland, and in 1720 on the continent, where he was a very acute observer and inquirer. After his return he resided for some years at his house in Sussex.

When lord Hardwicke was called up to the house of lords in 1734, he was chosen to succeed him in representing the borough of Seaford in the Commons; and he represented this borough for the remainder of his life. He defended the measures of sir Robert Walpole in general, but was far from being subservient or indiscriminate in his approbation of public measures. In 1728 he published his "*Essay on Civil Government;*" in 1730 his poem entitled "*Mount Caburn,*" dedicated to the duchess of Newcastle, in which he celebrates the beauties of his native country, and the virtues of his friends. In 1735 he published "*Remarks on the Laws relative to the Poor, with proposals for their better relief and employment;* and at the same time

<sup>1</sup> Ath. Ox. vol. II.

brought in a bill for the purpose. He made another attempt of this kind, but without effect. In May 1738, he was appointed a commissioner of the victualling-office. In 1753 appeared "*Religio Philosophi; or, the principles of morality and Christianity, illustrated from a view of the universe, and of man's situation in it*." This was followed, in 1754, by his "*Essay on Deformity*;" in which he rallies his own imperfection in this respect with much liveliness and good humour. "*Bodily deformity*," says he, "is very rare. Among 558 gentlemen in the House of commons, I am the only one that is so. Thanks to my worthy constituents, who never objected to my person, and I hope never to give them cause to object to my behaviour." The same year he translated Hawkins Browne "*De Immortalitate Animæ*." In 1755 he translated and modernized some "*Epigrams of Martial*;" but survived this publication only a short time, dying June 22, the same year. A little time before, he had been appointed keeper of the records in the Tower; and it is said that his attention and assiduity, during the few months he held that office, were eminently serviceable to his successors.

He left a son, who inherited the imperfect form of his father. This gentleman went into the service of the East India company, where he acquired rank, fortune, and reputation; but, being one of those who opposed Cossin Ally Kawn, and unfortunately falling into his hands, was, with other gentlemen, ordered to be put to death at Panna, October 5, 1762. Mr Hay's works were collected by his daughter in two volumes, quarto, 1794, with a biographical sketch, exhibiting his many amiable qualities, and public spirit.

HAYDN (JOSEPH), an eminent musical composer, was born at Rohrau, in Lower Austria, in 1733. His father, a wheelwright by trade, played upon the harp without the least knowledge of music, which, however, excited the attention of his son, and first gave birth to his passion for music. In his early childhood he used to sing to his father's harp the simple tunes which he was able to play, and being sent to a small school in the neighbourhood, he there began to learn music regularly; after which he was placed under Reuter, maestro di capella of the cathedral at Vienna; and having a voice of great compass, was received

into the choir, where he was well taught, not only to sing, but to play on the harpsichord and violin. At the age of eighteen, on the breaking of his voice, he was dismissed from the cathedral. After this, he supported himself during eight years as well as he could by his talents; and began to study more seriously than ever. He read the works of Mattheson, Hemichen, and others, on the theory of music; and for the practice, studied with particular attention the pieces of Emanuel Bach, whom he made his model in writing for keyed instruments. At length, he met with Porpora, who was at this time in Vienna; and during five months was so happy as to receive his counsel and instructions in singing and the composition of vocal music.

About this time he resided in the house with Metastasio three years, as music-master to mademoiselle Martinetz, and during this time had the great advantage of hearing the Italian language spoken with purity, and of receiving the imperial laureat's counsel, as to cloathing the finest lyric compositions with the most appropriate and expressive melodies. In 1759 he was received into the service of count Marzin, as director of his music, whence, in 1761, he passed to the palace of prince Esterhazy, to whose service he was afterwards constantly attached. He arrived in England in 1791, and contributed to the advancement of his art, and to his own fame, by his numerous productions in this country; while his natural, unassuming, and pleasing character, exclusive of his productions, endeared him to his acquaintance and to the nation at large. It ought to be recorded, that twelve of his noble and matchless symphonies were composed here expressly for Solomon's concerts, and that it was from his spirit of enterprize, and enthusiastic admiration of Haydn, and love of his art, that we were indebted for his visit to this country: besides these sublime symphonies, his piano-forte sonatas, his quartets and songs, were sufficient to establish his reputation as a great and original composer, upon a lasting foundation, if only what he produced during the few years which he remained among us was known. He returned to Germany in 1796.

The first time we meet with his name in the German catalogues of music, is in that of Breitkopf of Leipsic, 1763, to a "Divertimento à Cembalo, 3 Concerti à Cembalo, 6 Trios, 8 Quadros or quartets, and 6 Symphonies in four

and eight parts." The chief of his early music was for the chamber. He is said at Vienna to have composed, before 1732, a hundred and twenty-four pieces for the hariton, a species of viol di gamba, for the use of his prince, who was partial to that instrument, and a great performer upon it.

Besides his numerous productions for instruments, he has composed many operas for the Esterhazy theatre, and church music that has established his reputation as a deep contrapuntist. His "Stabat Mater" has been performed and printed in England, but his oratorio of "Il Ritorno di Tobia," composed in 1775, for the benefit of the widows of musicians, has been annually performed at Vienna ever since, and is as high in favour there as Handel's "Messiah" in England. His instrumental "Passione," in sixteen or eighteen parts, was among his later and most exquisite productions previous to his arrival in England. It entirely consists of slow movements, on the subject of the last seven sentences of our Saviour, as recorded in the Evangelists. These strains are so truly impassioned and full of heart-felt grief and dignified sorrow, that though the movements are all slow, the subjects, treatment, and effects, are so new and so different, that a real lover of music will feel no lassitude, or wish for lighter strains to stimulate attention.

His instrumental symphonies, quartets, and other instrumental pieces, which are so original and so difficult, had the advantage of being rehearsed and performed at Esterhazy under his own direction, by a band of his own forming. Ideas so new and so varied were not at first so universally admired in Germany as at present. The critics in the northern parts of the empire were up in arms, but before his decease he was as much respected all over Europe by professors, for his science as invention. And the extent of his fame may be imagined from his being made the hero of a poem on music, in Spanish, written and published at Madrid, thirty years ago, entitled "La Musica Poema, par D. Tomas de Yarte." This sublime work was produced for Cadiz. He has not long since published it in score with German and Italian words, so that it may be performed as an oratorio.

The last of his compositions which were received in England subsequent to the "Creation," were, two sets of quartets, of which the first violin, calculated to display Salomon's powers of execution and expression, is very dif-



ficult; and his "Seasons." There is a general cheerfulness and good-humour in Haydn's allegros, which exhilarate every hearer. But his adagios are often so sublime in ideas and the harmony in which they are clad, that though played by inarticulate instruments, they have a more pathetic effect on our feelings than the finest opera air united with the most exquisite poetry. He has likewise movements and passages that are sportive, playful, and even grotesque, for the sake of variety; but they are often so striking and pleasant, that they have the effect of *bon mots* in speaking or writing.

His grand and sublime oratorio of the "Creation," and his picturesque and descriptive "Seasons," composed since his departure from England, if music were a language as intelligible and durable as the Greek, would live and be admired as long as the Iliad and Odyssey of Homer. And we cannot help thinking that future ages will be as curious to know when and where he flourished, as the country and chronology of Orpheus and Amphion.

In 1791, when at Oxford, he was created doctor of music, and some time before his death, was admitted a member of the French institute. On his return from this country, he took a small house and garden at Gimpendorf, where he lived as a widower until the time of his death, which happened in May 1809.<sup>1</sup>

HAYE (JOHN DE LA), a learned Franciscan, preacher in ordinary to queen Anne of Austria, was born in 1593 at Paris, and died there in 1661. His principal works are, "Biblia Magna," 1643, 5 vols. fol.; and "Biblia Maxima," 1660, 19 vols. fol. No part of the last is esteemed but the Prolegomena, and even they are too diffuse; but his "Biblia Magna" is reckoned a very good work. He must not be confounded with John de la Haye, a Jesuit, who died 1614, aged seventy-four, leaving an "Evangelical Harmony," 2 vols. fol. and other works; nor with another John de la Haye, valet de chambre to Marg<sup>aret</sup> of Valois, who published her poems.<sup>2</sup>

HAYES (CHARLES), esq. a very singular person, whose great erudition was so concealed by his modesty, that his name is known to very few, though his publications are many. He was born in 1678, and became distinguished

<sup>1</sup> Rees's Cyclopædia, by Dr. Burney. — Gent. Mag. vol. LXXIX. and LXXX.

<sup>2</sup> Dict. Hist. — Moreri.

in 1704 by a "Treatise of Fluxions," in folio, which was, we believe, the first treatise on that science ever published in the English language; and the only work to which he ever set his name. In 1710 came out a small 4to pamphlet in 19 pages, entitled "A new and easy Method to find out the Longitude from observing the Altitudes of the Celestial bodies." Also in 1723, he published "The Moon, a Philosophical Dialogue," tending to shew that the moon is not an opaque body, but has native light of her own.

To a skill in the Greek and Latin, as well as the modern languages, he added the knowledge of the Hebrew; and he published several pieces, which we shall enumerate, relating to the translation and chronology of the Scriptures. During a long course of years he had the chief management of the African company, being annually elected sub-governor. But on the dissolution of that company, in 1752, he retired to Down, in Kent, where he gave himself up to study; from whence, however, he returned in 1758, to chambers in Gray's-inn, London, where he died Dec. 18, 1760, in his eighty-second year.

His works relating to the translation and chronology of the holy Scriptures, were, 1. "A Vindication of the History of the Septuagint," from the misrepresentations of its opponents, 1736, 8vo. 2. "A Critical Examination of the Holy Gospels according to St. Matthew and St. Luke, with regard to the history of the birth and infancy of our Lord Jesus Christ," 1738, 8vo. 3. "Dissertation on the Chronology of the Septuagint," 1741, 8vo, a very learned, and in many respects an original work, to which in 1757, he printed "A Supplement." 4. "Chronographiæ Asiaticæ et Egyptiacæ Specimen; in quo, 1. Origo Chronologiæ LXX Interpretum investigatur; 2. Conspectus totius operis exhibetur," 1759, 8vo. In this laborious work, which he began in 1753, when he was seventy-five years old, his opinions are sometimes not quite correct, nor such as he perhaps would probably have advanced had he begun it in an earlier period of life, but the whole is highly creditable to his learning and researches.<sup>1</sup>

HAYES (WILLIAM), an eminent musical composer, was born in 1708, and began his musical career as organist of St. Mary's, Shrewsbury, but quitted that place on being chosen successor to Goodson, organist of Christ Church,

<sup>1</sup> Gent. Mag. vol. XXXI. — Nichols's Bowyer. — Hutton's Dictionary.

Oxford, where he settled. He took his degree of bachelor of music July 8, 1735; and was appointed professor of music Jan. 14, 1741. In April 1749 he was created doctor of music, and was also organist of Magdalen college. For many years he was sole director of the choral meetings, concerts, and *encœnia*, and every musical exhibition in that university to the time of his death.

He was a studious and active professor; a great collector of curious and old compositions, and possessed of considerable genius and abilities for producing new. He published while at Shrewsbury, a collection of English ballads, his maiden composition. But at Oxford his ecclesiastical compositions for different colleges were innumerable; yet, being local, they were never printed, and but little known out of Oxford. Those productions which gained him the most general celebrity, were his canons, catches, and glees for the catch-club, in London, during the first years of its institution; several of which were justly crowned. His canon of "Let's drink and let's sing together," is perhaps the most pleasant of all those laboured compositions which go under the name of canons. He had a true sense of Handel's superior merit, over all contemporary composers; and on the publication of Mr. Avison's well-written "Essay on Musical Expression," in which it is perpetually insinuated that Geminiani, Rameau, and Marcello, were greatly his superiors, Dr. Hayes produced a pamphlet entitled "Remarks on the Essay of Musical Expression," written with much more knowledge of the subject than temper: he felt so indignant at Avison's treatment of Handel, that he not only points out the false reasoning in his essay, but false composition in his own works.

Dr. Hayes died July 27, 1777, and was buried in the church-yard of St. Peter's in the east, in Oxford. His son PHILIP was regularly educated by his father in the same art. When grown up, after he had lost his treble voice, which dropped into a tolerable tenor, he was admitted one of the gentlemen of the king's chapel, and resided chiefly in London, till the decease of his worthy father; who having established a family interest in the university, he succeeded to all his honours and appointments. He took his degree of B. M. in May 1763, and proceeded doctor of music Nov. 6, 1777, when he succeeded his father in the professorship. He also became organist of Magdalen, New college, and St. John's. He succeeded in

the same style of composition as his father, and was a considerable benefactor to the music-school and orchestra, and gave many valuable portraits both to that room and to some of the colleges. Dr. Philip Hayes was perhaps the most corpulent man in the kingdom, and his friends were long in apprehension of a sudden death, which at last took place when he was on his annual visit to London, about the time of the anniversary of the new musical fund. He dropped down dead, after he had dressed himself, in the morning of March 19, 1797, in his fifty-eighth year. His remains were interred in St. Paul's cathedral with due respect.<sup>1</sup>

HAYM (NICOLAS FRANCIS), a native of Rome, appears to have come to London in the early part of the last century, as a musical professor, and engaged with two others, Clayton and Dieupart, in an attempt to establish an Italian opera here. This scheme had some success until 1710, when the superior merits of Handel's "Rinaldo" diverted the public attention from Haym and his colleagues. Haym appears afterwards to have tried various literary projects, one of which was his "*Il Tesoro Britannico*," Lond. 1719—20, 2 vols. 4to, in which he proposed to engrave and describe all the coins, statues, gems, &c. to be found in the cabinets in England, and not before made public. In the execution of this work, however, he committed so many egregious blunders, and advanced so many ignorant and rash conjectures, that it has ever been thrown aside with contempt by able antiquaries. His most useful publication was his "*Notizia de Libri rari nella Lingua Italiana*," which appeared first in 1726, in an 8vo volume, printed at London, and was several times reprinted with additions. The edition of Milan, 1771, 2 vols. 4to, appears to be the best.

He likewise wrote two tragedies, "*La Merope*," and "*La Demodice*," and edited an edition of Tasso in 2 vols. 4to. In the last years of his active life, he published proposals for a History of music, upon an admirable plan; but it was not encouraged, which Dr. Burney thinks is much to be lamented, as far as Italy was concerned; as he was not only a good practical musician, but a man of extensive learning, and perfectly acquainted with the history of the art in his own country, and its progress in England during his residence there. He had not only knowledge in coun-

<sup>1</sup> Rees's Cyclopædia, by Dr. Burney.—Wood's Annals.—Gent. Mag. 1797.

terpoint, but genius for composition, as he published at Amsterdam in 1713, two sets of sonatas for two violins and a bass, which are little inferior to the sonatas of Corelli. There is more variety in them, though less grace. He died in March 1730, and his effects were sold by auction soon after his decease.<sup>1</sup>

HAYMAN (FRANCIS), an English artist, much celebrated in his day, was born in 1708, at Exeter, and was the scholar of Brown. He appears to have come to London in the early part of his life, and was much employed by Fleetwood, the proprietor of Drury-lane theatre, for whom he painted many scenes. In the pursuit of his profession, he was not extremely assiduous, being more convivial than studious; yet he acquired a very considerable degree of power in his art, and was the best historical painter in the kingdom, before the arrival of Cipriani. It was this superiority of talent that introduced him to the notice of Mr. Jonathan Tyers, the founder and proprietor of Vauxhall, by whom he was employed in decorating those well-known gardens, and where some of his best historical pictures are still to be seen. He also painted four pictures from subjects taken from Shakspeare, for what is called the prince's pavilion in Vauxhall, but Mr. Tyers had such an high opinion of them, as to remove them to his own residence, and place copies in their room. His reputation procured him much employment from the booksellers, whom he furnished with drawings for their editions of Moore's Fables, Congreve's Works, Newton's Milton, Hanmer's Shakspeare, Smollet's Don Quixote, Pope's Works, &c. These drawings have in general great merit.

When the artists were incorporated by charter, Mr. Lambert was appointed the first president; but he dying shortly after, Hayman was chosen in his stead, in which office he remained till 1768, when, owing to the illiberal conduct of the majority of the members of that society, he was no longer continued in that station. For this exclusion, however, he was amply recompensed on the foundation of the royal academy, of which he was chosen a member, and soon after appointed librarian. This place he held till his death, Feb. 2, 1776.<sup>2</sup>

<sup>1</sup> Hawkins's Hist. of Music.—Rees's Cyclopædia, by Dr. Burney.—Dict. Hist.

<sup>2</sup> Pilkington.—Edwards's Supplement to Walpole.

**HAYNE (THOMAS)**, a learned schoolmaster, the son of Robert Hayne, of Thrustrington, in Leicestershire, was born probably in that parish, in 1581, and in 1599 was entered of Lincoln-college, Oxford, where, being under the care of an excellent tutor, he obtained great knowledge in philosophy, to which, and his other studies, he was the more at leisure to give diligent application, as he was, by a lameness almost from his birth, prevented from enjoying the recreations of youth. In 1604 he took his bachelor's degree, and became one of the ushers of merchant taylors' school, London; and after taking the degree of master, was usher at Christ's hospital. He was a noted critic, an excellent linguist, and a solid divine, highly respected by men of learning, and particularly by Selden. He died July 27, 1645, and was buried in Christ-church, London, where a monument was erected over his grave, (destroyed in the fire of London) with an inscription to his memory, as an antiquary, a teacher, and a man of peace. He bequeathed his books to the library at Leicester (which is commemorated in an inscription in that place), except a few which he left to the library at Westminster. He gave also 400*l.* to be bestowed in buying lands or houses, in or near Leicester, of the yearly value of 2*l.* for ever, for the maintenance of a schoolmaster in Thrustrington, or some town near thereto, to teach ten poor children, &c. Fifteen are now educated in this school. He founded also two scholarships in Lincoln-college, the scholars to come from the free-school at Leicester, or in defect of that, from the school at Melton, &c. Several other acts of charity are included in his will. His works are, 1. "*Grammatices Latinæ Compendium*, 1637, reprinted in 1649, 8vo, with two appendices. 2. "*Linguarum cognatio, seu de linguis in genere*," &c. Lond. 1639, 8vo. 3. "*Pax in terra; seu tractatus de pace ecclesiastica*," *ibid.* 1639, 8vo. 4. "*The equal ways of God, in rectifying the unequal ways of man*," *ibid.* 1639, 8vo. 5. "*General View of the Holy Scriptures; or the times, places, and persons of the Holy Scripture*," &c. *ibid.* 1640, fol. 6. "*Life and Death of Dr. Martin Luther*," *ibid.* 1641, 4to.<sup>1</sup>

**HAYNES (HOPRON)**, a strenuous advocate for Socinianism, was born in 1672, and became assay-master of the mint, and principal tally-writer of the exchequer. In

<sup>1</sup> Nichols's Leicestershire, vol. III. Part I.

defence of the independence and prerogatives of his office, he printed and privately dispersed a tract entitled "A brief enquiry relating to the right of his majesty's Chapel Royal, and the privileges of his servants within the Tower, in a Memorial addressed to the right hon. the lord viscount Lonsdale, constable of his majesty's Tower of London," 1728, folio. His principal effort in favour of Socinianism was entitled "The Scripture account of the attributes and worship of God, and of the character and offices of Jesus Christ, by a candid Enquirer after Truth." This he left for the press, and it was accordingly printed by his son, in obedience to his father's injunctions, but probably against his own inclinations, nor was it generally known as a publication until reprinted in 1790 by the late rev. Theophilus Lindsey. Mr. Haynes died November 19, 1749.—His son SAMUEL HAYNES was educated at King's college, Cambridge, where he took his degrees of A. B. in 1723, A. M. 1727, and D. D. in 1748. He was tutor to the earl of Salisbury, with whom he travelled, and who, in 1737, presented him to the valuable rectory of Hatfield in Hertfordshire. In March 1743, he succeeded to a canonry of Windsor; and in May 1747, he was presented by his noble patron to the rectory of Clothall, which he held by dispensation with Hatfield. He died June 9, 1752. He published "A Collection of State-papers, relating to affairs in the reigns of Henry VIII. Edward VI. Mary and Elizabeth, from 1542 to 1570," transcribed from the Cecil MSS. in Hatfield-house, 1740, fol.<sup>1</sup>

HAYWARD (Sir JOHN), an English historian, was educated at Cambridge, where he took the degree of LL. D. In 1599 he published, in 4to, "The first Part of the Life and Raigne of King Henrie IV. extending to the end of the first yeare of his raigne," dedicated to Robert earl of Essex; for which he suffered a tedious imprisonment, on account of having advanced something in defence of hereditary succession to the crown. We are informed, in lord Bacon's "Apophthegms," that queen Elizabeth, being highly incensed at this book, asked Bacon, who was then one of her council learned in the law, "whether there was any treason contained in it?" who answered, "No, madam; for treason, I cannot deliver my opinion there is any; but there is much felony." The queen, apprehend-

<sup>1</sup> Nichols's Bowyer.

ing it, gladly asked, "How and wherein?" Bacon answered, "because he had stolen many of his sentences and conceits out of Cornelius Tacitus." This discovery is thought to have prevented his being put to the rack. Camden tells us, that the book being dedicated to the earl of Essex, when that nobleman and his friends were tried, the lawyers urged, that "it was written on purpose to encourage the deposing of the queen;" and they particularly insisted on these words in the dedication, in which our author styles the earl "Magnus & presenti iudicio, & futuri temporis expectatione." In 1603 he published, in quarto, "An Answer to the first part of a certaine Conference concerning Succession, published not long since under the name of R. Doleman." This R. Doleman was the Jesuit Parsons. In 1610 he was appointed by king James one of the historiographers of Chelsea college, near London, which, as we have often had occasion to notice, was never permanently established. In 1613, he published in 4to, "The Lives of the Three Normans, kings of England; William I.; William II.; Henry I." and dedicated them to Charles prince of Wales. In 1619, he received the honour of knighthood from his majesty, at Whitehall. In 1624, he published a discourse entitled "Of Supremacie in Affaires of Religion," dedicated to prince Charles, and written in the manner of a conversation held at the table of Dr. Toby Matthews, bishop of Durham, in the time of the parliament, 1605. The proposition maintained is, that supreme power in ecclesiastical affairs is a right of sovereignty. He wrote likewise, "The Life and Raigne of King Edward VI. with the beginning of the Raigne of queen Elizabeth," 1630, 4to, but this was posthumous; for he died June 27, 1627. He was the author of several works of piety, particularly "The Sanctoarie of a troubled soul," Lond. 1616, 12mo; "David's Tears, or an Exposition of the Penitential Psalms," 1622, 8vo. and "Christ's Prayer, on the Crosse for his Enemies," 1623. Wood says that "he was accounted a learned and godly man, and one better read in theological authors, than in those belonging to his profession; and that with regard to his histories, the phrase and words in them were in their time esteemed very good; only some have wished that in his 'History of Henry IV.' he had not called sir Hugh Lynne by so light a word as Mad-cap, though he were such; and that he had not changed his historical style



into a dramatical, where he introduceth a mother uttering a woman's passion in the case of her son." Nicolson observes, that "he had the repute in his time, of a good clean pen and smooth style; though some have since blamed him for being a little too dramatical." Strype recommends that our author "be read with caution; that his style and language is good, and so is his fancy; but that he uses it too much for an historian, which puts him sometimes on making speeches for others, which they never spake, and relating matters which perhaps they never thought on." In confirmation of which censure, Kennet has since affirmed him to be "a professed speech-maker through all his little history of Henry IV."<sup>1</sup>

HEADLEY (HENRY), a very elegant poet and critic, was born at Instead in Norfolk in 1766. At an early age he was placed under the care of the rev. Dr. Samuel Parr, then master of the grammar-school at Norwich. Even at this period he exhibited a superior elegance of mind, taste, and genius. He had a certain pensiveness of manner, which conciliated esteem and sympathy; and which, though it might in part have been excited by the delicacy of his constitution, was promoted and increased by his studious pursuits. From Norwich he removed, in 1782, to Oxford, where he became a member of Trinity college, a circumstance for which the world was probably indebted for his celebrated publication on the old English poets. Thomas Warton was then resident, as senior fellow of the college, and Headley naturally became acquainted with his labours as a poetical historian, which confirmed the bias of his mind; and from this time the study of old English poetry superseded every other literary pursuit.

He left Oxford after a residence of three years, in which interval he lost his father. His biographer informs us that his friends could not for some months discover the place of his residence; but that at length it appeared he was married, and had retired to Matlock in Derbyshire. From our other authority, however, we learn, that during his occasional visits from Oxford to his friends in Norfolk, he formed an attachment of the tenderest kind to a very beautiful woman, now alive, but of no fortune. Many of the most charming and interesting of his poetical compositions were addressed to this lady. The connexion appeared to

their common friends to be indiscreet, and the object of his affections married a deserving man, with whom she is now happy in a lovely family. It appears, however, that he did marry hastily, in the anguish of disappointment, a lady, who died before him. From Matlock he went to reside at Norwich, and in a short time the consumptive tendency of his constitution rendered it advisable to try the climate of Lisbon, from which he returned only to die, at Norwich, in November 1788.

What Headley might have produced, had he lived to persevere in the line of study in which he had engaged, may be easily conjectured from the "Select Beauties of Ancient English Poetry," which he published in 1787, 2 vols. 8vo. It may be said to have given a new direction to the public taste, and to have pointed out to poetical antiquaries those objects of research which they have since pursued with equal avidity and success. These volumes soon became popular, and certainly possess various claims to attention, whether we consider the taste and judgment with which the selection was made, or the neatness, point, and felicitous discrimination of character with which the biographical sketches are universally marked. Previous to the appearance of this work, Mr. Headley had published a small volume of original poems, and is said to have contributed some papers to the "Olla Podrida," and to a less known periodical paper, entitled "The Lucubrations of Abel Sing," of which a few numbers only were printed.<sup>1</sup>

HEARNE (SAMUEL), an enterprising English navigator, was born in 1745; he was the son of Mr. Hearne, secretary to the water-works, London-bridge, a very sensible man, and of a respectable family in Somersetshire; he died of a fever in his fortieth year, and left Mrs. Hearne with this son, then but three years of age, and a daughter two years older. Mrs. H. finding her income too small to admit her living in town as she had been accustomed, retired to Bimminster, in Dorsetshire (her native place), where she lived as a gentlewoman, and was much respected. It was her wish to give her children as good an education as the place afforded, and accordingly she sent her son to school at a very early period: but his dislike to reading and writing was so great, that he made very little progress in either. His

<sup>1</sup> Biographical Sketch prefixed to the Rev. H. Kest's edition of the "Beauties."—British Critic, vol. XXV. an article drawn up by one of our new Mr. Headley well.

masters, indeed, spared neither threats nor persuasion to induce him to learn, but their arguments were thrown away on one who seemed predetermined never to become a learned man ; he had, however, a very quick apprehension, and in his childish sports shewed unusual activity and ingenuity ; he was particularly fond of drawing ; and though he never had the least instruction in the art, copied with great delicacy and correctness even from nature. Mrs. Hearne's friends, finding her son had no taste for study, advised her fixing on some business, and proposed such as they judged most suitable for him ; but he declared himself utterly averse to trade, and begged he might be sent to sea. His mother very reluctantly complied with his request, took him to Portsmouth, and remained with him till he sailed. His captain (now lord Hood) promised to take care of him, and gave him every indulgence his youth required. He was then but eleven years of age. They had a warm engagement soon after he entered, and took several prizes : the captain told him he should have his share ; but he begged, in a very affectionate manner, it might be given to his mother, and she would know best what to do with it. He was a midshipman several years under the same commander ; but on the conclusion of the war, having no hopes of preferment, he left the navy, and entered into the service of the Hudson's Bay company, as mate of one of their sloops. He was, however, soon distinguished from his associates by his ingenuity, industry, and a wish to undertake some hazardous enterprize by which mankind might be benefited. This was represented to the company, and they immediately applied to him as a proper person to be sent on an expedition they had long had in view, viz.—to find out the north-west passage : he gladly accepted the proposal, and how far he succeeded is shewn to the public in his Journal. On his return he was advanced to a more lucrative post, and in a few years was made commander in chief, in which situation he remained till 1782, when the French unexpectedly landed at Prince of Wales's Fort, took possession of it, and after having given the governor leave to secure his own property, seized the stock of furs, &c. &c. and blew up the fort. At the company's request Mr. H. went out the year following, saw it rebuilt, and the new governor settled in his habitation (which they took care to fortify a little better than formerly), and returned to England in 1787. He had

saved a few thousands, the fruits of many years' industry, and might, had he been blessed with prudence, have enjoyed many years of ease and plenty; but he had lived so long where money was of no use, that he seemed insensible of its value here, and lent it with little or no security to those he was scarcely acquainted with by name; sincere and undesigning himself, he was by no means a match for the duplicity of others. His disposition, as may be judged by his writing, was naturally humane; what he wanted in learning and polite accomplishments, he made up in native simplicity; and was so strictly scrupulous with regard to the property of others, that he was heard to say, a few days before his death, "he could lay his hand on his heart and say, he had never wronged any man of sixpence."

Such are the outlines of Mr. Hearne's character; who, if he had some failings, had many virtues to counterbalance them, of which charity was not the least. He died of the dropsy, November 1792, aged forty-seven. In 1797 appeared his "Journey from the Prince of Wales's Fort, in Hudson's Bay, to the Northern Ocean; undertaken by order of the Hudson's Bay Company, for the discovery of Copper-mines, a North-west passage, &c. in the years 1769, 1770, 1771, 1772," a volume which forms a very valuable addition to the discoveries of our enterprising countrymen.<sup>1</sup>

HEARNE (THOMAS), an eminent English antiquary, and indefatigable collector and editor of books and manuscripts, was the son of George Hearne, parish-clerk of White Waltham, Berkshire, by Edith, daughter of Thomas Wise. He was born at Littlefield-green in the above parish, in 1678, and baptised July 11th of that year. He appears to have been born with a taste for those researches which formed afterwards the business of his life; and even when he had but attained a knowledge of the alphabet, was seen continually poring over the old tomb-stones in the church-yard. As to education, he had very little. His father, who kept a writing-school, and who, as parish-clerk, was also a kind of amanuensis to the illiterate part of his neighbours, could teach him English and writing, in both which he made considerable proficiency; but he had other children, and, instead of being able to place Thomas at any superior school, was obliged to let him earn his sub-

<sup>1</sup> European Mag. 1727

sistence as a day-labourer. His natural abilities, however, appeared through this disadvantage, and his being a better reader and writer than could have been expected from his scanty opportunities, recommended him to the kind attention of an early patron, whom he calls "that pious and learned gentleman Francis Cherry, esq." By this gentleman, in whose house he was for some time a menial servant, he was placed at the free-school of Bray in Berkshire, in the beginning of 1693, and rewarded his care by such diligent application, as to acquire an accurate knowledge of Greek and Latin. He was on this account much respected both by the master and his fellow-scholars, who were accustomed to consult him in their little difficulties, and used to listen to his information respecting English history, which his original taste had led him to study as he found opportunity.

His patron, Mr. Cherry, pleased with the happy effects of his care, determined to take our young antiquary into his house, and maintain him as his son. In this it is said he partly followed the advice of the learned Mr. Dodwell, who then lived in the neighbourhood, and had probably watched the progress of Hearne's education. He was accordingly taken into Mr. Cherry's house about Easter 1695, and his studies in classical learning promoted by this gentleman, or by Mr. Dodwell, both taking that trouble with him, which, from his diligence and apt memory, they foresaw would not be lost. With the same benevolent views, Mr. Cherry sent him to Oxford, where, in Michaelmas term of the above year, he was entered of Edmund-hall, but returned immediately after his matriculation, and pursued his studies both at Mr. Cherry's, and at the school of Bray.

In Easter term 1696, he came to reside at Edmund-hall, a society which had probably been recommended to Mr. Cherry by Dr. White Kennet, who was at that time vice-principal, and also rector of Shottesbrooke, which he received from Mr. Cherry. The learned Dr. John Mill was at this time principal. Both his tutor, Dr. Kennet, and his principal, Dr. Mill, appear to have soon discovered the bent of his studies; and Dr. Mill, who was then employed on the appendix to his edition of the Greek Testament, finding young Hearne an apt reader of MSS. employed him in the laborious task of collation. It was also at the doctor's request, that when he was about three years stand-

ing, he went to Eton to compare a MS. of Tatian and Athenagoras in that college library. The variations he discovered were afterwards made use of by Mr. Worth in his edition of Tatian, in 1700, and by Dechair in his edition of Athenagoras, 1706; but Mr. Hearne complains, and with some justice, that neither mentioned the person who collated the MSS. Hearne's own copy of the variations is now in the Bodleian. About this time Mr. Cherry sent for him to Shottesbrooke, and employed him in transcribing sir Henry Spelman's "*History of Sacrilege*," which was soon after printed at London. Mr. Dodwell also appears to have employed him in transcribing two copies of his "*Parænesis*." At Edmund Hall Dr. Græbe availed himself of his useful talents in transcribing and collating various old manuscripts.

In act term 1699, he took his bachelor's degree, soon after which a proposal was made to him by Dr. Kennet to go to Maryland, as one of Dr. Bray's missionaries. What particular fitness Dr. Kennet discovered in Hearne for a situation of this kind we know not. He says, indeed, that he mentioned him as "a man of a pious, sober, and studious inclination," but we are much mistaken if Hearne's habits were not at this time irreconcilable with the functions of a missionary; and accordingly we find Dr. Kennet endeavouring to render the office palatable, by informing our antiquary, that besides the stipend, &c. he was to have a library worth 50*l.* was to be librarian to the whole province, and visitor of all the public libraries.

Hearne, as may be expected, had no inclination to accept this offer, and exchange the libraries of Oxford for those of Maryland; and his refusal appears to have been sanctioned by some, although not all, of his best friends. Having now obtained access to the Bodleian library, he visited that noble repository every day, and his visits were so long, and his knowledge of books so visibly increasing, that in 1701, when Dr. Hudson was chosen librarian, he applied for leave to employ him as an assistant, and soon found him a very useful one. Having by this official appointment obtained a wider range, he began by examining the state of Dr. Hyde's catalogue, published in 1674, and finding it, from the gradual increase of the library, very defective, he endeavoured to supply what was wanting in an interleaved copy, and afterwards transcribed his additions into two volumes, which he entitled "*Appendix*

Catalogi librorum impressorum Bibl. Bod." This was intended to have been printed by itself, but it was afterwards incorporated with Hyde's catalogue. The same service Mr. Hearne afterwards performed for the catalogue of MSS. and of coins.

In act term 1703, he took his master's degree, and was offered a chaplainship of Corpus college by Dr. Turner, the president, provided he could keep his place in the library; but Dr. Hudson objecting to this, he declined it, as he did, for the same reason, a chaplainship of All Souls. He had been made janitor of the library, and in 1712 succeeded to the place of second keeper, with which he was allowed to hold his office of janitor; and, as he says, it was "by virtue of these two offices being united that he still kept the keys of the library, &c." In 1713 an offer was made to him of the place of librarian to the royal society and keeper of their museum, which he declined, "his circumstances not permitting him to leave Oxford." It is less accountable why he should at this time decline the honour of being made a fellow of this society. The offer, however, shows that the society thought him worthy of it, and that, with all his peculiarities, he had at this time attained considerable reputation in the learned world.

In January 1714-15, he was elected architypographus, and esquire beadle of civil law in the university of Oxford, which post he held, together with that of under-librarian, till November following; but then, finding they were not tenable together, he resigned the beadleship, and very soon after the other place also, by reason of the oaths to government, with which he could not conscientiously comply. He continued a nonjuror to the last, much at the expence of his worldly interest; for, on that account he refused several preferments which would have been of great advantage and very agreeable to him. So many indeed were the offers made, that his motives for refusal must have been urgent and conscientious. His enemies took some pains to bring a charge of inconsistency against him, by publishing "A Vindication of those who take the Oath of Allegiance to his present majesty." This he wrote when a very young man, in king William's reign, but, as he very justly remarks, it proves no more than that he had viewed the question in another light, and surely must be accounted sincere, when we find him refusing so many profitable situations. In the latter part of his life he

appears to have resided in Edmund-hall, preparing and publishing his various works, but not, as will be noticed in our catalogue of them, without interruption from what he thought the candid declaration of his political sentiments clashing with those of the university, and of the nation at large. This, in one or two instances, occasioned serious prosecutions, and considering himself as an injured man, he was not sparing in his censures of some of his most learned contemporaries, who, in their turns, were equally disrespectful in their notices of him. With these disputes the present age has little to do, and it owes too much to the industry of Hearn to trace his failings with anxious care, or treat them with the animosity that might have been natural in his own times. How useful his industry was, may be estimated from the number of valuable pieces which lie hid in public or private repositories, of no utility even to the possessors of them, for want of persons who have perseverance enough to travel through the drudgery, or spirit enough to hazard the expence of printing them. By a life of the greatest regularity and œconomy, Hearn was enabled in a great measure to prevent this injury to literature: and his endeavours were assisted by the encouragement of many noble and opulent patrons. It might therefore be matter of surprize, though no reflection upon his character, that a sum amounting to upwards of 1000*l*. was found in his room after his decease. His death, which happened June 10, 1735, was occasioned by a severe cold and a succeeding fever, which, being improperly treated, terminated in a violent flux. He was buried in the church yard of St. Peter's in the East, where is erected over his remains a stone with an inscription written by himself: "Here lyeth the body of Thomas Hearn, M. A. who studied and preserved Antiquities. He died June 10, 1735, aged 55 years. Deut. xxxii. 7. 'Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee, thy elders, and they will tell thee.' Job viii. 8, 9, 10. 'Enquire I pray thee,' &c." This stone was repaired by Dr. Rawlinson in 1754.

As the value of Hearn's labours have been much underrated, and indeed grossly misrepresented, in the Biog. Britannica, and its servile copyists, we shall make no apology for adding the sentiments of his Oxford biographer, Mr. Huddesford: "Since that kind of study pursued by Mr. Hearn is more general now than it was in



his time, to praise and speak well of him will of consequence be more safe, as it will be better received. His chief excellence, so often celebrated, but to the misfortune of learning so little imitated, was unwearied industry, which began almost with his life, and continued in full vigour till within a few weeks of his death. By means of this industry, and of a good disposition, he raised himself from the lowest state of dependence to a station of ease and honour. When his worth was in some sort acknowledged, by the offer of the best offices the university had to bestow, he manifested uncommon integrity in declining those offers, because the acceptance of them appeared to him inconsistent with the principles which he had adopted. If there was a singularity in his exterior behaviour or manner which was the jest of the man of wit and polite life, he secretly enjoyed the approbation, favour, and correspondence of the greatest men of the age. Succeeding times have given testimony to his abilities, which the age in which he lived so lightly esteemed. It is, at least, not flattery, to consider him as a pattern to all whose duty it is, as well as inclination, to unite much learning and erudition, with the greatest plainness and simplicity of manners."

Much of Hearne's personal history, opinions, and peculiarities, might be derived, if a piece of minute biography were undertaken, from his correspondence, and particularly from his manuscript diary, of which there are 150 small paper books in the Bodleian. Some information gleaned from these has lately been given to the public in that valuable and curious work, "Letters written by eminent persons, &c." printed in 3 vols. 8vo, 1813, to which we have often to own our obligations. It appears that Hearne's anxiety to recover manuscripts became in him a species of religious enthusiasm, and that he was accustomed to return thanks in his prayers for success of this kind \*. It is more to be regretted that his perpetual recurrence to Jacobite

\* Of such forms of thanksgiving, the following is a specimen; and, we agree with the editor of the "Letters," exemplifies the native simplicity of Hearne's character as much, perhaps, as any anecdote that has descended to us. "O most gracious and merciful Lord God, wonderful in thy providence, I return all possible thanks to thee for the care thou hast always

taken of me. I continually meet with most signal instances of thy providence, and one at yesterday, when I unexpectedly met with three old MSS. for which, in a particular manner, I return my thanks, "seeking thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake."

sentiments, in his prefaces, where they were surely out of place, created him many enemies, kept him at perpetual variance with his neighbours in the university, and promoted an irritability of temper, and a querulous disposition, which made him unhappy. For social enjoyments he was not well qualified. His manners were originally clownish and simple, and little improved by his intercourse with the world.

Hearne left his MS collections by will to Dr. William Bedford, of whom Dr. Rawlinson purchased them for an hundred guineas, and at his death bequeathed them with his own MSS. to the Bodleian library. Among other injurious reports at the time of Hearne's death, one was, that he died a Roman catholic, an imputation on the non-jurors not very uncommon at that time, but which, as to Hearne, has been fully disproved in a letter printed by Mr. Huddesford in his life. Hearne had no more of popery than antiquaries in general, who can never forgive the injuries done to libraries at the time of the reformation.

His publications were, 1. "An Index to L'Estrange's translation of Josephus," 1702, fol. 2. "Reliquie Bodleianæ, or some genuine remains of sir Thomas Bodley, &c." 1703. 3. "Plinii Epistolæ et Panegyricus, &c." 1703. 4. "Eutropius. Messala Corvinus. Julius Obsequens, &c." 1703. 5. "Indices tres locupletissimæ in Cyrelli opera," Ox. 1733. 6. "Ductor Historicus," 2 vols. They did not come out together; a second edition of the first was published in 1705, and the second volume was published in 1704. Our author was not solely concerned in this work, some parts of it being written by another hand, as was the preface. He had made great collections for a third volume, but laid aside this design upon the appearance of the English translation of Puffendorf's introduction, which begins where the second volume of the "Ductor Historicus" ends, and continues the history to the present times. 7. "Index to Dr. Edwards's Preservative against Socinianism," 1740, 4to. 8. "Index to Clarendon's History of the Rebellion," fol. 1704. This "little work," or *opella*, he informs us, he undertook at the request of dean Aldrich. 9. An edition of "Justin," 1705, a very good one, compiled from four MSS. but not equal in value to his "Eutropius." 10. "Livy," 1708, 6 vols. 8vo, a very accurate edition, which, in the opinion of Dr. Harwood, does honour to Hearne. It has of late risen very

much in price. 11. "A Letter containing an account of some Antiquities between Windsor and Oxford, with a list of the several pictures in the school gallery adjoining to the Bodleian library," printed in 1708, in the "Monthly Miscellany, or Memoirs for the Curious;" and reprinted at the end of the fifth volume of Leland's "Itinerary," but without the list of the pictures; for which, however, there being a demand, he reprinted 100 copies of the whole in 1725. 12. "The Life of Ælfred the Great, by sir John Spelman, from the original MS. in the Bodleian library, 1710." 13. "The Itinerary of John Leland the antiquary, intermixed with divers curious discourses, written by the editor and others, 1710," 9 vols. A new edition was printed in 1744. 14. "Henrici Dodwell de Parma Equestri Woodwardiana dissertatio," 1713. Some expressions in his preface to this brought upon him a serious loss, as the work was prohibited until he had cancelled the offensive parts. Of this some notice has already been taken in our account of Dodwell. 15. "Lelandi de rebus Britannicis collectanea," 1715, 6 vols. 16. "Acta Apostolorum, Græco Latine, literis majusculis. F. codice Laudiano, &c. 1715." 17. "Joannis Rossi antiquarii Warwicensis historia regum Angliæ, 1716." It was printed again with the second edition of Leland's "Itinerary," and now goes along with that work. 18. "Titi Livii Foro-Julienensis vita Henrici V. regis Angliæ. Accedit sylloge epistolarum à variis Angliæ principibus scriptarum, 1716." 19. "Aluredi Beverlacensis annales; sive historia de gestis regum Britanniae, &c. 1716." 20. "Gulielmi Roperi vita D. Thomæ Mori equitis anrati, lingua Anglicana contexta," 1716. 21. "Gulielmi Camdeni Annales rerum Anglicarum et Hibernicarum, regnante Elizabetha," 1717, 3 vols. 22. "Gulielmi Neuhrigensis historia sive chronica rerum Anglicarum," 1719. 23. "Thomæ Sprotti Chronica, &c." 1719. 24. "A Collection of curious Discourses written by eminent antiquaries upon several heads in our English antiquities," 1720. 25. "Textus Rossensis, &c." 1720. 26. "Roberti de Avesbury historia de mirabilibus gestis Edwardi III. &c. Appendicem etiam subnexuit, in qua inter alia continentur Letters of king Henry VIII. to Anne Boleyn," 1720. 27. "Johannis de Fordun Scotchchronicon genuinum, una cum ejusdem supplemento ac continuatione," 1722. 28. "The History and Antiquities of Glastonbury, &c." 1722. 29. "Hemingi-Chartularium eccle-

six Wigorniensis, &c." 1723. 30. "Robert of Gloucester's Chronicle," 1724, &c. in 2 vols. 31. "Peter Langtoft's Chronicle, as illustrated and improved by Robert of Brune, from the death of Cadwaladon to the end of king Edward the 1st's reign, &c." 1720, 2 vols. 32. "Johannis, confratris et monachi Glastoniensis, chronica: sive historia de rebus Glastoniensibus, &c." 1726. 33. "Adam de Domerham historia de rebus gestis Glastoniensibus, &c." 1727, 2 vols. 34. "Thomæ de Elmham vita et gesta Henrici V. Anglorum regis," &c. 1727. 35. "Liber niger Scaccarii, &c." 1728, 2 vols. 36. "Historia vitæ et regni Richardi II. Angliæ regis, à monacho quodam de Evesham consignata," 1729. 37. "Thomæ Cui vindiciæ antiquitatis academici Oxoniensis, &c." 1730, 2 vols. 38. "Walteri Hemingforde, canonici de Gisseburne, historia de rebus gestis Edvardi I. II. III. &c." 1731, 2 vols. 39. "Duo rerum Anglicarum scriptores veteres, videlicet, Thomas Otterbourne et Johannes Wethamstade, ab origine gentis Britannicæ usque ad Edvardum IV. &c." 1733, 2 vols. 40. "Chronicon sive annales prioratus dñi Dunstable, &c." 1733. 41. "Benedictus, abbas Petroburgensis, de vita et gestis Henrici II. Richardi I. &c." 1735, 2 vols.

Such are the general titles of Hearn's works, but it must be understood that almost every one of these volumes contains various articles relating to antiquities and biography, perfectly distinct, and indeed generally nowise connected with the principal subject; many of which have been acknowledged the most useful of his productions. It cannot be denied, however, that he would have been more generally useful had he now and then questioned the importance of what he was about to publish; but with Hearn an old MS. seemed to possess an infallible claim to public attention merely because it was old and unknown. Nobody, says Mr. Gough, will condemn him for the pains he took to preserve Leland's pieces; but Ross's compendium contains very little that is interesting, and Alfred of Beverley, if genuine, is legendary. Hearn himself seems almost ashamed of Spott's Chronicle, to which, however, he has tacked a valuable anonymous fragment relating to the first eight years of Edward IVth's reign. Avesbury and Elmham's relations of Edward III. and Henry V. are accurately and methodically put together. Livius Forojulienensis's life of this last prince is an elegant abridgment of Elmham's too pompous work. Henning's Chartulary and

the "Textus Roffensis" are valuable collections of the most ancient monuments of their respective churches. Robert of Gloucester's Chronicle takes precedence of all English poets. The two monks of Glastonbury are historians of their own house, of which its English history by an anonymous later hand gives a tolerable account. Death, adds Mr. Gough, prevented Hearne from encumbering our libraries with a meagre history of England, or additions to Martin Polanus's Annals, ascribed to one John Murelynch, a monk of Glassenbury, and another from Brute or Iua to Edward I. by John Bever, a monk of Westminster, borrowed from the "Flores Historiarum." His friend Thomas Baker, the Cambridge antiquary, "often cautioned him against fatiguing himself too much, and overloading his constitution; but he was not to be advised, and so died a martyr to antiquities." It appears from some of his correspondence, that even in his own time his works rose very much in price, and it is well known that of late years they have been among the most expensive articles brought to market, the best of them being now beyond the reach of common purchasers. A few years ago, Mr. Bagster, of the Strand, with a spirit of liberality and enterprise, published one or two of them in an elegant and accurate manner, as the prelude to a reprint of the whole series; but it is to be regretted that this scheme was soon obliged to be abandoned for want of encouragement.<sup>1</sup>

HEATH (BENJAMIN), a lawyer of eminence of the last century, and recorder of Exeter, was a celebrated scholar and an author. He wrote, 1. "An Essay towards a demonstrative proof of the Divine Existence, Unity, and Attributes; to which is premised, a short defence of the argument commonly called *à priori*," 1710. This pamphlet was dedicated to Dr. Oliver of Bath, and is to be ranked amongst the ablest defences of Dr. Clarke's, or rather Mr. Howe's, hypothesis; for it appears to be taken from Howe's "Living Temple." 2. "The case of the county of Devon with respect to the consequences of the new Excise Duty on Cyder and Perry. Published by the direction of the committee appointed at a general meeting of that county to superintend the application for the repeal of

<sup>1</sup> Life of Hearne from his own MS. published by Huddesford with the Lives of Leland and Wood, 2 vols. 8vo, 1772.—Gent. Mag. vols. LVII. LVIII. LXIX.—Letters by eminent persons—Gough's Topography.—Dibdin's Bibliographer, vol. I. and II.—Nichols's Bowyer.

that duty," 1763, 4to. To this representation of the circumstances peculiar to Devonshire, the repeal of the act is greatly to be ascribed; and very honourable notice was taken of it at a general meeting of the county. 3. "Notæ sive Lectiones ad Tragicorum Græcorum veterum, Æschylæ, &c." 1752, 4to; a work which places the author's learning and critical skill in a very conspicuous light: a principal object of which was to restore the metre of the Greek tragic poets. It is highly valued by all sound critics of our own and foreign countries. He also furnished the notes on the Eton Greek tragedies. The same solidity of judgment distinguished the author's last production, 4. "A Revisal of Shakspeare's Text, wherein the alterations introduced into it by the more modern editors and critics are particularly considered," 1765, 8vo. It appears from the list of Oxford graduates, that he was created D. C. L. by diploma, March 31, 1762. He died Sept. 13, 1766. The brother of this author, Mr. Thomas Heath, an alderman of Exeter, published "An Essay towards a new Version of Job," &c. in 1755. This gentleman was father to John Heath, esq. one of the judges of the common pleas.<sup>1</sup>

HEATH (JAMES), an English historian, was born 1629, in London, where his father, who was the king's cutler, lived. He was educated at Westminster-school, and was elected to Christ Church, Oxford, in 1646. In 1648 he was ejected thence by the parliament-visitors, for his adherence to the royal cause; lived upon his patrimony till it was almost spent; and then married, which prevented his return to Christ Church at the restoration, where he might have qualified himself for one of the learned professions. To maintain his family he now commenced author, and corrector of the press. He died of a consumption and dropsy, at London, in August 1664, and left several children to the parish. He published, 1. "A brief Chronicle of the late intestine War in the three kingdoms of England, Scotland, and Ireland, &c." 1661, 8vo, afterwards enlarged by the author, and completed from 1637 to 1663, in four parts, 1663, in a thick 8vo; a work which, on account of the numerous portraits, rather than its intrinsic value, bears a very high price. To this edition was again added a continuation from 1663 to 1675 by John Philips, nephew by the mother to Milton, 1676, folio. 2. "Elegy

<sup>1</sup> N. Ashle's Boyer.

upon Dr. Thomas Fuller," 1661. 3. "The glories and magnificent triumphs of the blessed Restoration of king Charles II. &c. 1662," 8vo. 4. "Flagellum; or, the Life and Death, Birth and Burial, of Oliver Cromwell, the late usurper," 1663, of which a third edition came out with additions in 1665, 8vo. 5. "Elegy on Dr. Sanderson, bishop of Lincoln," 1662. 6. "A new book of loyal English Martyrs and Confessors, who have endured the pains and terrors of death, arraignment, &c. for the maintenance of the just and legal government of these kingdoms both in church and state," 1663, 12mo. 7. "Brief but exact Survey of the Affairs of the United Netherlands, &c." 12mo. Heath, as a historian, is entitled to little praise on account of style or argument, but his works contain many lesser particulars illustrative of the characters and manners of the times, which are interesting to a curious inquirer. In the meanest historian there will always be found some facts, of which there will be no cause to doubt the truth; and which yet will not be found in the best; and Heath, who perhaps had nothing but pamphlets and newspapers to compile from, frequently relates facts that throw light upon the history of those times, which Clarendon, though he drew every thing from the most authentic records, has omitted.<sup>1</sup>

HEATHCOTE (RALPH), an ingenious English divine, and miscellaneous writer, descended of an ancient Derbyshire family, whose property was injured during the civil wars, was born Dec. 16, 1721, at Barrow upon Soar, in Leicestershire. His father was then curate of that place, but afterwards had the vicarage of Silcby in that county, and the rectory of Morton in Derbyshire. He died in 1765. His mother was a daughter of Simon Ockley, Arabic professor at Cambridge. He passed the first fourteen years at home with his father, who taught him Greek and Latin, but in April 1736, sent him to the public school of Chesterfield, where he continued five years under the rev. William Burrow, a learned man, and a very skilful teacher. In April 1741, he was admitted sizar of Jesus college, Cambridge, and in Jan. 1743, took his degree of A. B. and soon after entered into holy orders. In March 1748 he undertook the cure of St. Margaret's, Leicester, and the year after was presented to the small vicarage of Barkby, in the neigh-

<sup>1</sup> Ath. Ox. vol. II.—Letters by eminent persons, 3 vols. 8vo, 1813.

bourhood, which, with his curacy (worth 50*l.* yearly) he says made him "well to live." In July 1748, he took his master's degree, and at the same time withdrew his name from college, having in view a marriage with miss Margaret Mompesson, a Nottinghamshire lady of good family, which he accomplished in August 1750, and whose fortune, in his estimation, made him independent. This lady died April 12, 1790.

In 1746 he published, at Cambridge, a small Latin work entitled "*Historia Astronomiæ, sive de ortu et progressu astronomiæ*," 8vo, a juvenile, but ingenious performance, and which seems to have made up for some little want of mathematical fame when he took his master's degree. On this last occasion he distinguished himself most in the classics, and appears to have little disposition to mathematical and physical attainments. In 1752, while the Middletonian controversy on the Miraculous power, &c. was still raging, although Dr. Middleton himself was dead, he published two pieces, one entitled "*Cursory animadversions upon the Controversy in general*;" the other, "*Remarks upon a Charge by Dr. Chapman*." In 1753 he published "*A Letter to the rev. Thomas Fothergill, A. M. fellow of Queen's college, Oxford, relating to his Sermon preached before that university, Jan. 30, 1753, upon the reasonableness and uses of commemorating king Charles's Martyrdom*," which Mr. Heathcote endeavoured to show was neither reasonable nor useful.

These were published without his name, but his pamphlets on the Middletonian controversy attracted the notice of Dr. Warburton, who discovered the author, and sending him his compliments, offered him the place of assistant preacher at Lincoln's Inn, with the stipend of half a guinea for each sermon. This was little, but he accepted it, as affording him an opportunity of living in London, and cultivating learned society. He accordingly removed to town in June 1753, and became one of a club of literati who met once a week, as he says, "to talk *learnedly* for three or four hours." The members were Drs. Jortin, Birch, and Maty, Mr. Wetstein, Mr. De Missy, and one or two more.

On the appearance of lord Bolingbroke's works, he published in 1755, "*A Sketch of lord Bolingbroke's philosophy*," the object of which was to vindicate the moral attributes of the Deity. In the latter end of the same year,



came out, "The use of Reason asserted in matters of Religion, in answer to a Sermon preached by Dr Patten at Oxford, July 13, 1755," whom he accused of being a Hutchinsonian; and, the year after, a Defence of this against Dr. Patten, who had replied. Dr. Horne also, a friend to Dr. Patten, animadverted on Mr. Heathcote's pamphlet: but it seems not to have been long before all their sentiments concurred; at least, the Hutchinsonians could not blame Mr. Heathcote more than he blamed himself. "When," says he, "the heat of controversy was over, I could not look into them (the pamphlets) myself, without disgust and pain. The spleen of Middleton, and the petulance of Warburton, had too much infected me." This candid acknowledgment, however, seems to justify Mr. Jones's language in his life of bishop Horne. "A Mr. Heathcote, a very intemperate and unmanly writer, published a pamphlet against Dr. Patten, laying himself open, both in the matter and the manner of it, to the criticisms of Dr. Patten, who will appear to have been greatly his superior as a scholar and a divine, to any candid reader who shall review that controversy. Dr. Patten could not with any propriety be said to have written on the Hutchinsonian plan; but Mr. Heathcote found it convenient to charge him with it, &c." Warburton, too, who had complimented Mr. Heathcote to his face, speaks of him in a letter to Dr. Hurd (in 1757) as one whose "matter is rational, but superficial and thin spread." He adds, "he will prove as great a scribbler as Comber. They are both sensible, and both have reading. The difference is, that the one has so much vivacity as to make him ridiculous; the other so little as to be unentertaining. Comber's excessive vanity may be matched by H.'s pride; which I think is a much worse quality." In this censure the reader may perceive somewhat that will recoil upon the writer, but Heathcote, we see, lived to acknowledge what was amiss, which Warburton did not.

In 1763-4-5, Mr. Heathcote preached the Boylean lectures, twenty-four in number, at St. James's, Westminster, by the appointment of the trustees, archbishop Secker and the duke of Devonshire. He published, however, only two of them, in 1763, on the "Being of a God," which soon passed into a second edition. In 1765, on the death of his father, he succeeded to the vicarage of Sileby, and in 1766 was presented to the rectory of Sawtry-All-Saints, in Huntingdonshire; and in 1768 to a prebend in the col-

legiate church of Southwell. "These," he says, "in so short a compass, may look pompons; but their clear annual income, when curates were paid, and all expences deducted, did not amount to more than 150*l*." In 1771 he published "*The Irenarch, or Justice of the Peace's Manual*," a performance which, with some singularities of opinion, was accounted both sensible and seasonable. He was now in the commission of the peace. A second edition of this work appeared in 1774, with a long dedication to lord Mansfield, with a view to oppose the invectives levelled against that illustrious character in a time of political turbulence; and in 1781 he published a third edition, to which he gave his name.

In the summer of 1785 he left London, and resided for the remainder of his life principally at Southwell, of which church he became, in 1788, vicar-general. He died May 28, 1795. He left a son, RALPH Heathcote, esq. his majesty's minister plenipotentiary to the elector of Cologne, and to the landgrave of Hesse-Cassel, who died in Germany in 1801.

To the preceding list of Dr. Heathcote's works, we may add that, at the request of Mr. Whiston, he wrote the life of Dr. Thomas Burnet, the learned master of the Charterhouse, prefixed to the edition of his works printed in 1759; and in 1761, on the recommendation of Dr. Jortin, was engaged as one of the writers in the first edition of this Dictionary, and contributed also some articles for the second, printed in 1784. In 1767 he published "*A Letter to the hon. Horace Walpole, concerning the dispute between Mr. Hume and Mr. Rousseau*," 12mo, which in some of the Reviews was supposed to be by Mr. Walpole himself. He also published an "*Assize Sermon*," and a pamphlet called "*Memoirs of the late contested election for the county of Leicester*," 1775. His "*Irenarch*," and the dedication and notes, he scattered up and down, but without alteration, in a miscellaneous work, published in 1786, entitled "*Sylva, or the Wood*;" an entertaining collection of anecdotes, &c. which was reprinted in 1788; and in 1789, he had begun another volume of miscellanies, including some of his separate pieces, and memoirs of himself, of which last we have availed ourselves in the preceding sketch, from Mr. Nichols's "*Literary Anecdotes*."<sup>1</sup>

<sup>1</sup> Nichols's *Bowyer*.—*Gent. Mag.* LXX. LXXVI. LXXXI.—*Jones's Life of Bp. Horne*, first edit. p. 45.—*Warburton's Letters to Hurd*, 4to, p. 167.

**HEBENSTREIT** (**JOHN ERNEST**), a celebrated physician and philologer of Leipsic, was born at Neuenhoff in the diocese of Neustadt, in 1702. In 1719, he went to the university of Jena, but, not finding a subsistence there, removed to Leipsic. He passed the greater part of his life in the latter university, and finally died there in 1756. Besides his academical and physiological tracts,\* he published, in 1739, 1. "*Carmen de usu partium*," or *Physiologia metrica*, in 8vo. 2. "*De homine sano et ægroto Carmen, sistens Physiologiam, Pathologiam, Hygienem, Therapiam, materiam medicam, cum præfatione de antiqua medicinâ*," Leipsic, 1753, 8vo. 3. "*Oratio de Antiquitatibus Romanis per Africam repertis*," 1733, 4to. 4. "*Museum Richterianum*," &c. Leips. 1743. And, 5. A posthumous work, entitled "*Palæologia therapie*," Halæ, 1779, 8vo. This author had also an elder brother, **JOHN CHRISTIAN Hebenstreit**, who was a celebrated divine, and profoundly versed in the Hebrew language. Ernesti has published an eulogium of each, in his "*Opuscula Oratoria*."

**HEBER** (**REGINALD**), a learned and amiable English clergyman, the second son of Thomas Heber, esq. of Marton-hall in the deanery of Craven, one of the oldest families in that district of Yorkshire, was born at Marton, Sept. 4, 1728, O. S. He had his school education under the rev. Mr. Wilkinson at Skipton, and the rev. Thomas Hunter at Blackburn, Lancashire, afterwards vicar of Weaverham, Cheshire, author of "*Observations on Tacitus*," and other works of credit. From Blackburn he removed to the free-school at Manchester, and on March 4, 1746-7, was entered a commouer of Brazen-nose college; where his elder brother, Richard Heber, was at that time a gentleman commoner. In October 1752, his father died, and his mother in the month of March following. He was admitted to the degree of M. A. July 5, 1753, and chosen fellow of the college November 15 following, having previously in that year been ordained deacon by bishop Trevor, March 18, and priest by bishop Hoadly, Nov. 1, to qualify himself for the fellowship founded in 1538 by William Clifton, subdean of York, for which he was a candidate. He had private pupils when he was only B. A. and was afterwards in much esteem as a public tutor, particularly of gentlemen commoners, having at one time more than twenty of

\* Dict. Hist.—Rees's Cyclopædia,—Saxii Onomast.—Haller Bibl. Botan.

that rank under his care. In July 1766, his brother died, and, as he left no male issue, Mr. Heber succeeded to a considerable estate at Hodnet in Shropshire, which was bequeathed in 1752 to his mother, Elizabeth Heber, by Henrietta, only surviving daughter and heiress of sir Thomas Vernon of Hodnet, bart. who chose for her heir the daughter, in preference to the son, of her niece Elizabeth wife of Richard Atherton, esq. ancestor of Henrietta wife of Thomas lord Lifford. Dec. 5, 1766, he was inducted into the rectory of Chelsea, the presentation to which had, several years before, been purchased for him by his brother and another kind relative. He resigned his fellowship July 1, 1767. Finding the rectorial house at Chelsea bad and unfinished, he in part rebuilt and greatly improved the whole, without asking for dilapidations, as the widow of his predecessor, Sloane Elsmere, D. D. was not left in affluent circumstances. In 1770, he exchanged Chelsea for the Upper Medietiy of Malpas, Cheshire, into which he was inducted, July 25, on the presentation of William Drake, esq. of Amersham, Bucks; whose eldest son, the late William Drake, esq. had been one of his pupils in Brazen-nose college. In the long incumbency, and latterly non-residence, of his predecessor, the honourable and rev. Henry Moore, D. D. chaplain to queen Anne, and son of the earl of Drogheda, who was instituted to Malpas, Nov. 26, 1713, the parsonage was become ruinous. Mr. Heber therefore built an excellent new house, on a new site, which commands an extensive view of Flintshire and Denbighshire, and some other counties.

On the death of lord James Beauclerc, who held the rectory of Hodnet *in commendam* with the bishopric of Hereford, Mr. Heber was instituted to that living, of which he was patron, holding it with Malpas, from which it is distant about fourteen miles. In March 1803, he succeeded to the family estate in Yorkshire by the death of his brother's widow, Mrs. Heber of Weston, Northamptonshire, who held it in jointure. In the summer of that year, retaining still the vigour and faculties of younger days, he was present at a very interesting sight, when his second son, Mr. Reginald Heber, who two years before obtained the chancellor's prize at Oxford for Latin verse, by his very spirited and classical "*Carmen Sæculare*," spoke, with unbounded applause, the second prize poem, the admirable verses on "*Palestine*," since published.

Mr. Heber died Jan. 10, 1804. In April 1773, he married Mary, third daughter and co-heiress of Martin Baylie, M.A. rector of Kelsall and Wrentham in Suffolk. She died Jan. 30, 1774, leaving an infant son, RICHARD Heber, esq. afterwards M. A. of Brazen-nose college, 1797, a gentleman well known in the literary world, as the judicious collector of one of the most extensive private libraries in the kingdom, and whose liberality in assisting men of literature with its valuable contents, has been often publicly acknowledged, and cannot be too highly commended. In July 1782, Mr. Reginald Heber married Mary, eldest daughter of Cuthbert Allanson, D. D. of Brazen-nose, rector of Wath in Yorkshire, who was for some years before his death chaplain to the house of commons. By this lady he left a daughter Mary, and two sons, Reginald and Thomas Cuthbert, commoners of Brazen-nose college. Mr. Heber, the father, although a man of taste and learning, published little. He has, however, some elegant English verses addressed to the king, on his accession to the throne, among the Oxford poems on that occasion, in 1761. The following year he published, but without his name, "An Elegy written among the Tombs in Westminster Abbey," printed for Dodsley; which was afterwards inserted, without his knowledge, in Pearch's continuation of Dodsley's Poems. The lines are moral, plaintive, and religious.<sup>1</sup>

HEBERDEN (WILLIAM), an eminent physician and very accomplished scholar, was born in London in 1710, and received the early part of his education in that city. At the close of 1724, he was sent to St. John's college, Cambridge, where he proceeded A. B. in 1728, and M. A. in 1732. In 1730 he obtained a fellowship, and directed his attention to the study of medicine, which he pursued, partly at Cambridge, and partly in London. Having taken his degree of M. D. in 1739, he practised physic in the university for about ten years. During that time he read every year a course of lectures on the *Materia Medica*, and made for that purpose a valuable collection of specimens, which he presented to St. John's college in 1750, to which society, about ten years after, he presented some astronomical instruments. In 1746 he became a fellow of the royal college of physicians, and two years afterwards leaving Cambridge, he settled in London, and was elected

<sup>1</sup> Life by Mr. Archdeacon Churton in *Gent. Mag.* vol. LXXIV.

into the royal society in 1749. He very soon got into great business, which he followed with unremitting attention above thirty years, till it seemed prudent to withdraw a little from the fatigues of his profession. He therefore purchased a house at Windsor, to which he used ever afterwards to retire during some of the summer months; but returned to London in the winter, and still continued to visit the sick for many years.

In 1766 he recommended to the college of physicians the first design of the "Medical Transactions," in which he proposed to collect together such observations as might have occurred to any of their body, and were likely to illustrate the history or cure of diseases. The plan was soon adopted, and three volumes have successively been laid before the public, in 1768, 1772, and 1785. Among the useful communications contained in these volumes, the papers of Dr. Heberden himself are most prominent in number and value. His account of a fatal disorder of the chest, which he denominated *Angina pectoris*, first called the attention of physicians to it, as an idiopathic disease: and the numerous cases of it, which have since been promulgated, evince its frequency and importance. In this work, also, Dr. Heberden first gave an accurate description of the chicken-pox, pointing out its diagnostic symptoms with precision, chiefly with a view to prevent the very easy mistake of confounding it with a mild small-pox. Dr. Heberden communicated some other papers to the royal society, which were printed in its Transactions.

In 1778, the royal society of medicine in Paris chose him into the number of their associates. He declined all professional business several years before his death, which did not take place until May 17, 1801, when he was in his ninety-first year.

"From his early youth he had always entertained a deep sense of religion, and a consummate love of virtue, an ardent thirst after knowledge, and an earnest desire to promote the welfare and happiness of all mankind. By these qualities, accompanied with great sweetness of manners, he acquired the love and esteem of all good men, in a degree which perhaps very few have experienced; and after passing an active life with the uniform testimony of a good conscience, he became an eminent example of its influence, in the cheerfulness and serenity of his latest age."

To this character, part of a sketch of his life prefixed to

his "Commentaries," published in 1802, much might be added. No physician, indeed, was ever more highly or more deservedly respected. His various and extensive learning, his modesty in the use of it, his freedom from jealousy or envy, his independent spirit, his simple yet dignified manners, and his exemplary discharge of all the relative duties, are topics on which all who knew him delight to dwell. Mr. Cole, who bestows very high praise on him, in an article in which that gentleman was in general penurious, gives us the following anecdote of Dr. Heberden, which corresponds with the above account of his reverence for religion. "Understanding that Dr. Con. Middleton had composed a book on the 'Inefficacy of Prayer,' he called upon his widow soon after the Dr.'s death, and asked her if she was not in possession of such a tract? She answered that she was; he then asked her, if any bookseller had been in treaty with her for it? She said that a bookseller had offered her 50*l.* for it. He then demanded, if there was a duplicate? 'No;' upon that he requested to see it, and she immediately brought it, and put it into his hands. The Dr. holding it in one hand, and giving it a slight perusal, threw it into the fire, and with the other hand gave her a 50*l.* note." This anecdote Mr. Cole had from Dr. Newton, bishop of Bristol. It is certain that Dr. Middleton's widow bequeathed her husband's remaining MSS. to Dr. Heberden, from which, in 1761, he obliged the learned world with a curious tract, entitled "*Dissertationis de servili Medicorum conditione Appendix*," &c.; with a short but elegant advertisement of his own. In 1763, a most valuable edition of the "*Supplices Mulieres*" of Euripides, with the notes of Mr. Markland, was printed entirely at the expence of Dr. Heberden; and, in 1768, the same very learned commentator presented his notes on the two *Iphigeniæ*, "*Doctissima, & quod longe præstantius est, humanissima viro Wilhelmo Heberden, M. D. arbitrati ejus vel cremandæ, vel in publicum emittendæ post obitum scriptoris*," &c. He wrote the epitaph in Dorking church on Mr. Markland, who had bequeathed to him all his books and papers. One of these, a copy of Mill's Greek Testament in folio, the margin filled with notes, was kindly lent by Dr. Heberden, "with that liberal attention to promote the cause of virtue and religion which was one of his many well-known excellences," to the publisher of the last edition of Mr. Bowyer's

"Conjectures on the New Testament, 1782," 4to. To Dr. Heberden Mr. Bowyer also bequeathed his "little cabinet of coins, a few books specifically, and any others which the doctor might chuse to accept." To Dr. H.'s other publications, we may add his "ANTIOHPIAKA, an Essay on Mithridatium and Theriaca," 1745, 8vo. He was also a writer in the "Athenian Letters," and in his early life contributed some notes to Grey's "Indibras," as acknowledged by that editor in his preface.

Dr. Heberden married, Jan. 19, 1760, Mary, eldest daughter of William Wollaston, esq. by whom he had five sons and three daughters, who all died before him, except Dr. William Heberden, one of his majesty's physicians, and Mary, the eldest daughter, married to the rev. George Jenyns, prebendary of Ely. His son published in 1802, a Latin and English edition of his father's last work, entitled "Guilielmi Heberden Commentarii de Morborum Historia et Curatione," in 8vo. These faithful records of experience are related with perfect candour, and without any admixture of hypothesis: the powers of medicine, however, are estimated with that moderation which arises from the scepticism of long life and practice, and which some have thought carried a little too far in this work; yet a work, like this, formed on the most accurate observation, cannot be too often referred to by medical practitioners and medical writers, both as a source of instruction and as a model.<sup>1</sup>

HECHT (CHRISTIAN), a German protestant divine, was born at Halle in Saxony in 1696, and became minister of Essau in East Friesland, where he died in 1748. He wrote several treatises in the German language, and some in Latin, the most esteemed of which are his "Commentatio—de secta Scribarum," and "Antiquitas Haræorum inter Judæos in Poloniæ et Turcici Imp. regionibus florentis sectæ," &c.<sup>2</sup>

HECHT (GODFREY), by some said to be a brother of the preceding, was born in the latter part of the seventeenth century at Juterbach, and educated at Wittenberg. In 1711 he was appointed rector of the college of Luccau, where he died in 1721. His principal works are on matters of biography and antiquities; particularly "Germania

<sup>1</sup> Life prefixed to the Commentaries.—Nichols's Bowyer.—Cole's MS Athenæ in Bin. Mus.

<sup>2</sup> Dict. Hist.



*sacra et literaria*," 1717, 8vo; "*De Henrico Guelfo Leone —commentarius*," 1715, 4to; "*Vita Joannis Tezeli*;" "*Memoria Joannis Lucani*," &c.<sup>1</sup>

HECQUET (PHILIP), a French physician of singular merit and skill, but a strong partizan of the use of warm water and of bleeding, for which reason he was ridiculed by Le Sage in his *Gil Blas*, under the name of *Dr. Sangrado*, was born at Abbeville, in 1661, and practised first in that city, then at Port-royal, and lastly at Paris. He was not properly *sangrado*, for he took the degree of doctor in 1697; and in 1698 had more business than he could attend. Though attached to the most simple mode of life, he was obliged to keep his carriage, in which he studied with as much attention as in his closet. In 1712, he was appointed dean of the faculty of medicine, and superintended the publication of a sort of dispensary, called, "*The New Code of Pharmacy*," which was published some time afterwards. Hecquet was no less zealous in religious matters than studious in his own profession, and is said never to have prescribed in doubtful cases, without having a previous recourse to prayer. He lived in the most abstemious manner, and in 1727 retired to a convent of Carmelites in Paris, where he continued accessible only to the poor, to whom he was a friend, a comforter, and a father. He died April 11, 1737, at the age of seventy-six. He was interred in the church of the Carmelites, where is a monument with a Latin inscription by Rollin. This able physician published several works, none of them devoid of merit. They are thus enumerated: 1. "*On the indecency of men-midwives, and the obligation of women to nurse their own children*," 1728, 12mo. The reasons he adduces on these subjects are both moral and physical. 2. "*A Treatise on the Dispensations allowed in Lent*," 1705, and 1715, 2 vols. 12mo. His own abstemious system inclined him very little to allow the necessity of any indulgence; and it is said that when he visited any of his wealthy patients, he went into the kitchen, and embraced the cooks and officers of that department, acknowledging that they were the best friends the faculty had. 3. "*On Digestion, and the Disorders of the Stomach*," in 2 vols. 12mo. 4. "*Treatise on the Plague*," 12mo. 5. "*Novus Medicinæ conspectus*," 2 vols. 12mo. 6. "*Theological Medicine*,"

<sup>1</sup> Moreri.

2 vols. 12mo. 7. "Natural Medicine," ditto. 8. "De purganda Medicinâ a curarum sordibus," 12mo. 9. "Observations on Bleeding in the Foot," 12mo. 10. "The Virtues of common Water," 2 vols. 12mo. This is the work in which he chiefly supports the doctrines ridiculed by Le Sage. 11. "The abuse of Purgatives," 12mo. 12. "The roguery of Medicine," in three parts, 12mo. 13. "The Medicine, Surgery, and Pharmacy of the Poor," 3 vols. 12mo; the best edition is in 1742. 14. "The Natural History of Convulsions," in which he very sagaciously referred the origin of those disorders to roguery in some, a depraved imagination in others, or the consequence of some secret malady. The life of this illustrious physician has been written at large by M. le Fevre de St. Marc, and is no less edifying to Christians than instructive to medical students.<sup>1</sup>

HEDELIN (FRANCIS), at first an advocate, afterwards an ecclesiastic, and abbé of Aubignac and Meinae, was born at Paris in 1604. Cardinal Richelieu, whose nephew he educated, bestowed on him his two abbeys, and the protection of that minister gave him consequence both as a man of the world and as an author. He figured by turns as a grammarian, a classical scholar, a poet, an antiquary, a preacher, and a writer of romances; but he was most known by his book entitled "*Pratique du Theatre*," and by the quarrels in which his haughty and presumptuous temper engaged him, with some of the most eminent authors of his time. The great Corneille was one of these, whose disgust first arose from the entire omission of his name in the celebrated book above mentioned. He was also embroiled, on different accounts, with madame Scuderi, Menage, and Richelet. The warmth of his temper exceeded that of his imagination, which was considerable; and yet he lived at court a good deal in the style of a philosopher, rising early to his studies, soliciting no favours, and associating chiefly with a few friends, as unambitious as himself. He describes himself as of a slender constitution, not capable of taking much exercise, or even of applying very intensely to study, without suffering from it in his health; yet not attached to any kind of play. "It is," says he, "too fatiguing for the feebleness of my body, or too indolent for the activity of my mind." The abbé d'Au-

<sup>1</sup> Moreri.—Dict. Hist.

bignac lived to the age of seventy-two, and died at Nemours in 1676. His works are, 1. "Pratique du Theatre," Amsterdam, 1717, two vols. 8vo; also in a 4to edition published at Paris; a book of considerable learning, but little calculated to inspire or form a genius. 2. "Zenobie," a tragedy, in prose, composed according to the rules laid down in his "Pratique," and a complete proof of the total inefficacy of rules to produce an interesting drama, being the most dull and fatiguing performance that was ever represented. The prince of Condé said, on the subject of this tragedy, "We give great credit to the abbé d'Aubignac for having so exactly followed the rules of Aristotele, but owe no thanks to the rules of Aristotle for having made the abbé produce so vile a tragedy." He wrote a few other tragedies also, which are worse, if possible, than Zenobia. 3. "Macaride; or the Queen of the Fortunate Islands," a novel, Paris, 1666, 2 vols. 8vo. 4. "Conseils d'Ariste à Celimene, 12mo. 5. "Histoire du tems, ou Relation du Royaume de Coqueterie," 12mo. 6. "Terence justifié," inserted in some editions of his "Pratique." 7. "Apologie de Spectacles," a work of no value. A curious book on satyrs, brutes, and monsters, has been attributed to him; but, though the author's name was Hedelin, he does not appear to have been the same.<sup>1</sup>

HEDERICUS, or HEDERICH (BENJAMIN), of Hain, or Grossen-hayn, in Misnia, was born in 1675. His first publication was an edition of Empedocles "de Sphæra," with his own notes, and the Latin version of Septimius Florens, in 1711, Dresden, 4to. He then published a "Notitia Auctorum," 1714, 8vo. His celebrated "Greek Lexicon" was published, first at Leipsic, in 1722, 8vo, and has been republished here with many additions, by Young, Patrick, and Morell. It was also much improved by Ernesti, and republished at Leipsic in 1767. Hederich published other lexicons on different subjects, and died in 1748. Ernesti says of him, that he was a good man, and very laborious, but not a profound scholar in Greek, nor well qualified for compiling a lexicon for the illustration of Greek authors.<sup>2</sup>

HEDGES (Sir CHARLES), a civilian and statesman of some note, was educated both at Magdalen-hall and col-

<sup>1</sup> Chaufepie.—Moreri.—Diet. Hist.—Niceron, vol. IV. and X.

<sup>2</sup> Diet. Hist.—Saxii Onomast.

lege, Oxford, where he commenced M. A. May 31, 1673, and LL. D. June 26, 1675. Engaging in the profession of the civil law, he acquired considerable eminence, and in March 1686 was appointed chancellor and vicar-general of Rochester, by a patent, for life, probably upon the resignation of sir William Trumball, who was going as ambassador to the Ottoman court. This promotion was soon after followed by his acquisition of the mastership of the faculties, and the dignity of judge of the high court of admiralty, of which sir Richard Raines was dispossessed, and on whose demise some years afterwards, he became judge of the prerogative court of Canterbury. His progress in political life was equally successful, for he received the honour of knighthood, and served in parliament for Orford in Suffolk in 1698, for Malmsbury in Wilts in 1701 and 1702; for Calne, in 1702; and for two Cornish boroughs from 1705 to 1713. He was advanced to be one of the principal secretaries of state, Nov. 5, 1700, under king William, and again, May 2, 1702, under queen Anne. It was he that drew up the much-debated act of aljuration in 1701. In parliament, it is said, he voted with the whigs or tories, as his interest prompted, but his attachment was to the tories, who procured his promotion to the office of secretary of state. The whigs, however, prevailed on queen Anne to dismiss him from that trust in 1706, with a proviso that he should be judge of the prerogative court on the death of sir Richard Raines, which, we have already said, he lived to enjoy, although for a short time. He died at Richmond, June 10, 1714.<sup>1</sup>

HEDIO (CASPAR), one of the early reformers, was born in 1495, at Ettingen, in the marquisate of Baden; and educated at Friburg, where he took his master of arts degree. Thence he went to Basil, studied divinity, and commenced doctor of philosophy and divinity about 1520. Having imbibed the principles of the reformed religion, he inculcated it with great success, as preacher in the church at Mentz, until the violence of persecution obliged him to go to Strasburgh in 1523, where, under the sanction of the senate, he co-operated with Capito and Bucer in the reformation. Here he married in 1533. In 1543 Herman, bishop of Cologne, wishing to promote the cause in his diocese, invited Bucer and Hedio, who were very suc-

<sup>1</sup> MS account by Dr. Ducarel.—Coote's Catalogue of Civilians.

cessful, until driven away by the emperor and the Spaniards. Hedio made his escape with much difficulty, and returned to Strasburgh, where he composed most of his works, and where he died Oct. 17, 1552. His original works, enumerated by Melchior Adam, are theological, historical, and philological; besides which, he was editor of some parts of the Fathers.<sup>1</sup>

HEDWIG (JOHN), a celebrated botanist, was born Oct. 8, 1730, at Cronstadt, in Transylvania, where his father was one of the magistrates. After the first rudiments of domestic education at home, he studied for four years at the public school of his native town. On the death of his father in 1747, he went for further improvement to the university of Presburg in Hungary, where he remained two years, and then proceeded to Zittau in Upper Lusatia. In 1752 he removed to Leipsic, where his diligence and talents, as well as his personal character, procured him the favour and friendship of the celebrated Ludwig in particular, by whose lectures of various kinds, as well as those of Hebenstreit, Boehner, and others, he rapidly and abundantly profited. In 1756, he was taken into the house of professor Bose, to assist him in the demonstration of plants in his botanical lectures, as well as in the care of patients at the infirmary; and it is supposed that this engagement was full as advantageous to the master as to the pupil. Having at length finished his studies, he was desirous of settling as a physician in his native place, but was prevented by an exclusive law in favour of such as are educated in some Austrian school. In 1759 he took his degree of doctor of physic at Leipsic, and was induced to establish himself at Chemnitz. He was now so far master of his own time, that he found himself able to alleviate the labours of his profession by almost daily attention to his favourite studies. His morning hours in summer, from five till breakfast-time, were spent in the fields and woods, and his evenings in the investigation of what he had collected, or else in the care of a little garden of his own. To pursue with success his inquiries, he found it necessary, at forty years of age, to learn drawing, which enabled him to publish some of the most curious and authentic botanical figures.

<sup>1</sup> Melchior Adam in vitis Theologorum.—Fuller's *Abel Redivivus*.—Jortin's *Erasmus*.

The first and greatest fruit of Hedwig's labours, was the determination of the male and female flowers of mosses, the theory of which was first clearly detailed by him. He also first beheld the bladder-like anther, of the Linnæan *Bryum putvinatum*, discharging its pollen, on the 17th of January, 1770. He was already satisfied that what Linnæus, misled by Dillenius against his own previous opinion, had taken for anthers, were in fact the capsules of mosses, and produced real seed. A history of his discoveries was published in a German periodical work at Leipsic in 1779. In 1782 appeared his valuable "*Fundamentum Historiæ Naturalis Muscorum Frondosorum*," a handsome Latin quarto, in two parts, with 20 coloured microscopical plates. The earliest account given of Hedwig's opinions in England, was from the communications of the late professor J. Sibthorp, who had just then visited him, to Dr. Smith, in 1786, and is annexed to a translation of Linnæus's "*Dissertation on the Sexes of Plants*," published that year.

Hedwig lost his first wife in 1776, and again married a very accomplished lady the following year, who was, like the former, a native of Leipsic. By her persuasion he removed to Leipsic in 1781, and the following year the work above mentioned was there published. The same subject is happily followed up in his "*Theoria generationis et fructificationis plantarum cryptogamicarum Linnæi*," published at Petersburg in 1784. This work gained its author the prize from that academy in 1783, of 100 gold ducats. In it the fructification and germination of mosses is further illustrated, and a view is also taken of the fructification of the other cryptogamic families, the author being very naturally desirous of extending his discoveries throughout that obscure tribe of plants. A new and increased edition of this work appeared in 1798.

The literary fame of Hedwig, and his medical practice, were now every day increasing. He was made physician to the town guards, and professor of physic and of botany at Leipsic. The latter appointment, in which he succeeded Dr. Pohl removed to Dresden in 1789, was accompanied with a house, and the superintendence of the public garden. In 1791 the senate appointed him physician to the school of St. Thomas. The duties of all these various stations might be supposed to have fully occupied his time, yet he still found leisure to attend to new communications

from his friends. Many nondescript mosses were sent him from Pennsylvania by the rev. Dr. Muhlenberg, and many West-Indian ones by Dr. Swartz. A fine collection of new or rare ferns, in full fructification, was forwarded to him by sir Joseph Banks, at the suggestion of Dr. Smith, in hopes that he might be induced to take up their examination; it not being then known in this country, that he was already intent on the subject, and preparing his essay for the Petersburg academy. The fruits of these communications were not given to the world in his life-time. But the former ones contributed, with other matter, to a posthumous work, published by his able pupil Dr. Schwaegrichen, entitled "*Species Muscorum*," in 4to, with 77 coloured plates; and the latter to some subsequent works of his son; but his great work is his "*Cryptogamia*," 1787—1797, 4 vols. fol. the figures in which are given with a fidelity rarely to be seen. Hedwig died Feb. 17, 1799. As an observer and faithful describer, he cannot be ranked too high; as a vegetable physiologist, if not always infallible, he stands in the first order; and his knowledge was enhanced by modesty, candour, affability, the strictest probity, and the most elevated piety. His scientific character in other respects is well delineated in our authority.<sup>1</sup>

\* HEEMSKIRK. See HEMSKIRK.

HEERBRAND (JAMES), a German divine, and one of the propagators of the reformation, was born at Nuremberg in 1521. He was educated in the principles of the reformed religion by his father, and happened to be at school at Ulm, when Erasmus's Colloquies were prohibited, as containing too many reflections on the papists; but Heerbrand continued to read them privately, and imbibed their spirit. After a classical education at Ulm, his father sent him to Wittenberg in 1538, to hear Luther and Melancthon, Bugenhagenius, and other divines; and in 1540 he commenced M. A. After five years' study here, he was ordained deacon at Tubingen, where he prosecuted his studies, and where in 1547 he married. The year following, as he objected to the *Interim*, he was banished from Tubingen, but was soon recalled, and made pastor of Herenberg. In 1550 he took his degree of D. D. and this being about the time of the council of Trent, he endea-

<sup>1</sup> Rees's Cyclopædia, by Dr. Smith.

voured to make himself master of the controversy between the Roman catholic and reformed church, by a careful study of the Fathers. In 1559 he was invited by Charles, marquis of Baden, to assist in the reformation in his dominions; and while here he prescribed a form for the ordination of ministers. Very soon after, he was chosen divinity-professor at Tübingen, and expounded the Pentateuch in his lectures, and preached stately. In this city, likewise, he wrote his answer to Peter Soto, "*De Ecclesia, patribus, et conciliis*," which was afterwards printed. In 1557 he was chosen successively rector and chancellor of the university, and pastor and superintendant of the church. Having rejected some valuable offers to remove to other universities, he fixed his final residence at Tübingen, where prince Christopher giving him some land, he built a house; and when old age obliged him to remit his labours, a stipend was allowed him. He died at Tübingen, of a lethargic complaint in 1600. He was a man of great learning, and happily adapted to the times in which he lived; and appears to have been consulted in difficult emergencies by many of the German princes and noblemen. Of his works, which are numerous, both in German and Latin, the principal are, "*Compendium Theologiae*," and many theological dissertations and lives.<sup>1</sup>

HEERE (LUCCAS DE.), a painter of considerable fame, when there were few who deserved it, was born at Ghent, in 1534, the son of John de Heere, the best statuary of his time; and Anne Snyters, who had the reputation of being a most surprising paintress of landscapes in miniature. Van Mander gives almost an incredible account of one performance of that female artist. From such parents De Heere had a fair prospect of gaining every necessary part of instruction; and having under their direction learned to design and handle the pencil with ease and freedom, he was placed as a disciple with Francis Floris. With that master he improved very expeditiously, and on quitting his school travelled to France, where he was employed for some years by the queen-mother, in drawing designs for tapestry. At his return to his native city, he painted a great number of portraits with applause; and was remarkable for having so retentive a memory, that if he saw any person but once, he could paint his likeness as strong

<sup>1</sup> Melchior Adam,—*Freheri Theatrum*.



as if he had his model before his eyes. On the shutters of the altar-piece in the church of St. Peter at Ghent, he painted the Descent of the Holy Ghost on the Apostles, in which the draperies are extremely admired; and in the church of St. John he painted an altar-piece representing the Resurrection.

His manner was stiff, resembling that of his master; but in the colouring of the heads of his portraits there appears a great deal of nature and clearness; and he is very commendable for his high finishing, as well as for giving a fullness to his draperies. This artist resided for several years in England, where many of his portraits of the nobility are still preserved, and much esteemed, such as lady Jane Grey, lord Darnley husband of Mary queen of Scotland, Frances duchess of Suffolk, &c. and at Longleat there is a large picture of a gentleman, his wife and family, consisting of eight persons. Soon after he came to England, he painted a naked man with different-coloured clothes lying besides him, and a pair of sheers in his hand, as a satire on our fickleness in fashion; it is illustrative of a verse by Andrew de Borde, who in his "Introduction to Knowledge," has prefixed to the first chapter a naked man with these lines:

"I am an Englishman, and naked I stand here,  
Musing in mind what raiment I shall wear."

De Heere, before he died, which happened in 1584, in the fiftieth year of his age, returned to Ghent; but his last works are unknown.<sup>1</sup>

HEERKENS (GERARD NICHOLAS), a native of Groningen, was one of the most elegant Latin poets that part of Europe has produced for a century past. Of his early life we have no memorials. In 1760 he went to Italy, and became acquainted with the most eminent scholars of that period, and seems to have joined the cultivation of the modern Italian, with that of the ancient classical taste, which he had before imbibed, and of which he gave an excellent specimen in his work "*De Valetudine Literatorum*," Leyden, 1749, 8vo, and again more decidedly in his "*Satyræ de moribus Par-hisiorum et Frisiæ*," 1750, 4to; "*De Officio medici poema*," dedicated to cardinal Quirini, Groningen, 1752, 8vo; "*Iter Venetum*," which he published at Venice, when on

<sup>1</sup> Pilkington.—Walpole's Anecdotes.

his tour in 1760, and which displays the feeling, taste, and sentiment of a refined scholar. At Rome he was elected a member of the Arcadi, and under the name which he assumed in compliance with the usual practice of that society, he published in the above-mentioned year "*Marii Curulli Groningensis satyræ*," 8vo. In this his satire is free and poignant, yet without merciless severity, and his Latin uncommonly pure. In 1764, after his return home, he published his "*Notabilia*," 2 books, and two more under the same title in 1770, containing many anecdotes of the Italian literati, and notices of his own history and opinions. His other publications are, "*Anni rustici Jannarius*," Groningen, 1767; and "*Aves Frisicæ*," Rotterdam, 1787, in which he describes in Ovidian style, and with a happy imitation of that poet, ten different birds; the lark, the cross-bill, the magpy, &c. The notes to this poem evince a great knowledge of natural history, and many facts respecting these birds which are not generally known. Heerkens was a physician, but of his character or practice in that profession we have no information. The Dict. Hist. mentions his death as having taken place in 1730, which must be wrong, as in the last-mentioned publication he promises a continuation. It does not appear that he was dead in 1803, when Saxius published his last volume.<sup>1</sup>

HEERMAN. See HERMAN.

HEGESIPPUS, an ecclesiastical historian of the second century, lived before or near the time of Justin Martyr. He came to Rome about the year 157, while Anicetus was bishop there, and continued in that capital till the year 185, in friendship and communion with Anicetus, and with Soter and Eleutherus, his two successors in office, and is accounted to have been sound in the orthodox faith respecting the divinity of Christ. He is thought to have died about the year 180. He wrote an ecclesiastical history from the commencement of the Christian æra to his own time, of which a few fragments only have been preserved by Eusebius. As to five books of the Jewish war which have been ascribed to him, and which are in the "*Bibl. Patrum*," as well as separately printed at Cologne, in 1559, 8vo, they are generally allowed to have been the production of some later author.<sup>2</sup>

<sup>1</sup> Dict. Hist.—Saxii Onomast.—Mouth. Rev. vol. LXXXII.

<sup>2</sup> Cave.—Dupin.—Lardner's Works.

**HEIDANUS** (ABRAHAM), a learned protestant divine, professor of theology at Leyden, was born August 10, 1597, at Frakenenthal, in the palatinate. He acquired great reputation by his sermons and writings; was the intimate friend of Descartes, and died at Leyden, October 15, 1678, leaving several children. Heidanus was author of a "System of Divinity," 1686, 2 vols. 4to, and other valuable works; among them, "An Examination of the Remonstrant's Catechism," 4to, "De origine Erroris," &c.<sup>1</sup>

**HEIDEGGER** (JOHN HENRY), a protestant divine of Switzerland, was born at Ursevellon, a village near Zurich, July 1, 1633. He was first a teacher of Hebrew and philosophy at Heidelberg, then of divinity and ecclesiastical history at Steinfurt; and lastly, of morality and divinity at Zurich, where he died Jan. 18, 1698. He published, 1. "Exercitationes selectæ de Historiâ sacrâ Patriarcharum," in 2 vols. 4to, the first of which appeared at Amsterdam in 1667, the latter in 1671. 2. "De ratione studiorum opuscula aurea," &c. Zurich, 1670, 12mo. 3. "Tumulus Tridentini Concilii," Zurich, 1690, 4to. 4. "Historia Papatûs," Amst. 1698, 4to. There is also ascribed to him, 5. A tract "De peregrinationibus religiosiis," in 1670, 8vo. And, 6. "A System of Divinity," 1700, folio.<sup>2</sup>

**HEIDEGGER** (JOHN JAMES), a very singular adventurer, was the son of a clergyman, and a native of Zurich, in Switzerland, where he married, but left his country in consequence of an intrigue. Having had an opportunity of visiting the principal cities of Europe, he acquired a taste for elegant and refined pleasures, which by degrees qualified him for the management of public amusements. In 1708, when he was near fifty years old, he came to England on a negotiation from the Swiss at Zurich; but failing in his embassy, he entered as a private soldier in the guards for protection. By his sprightly engaging conversation, and insinuating address, he soon became a favourite with our young people of fashion, from whom he obtained the appellation of "the Swiss count," by which name he is noticed in the "Tatler." He had the address to procure a subscription, with which in 1709 he was enabled to furnish out the opera of "Thomyris," which was

<sup>1</sup> Gen. Dict.—Moreri.

<sup>2</sup> Nicéron, vol. XVII.—Moreri.—Saxi Onomast.

written in English, and performed at the queen's theatre in the Haymarket, with such success, that he gained by this performance alone 500 guineas. The judicious remarks he made on several defects in the conduct of our operas in general, and the hints he threw out for improving those entertainments, soon established his character as a theatrical critic. Appeals were made to his judgment; and some very magnificent and elegant decorations, introduced upon the stage in consequence of his advice, gave such satisfaction to George II. who was fond of operas, that his majesty was pleased from that time to countenance him, and he soon obtained the chief management of the opera-house in the Haymarket. He then undertook to improve another species of diversion, not less agreeable to the king, the masquerades, and over these he always presided at the king's theatre. He was likewise appointed master of the revels. The nobility now caressed him so much, and had such an opinion of his taste, that all splendid and elegant entertainments given by them upon particular occasions, and all private assemblies by subscription, were submitted to his direction, for which he was liberally rewarded.

From the emoluments of these several employments, he gained a regular and considerable income; amounting, it is said, in some years to 5000*l.* which he spent with much liberality, particularly in the maintenance of perhaps somewhat too luxurious a table; so that it may be said he raised an income, but never a fortune. His charity was so great, that after a successful masquerade he has been known to give away several hundred pounds at a time. "You know poor objects of distress better than I do," he would frequently say to the father of the gentleman who furnished this anecdote, "Be so kind as to give away this money for me." This well-known liberality, perhaps, contributed much to his carrying on that diversion with so little opposition as he met with.

That he was a good judge of music, appears from his opera; but this is all that is known of his mental abilities\*;

\* Pope (*Dunciad*, I. 289), calls the bird which attended on the goddess,

"—— a monster of a fowl,  
Something betwixt a Heidegger and  
owl."

And explains Heidegger to mean "a

strange bird from Switzerland, and not (as some have supposed) the name of an eminent person, who was a man of parts, and, as was said of Petronius, *Arbiter Elegantiarum*."

unless it may be added in honour to his *memory*, that he walked from Charing-cross to Temple-bar and back again, and, when he came home, wrote down every sign on each side the Strand.

As to his person, though he was tall and well-made, it was not very pleasing, from an unusual hardness of features\*. But he was the first to joke upon his own ugliness; and he once laid a wager with the earl of Chesterfield, that within a certain given time his lordship would not be able to produce so hideous a face in all London. After strict search, a woman was found, whose features were at first sight thought stronger than Heidegger's; but, upon clapping her head-dress upon himself, he was universally allowed to have won the wager. Jolly, a well-known tailor, carrying his bill to a noble duke; his grace, for evasion, said, "I never will pay you till you bring me an uglier fellow than yourself!" Jolly bowed and retired, wrote a letter, and sent it by a servant to Heidegger, saying, "his grace wished to see him the next morning on particular business." Heidegger attended, and Jolly was there to meet him; and in consequence, as soon as Heidegger's visit was over, Jolly received the cash.

The late facetious duke of Monagu (the memorable contriver of the bottle-conjuror at the theatre in the Haymarket) gave an entertainment at the Devil tavern, Temple-bar, to several of the nobility and gentry, to whom he imparted his plot. Heidegger was invited, and a few hours after dinner was made drunk, and laid insensible upon a bed. A profound sleep ensued; when the late Mrs. Salmon's daughter was introduced, who took a mould from his face in plaster of Paris. From this a mask was made, and a few days before the next masquerade (at which the king promised to be present, with the countess of Yarmouth) the duke made application to Heidegger's valet de chambre, to know what suit of clothes he was likely to wear; and then procuring a similar dress, and a person of the same stature, he gave him his instructions. On the evening of the masquerade, as soon as his majesty was seated (who was always known by the conductor of the entertainment and the officers of the court, though concealed by his dress from the company), Heidegger, as usual, ordered the music to play

\* There is a *metzotinto* of Heidegger by J. Faber, 1742, (other copies dated 1749) from a painting by Van-

loo, a striking likeness. His face is also introduced in more than one of Hogarth's prints.

"God save the King;" but his back was no sooner turned, than the false Heidegger ordered them to strike up "Charly over the Water." The whole company were instantly thunderstruck, and all the courtiers not in the plot were thrown into a stupid consternation. Heidegger flew to the music-gallery, stamped and raved, and accused the musicians of drunkenness, or of being set on by some secret enemy to ruin him. The king and the countess laughed so immoderately, that they hazarded a discovery. While Heidegger stayed in the gallery, "God save the King" was the tune; but when, after setting matters to rights, he retired to one of the dancing-rooms, to observe if decorum was kept by the company, the counterfeit stepping forward, and placing himself upon the floor of the theatre, just in front of the music gallery, called out in a most audible voice, imitating Heidegger, and asked them if he had not just told them to play "Charly over the Water?" A pause ensued; the musicians, who knew his character, in their turn thought him either drunk or mad; but, as he continued his vociferation, "Charly" was played again. At this repetition of the supposed affront, some of the officers of the guards, who always attended upon these occasions, were for ascending the gallery, and kicking the musicians out; but the late duke of Cumberland, who could hardly contain himself, interposed. The company were thrown into great confusion. "Shame! Shame!" resounded from all parts, and Heidegger once more flew in a violent rage to that part of the theatre facing the gallery. Here the duke of Montagu, artfully addressing himself to him, told him "the king was in a violent passion; that his best way was to go instantly and make an apology, for certainly the musicians were mad, and afterwards to discharge them." Almost at the same instant he ordered the false Heidegger to do the same. The scene now became truly comic in the circle before the king. Heidegger had no sooner made a genteel apology for the insolence of his musicians, but the false Heidegger advanced, and in a plaintive tone cried out, "Indeed, Sir, it was not my fault, but that devil's in my likeness." Poor Heidegger turned round, stared, staggered, grew pale, and could not utter a word. The duke then humanely whispered in his ear the sum of his plot, and the counterfeit was ordered to take off his mask. Here ended the frolic; but Heidegger swore he would never attend any public-amusement, if

that witch the wax-work woman did not break the mould, and melt down the mask before his face.

Being once at supper with a large company, when a question was debated, which nation of Europe had the greatest ingenuity; to the surprise of all present, he claimed that character for the Swiss, and appealed to himself for the truth of it. "I was born a Swiss," said he, "and came to England without a farthing, where I have found means to gain 5000*l.* a year, and to spend it. Now I defy the most able Englishman to go to Switzerland, and either to gain that income, or to spend it there." He died Sept. 4, 1749, at the advanced age of ninety years, at his house at Richmond, in Surrey, where he was buried. He left behind him one natural daughter, miss Pappet, who was married Sept. 2, 1750, to captain (afterwards admiral sir Peter) Denis. Part of this lady's fortune was a house at the north-west corner of Queen-square, Ormond-street, which sir Peter afterwards sold to the late Dr. Campbell, and purchased a seat in Kent, pleasantly situated near Westram, then called Valence, but now (by its present proprietor, the earl of Hillsborough) Hill Park.<sup>1</sup>

HEINECCIUS (JOHN GOTLIEB), a German lawyer, was born at Eitemberg in 1681, and trained in the study of philosophy and law. He became professor of philosophy at Hall, in 1710, and of law in 1721, with the title of counsellor. In 1724 he was invited to Franeker; and three years after, the king of Prussia influenced him to accept the law-professorship at Francfort upon the Oder. Here he continued till 1733, when the same prince almost forced him to resume the chair at Hall, where he remained till his death, in 1741, although he had strong invitations from Denmark, Holland, &c. His principal works (for they are numerous) are, 1. "*Antiquitatum Romanorum Jurisprudentiam illustrantium syntagma*;" the best edition of which is the fifth, published at Lewarden, in 1777. 2. "*Elementa Juris Civilis secundum ordinem Institutionum & Pandectarum*," 2 vols. 8vo. 3. "*Elementa Philosophiæ Rationalis & Moralis, quibus præmissa historia Philosophica*." This is reckoned a good abridgment of logic and morality. 4. "*Historia Juris Civilis, Romani ac Germanici*." 5. "*Elementa Juris Naturæ & Gentium*," which was translated into English by Dr. Turnbull. 6.

"*Fundamenta styli cultioris*;" a work of his youth, but much approved, and often reprinted, with notes by Gesner and others. Also several academic dissertations upon various subjects. His works were published collectively at Geneva in 1744, and form 8 vols. in 4to. His brother, JOHN MICHAEL, deacon of the church of St. Peter and St. Paul at Goslar, who died in 1722, wrote many works of reputation in his country, among which is his "Account of the Antiquities of Goslar and the neighbouring places;" and his view of the ancient and modern Greek church.<sup>1</sup>

HEINECKEN (CHRISTIAN HENRY), a child greatly celebrated for the wonderfully premature developement of his talents, but whose history will require strong faith, was born at Lubeck, Feb. 6, 1721, and died there June 27, 1725, after having displayed the most amazing proofs of intellectual powers. He could talk at ten months old, and scarcely had completed the first year of his life, when he already knew and recited the principal facts contained in the five books of Moses, with a number of verses on the creation; at thirteen months he knew the history of the Old Testament, and the New at fourteen; in his thirtieth month, the history of the nations of antiquity, geography, anatomy, the use of maps, and nearly 8000 Latin words. Before the end of his third year, he was well acquainted with the history of Denmark, and the genealogy of the crowned heads of Europe; in his fourth year he had learned the doctrines of divinity, with their proofs from the Bible; ecclesiastical history; the institutes; 200 hymns, with their tunes; 80 psalms; entire chapters of the Old and New Testament; 1500 verses and sentences from ancient Latin classics; almost the whole *Orbis Pictus* of Comenius, whence he had derived all his knowledge of the Latin language; arithmetic; the history of the European empires and kingdoms; could point out in the maps whatever place he was asked for, or passed by in his journeys, and recite all the ancient and modern historical anecdotes relating to it. His stupendous memory caught and retained every word he was told; his ever active imagination used whatever he saw or heard, instantly to apply some examples or sentences from the Bible, geography, profane or ecclesiastical history, the "*Orbis Pictus*," or from ancient classics. At the court of Denmark he delivered twelve speeches

<sup>1</sup> *Chaufep.e.—Sixti Onomast.*



without once faltering; and underwent public examinations on a variety of subjects, especially the history of Denmark. He spoke German, Latin, French, and Low Dutch, and was exceedingly good-natured and well-behaved, but of a most tender and delicate bodily constitution; never ate any solid food, but chiefly subsisted on nurses milk, not being weaned till within a very few months of his death, at which time he was not quite four years old. There is a dissertation on this child, published by M. Martini at Lubeck, in 1730, where the author attempts to assign the natural causes for the astonishing capacity of this great man in embryo, who was just shewn to the world, and snatched away. This was addressed to M. Christ. de Schoeneich, the child's tutor, who had published an account of him, and is given entire in vol. V. of "The Republic of Letters." Schoeneich's account was republished so lately as 1778 or 1779 in German.<sup>1</sup>

HEINSIUS (DANIEL), a celebrated scholar and critic, professor of politics and history at Leyden, and librarian of the university there, was born at Ghent, in Flanders, May 1580, of an illustrious family, who had possessed the first places in the magistracy of that town. He was frequently removed in the younger part of his life. He began his studies at the Hague, and afterwards went with his parents into Zealand, where he was instructed in polite literature and philosophy. He soon learned the outlines of morality and politics, but did not relish logic, and had an unconquerable aversion to the niceties of grammar. He discovered early a strong propensity to poetry, and began to make verses before he knew any thing of prosody or the rules of art. He composed a regular elegy at ten years of age, upon the death of a play-fellow; and there are several epigrams and little poems of his, written when he was not above twelve, which shew a great deal of genius and facility. He is represented, however, as having been somewhat indolent, and not likely to make any progress in Greek and Latin learning; on which account his father sent him, at fourteen years of age, to study the law in the university of Franeker. But from that time, as if he had been influenced by a spirit of contradiction, nothing would please him but classics; and he applied himself there to Greek and Latin authors, as obstinately as he had rejected them in Zealand.

<sup>1</sup> Schoeneich's account.—*Moreri*.—*Dict. Hist.*

He afterwards removed to Leyden, where he became a pupil of Joseph Scaliger; and was obliged to the encouragement and care of that great man for the perfection to which he afterwards arrived in literature, and which at the beginning of his life there was so little reason to expect. He published an edition of "*Silius Italicus*," in 1600, professedly taken from an ancient MS. and added notes of his own, which he called "*Crepundia Siliana*," to shew that they were written when he was extremely young. This edition was reprinted at Cambridge, 1646, 12mo. Heinsius was made Greek professor at eighteen, and afterwards succeeded Scaliger in the professorship of politics and history. When he was chosen librarian to the university, he pronounced a Latin oration, afterwards published, in which he described the duties of a librarian, and the good order and conduion in which a library should be kept. Being a great admirer of the moral doctrine of the stoics, he wrote an elegant oration in praise of the stoic philosophy. He died Feb. 25, 1655, after having distinguished himself as a critic by his labours upon *Silius Italicus*, *Theocritus*, *Hesiod*, *Seneca*, *Homer*, *Hesychius*, *Theophrastus*, *Clemens Alexandrinus*, *Ovid*, *Livy*, *Terence*, *Horace*, *Prudentius*, *Maximus Tyrius*, &c. He published two treatises "*De Satura Horatiana*," which Balzac affirms to be masterpieces. He also wrote poems in various languages, which have been often printed, and always admired. He was the author of several prose works, some of which were of the humorous and satirical cast; as "*Laus Asini*," "*Laus Pediculi*," &c.

The learned have all joined in their praises of Heinsius. Gerard Vossius says that he was a very great man; and calls him the ornament of the muses and the graces. Casaubon admires him equally for his parts and learning. Pareus calls him the Varro of his age. Barthius ranks him with the first writers. Bochart pronounces him a truly great and learned man; and Selden speaks of him as "*tam severiorum quam amceniorum literarum sol*;" a light to guide us in our gay as well as severe pursuits in letters. Some, however, have thought that he was not so well formed for criticism; and Le Clerc, in his account of the Amsterdam edition of Bentley's "*Horace*," says that though doubtless a learned man, who had spent his life in the study of criticism, yet if we may judge by his *Horace*, he was by no means happy in his conjectures; but he

speaks much more advantageously of his son Nicolas Heinsius; and agreed, with the rest of the world, that though not so learned a man as his father, he had a better taste for criticism. Daniel Heinsius was, however, highly honoured abroad as well as at home; and received uncommon marks of respect from foreign potentates. Gustavus Adolphus, king of Sweden, gave him a place among his counsellors of state: the republic of Venice made him a knight of their order of St. Mark: and pope Urban VIII. was such an admirer of his fine talents and consummate learning, that he made him great offers if he would come to Rome; "to rescue that city from barbarism," as the pontiff is said to have expressed himself.<sup>1</sup>

HEINSIUS (NICHOLAS), son of the preceding, and more eminent both in the literary and the political world, was born at Leyden, July 1620, and at first educated under his father's inspection. In early life he formed an intimacy with his learned contemporaries John Frederick Gronovius, Vincent Fabricius, and Isaac Vossius. The latter accommodated him with the MSS. of Ovid, which were in the library of his grandfather, John Gerard Vossius, and his attention to this author terminated at last in an excellent edition of his works, highly praised by Ernesti and Harles, which he published in 1661, 3 vols. 8vo. In 1641, when he was about twenty-one years of age, he came over to England, and spent three months at Oxford, examining some MSS. of Ovid and Claudian in the Bodleian library. He returned the following year to Leyden, and thence to Spa, on account of his health, but in this tour visited the libraries and the learned of Brabant. About 1647 he went to Paris, where he remained a year and a half, and published his Latin poems. He also employed himself in collating some manuscripts in the library of Messrs. Dupin. From Paris he went to Italy, and both at Florence and Rome examined with great care the literary treasures in the grand duke's library, and in the Vatican. Happening unfortunately to be at Naples during a civic revolt, he lost part of his papers, and among others his collation of Martial. In 1648 he published at Padua his elegies, in which he celebrates Italy and Rome, but speaks somewhat disrespectfully of his own country, for which he was after-

<sup>1</sup> Moren.—Foppon, Bibl. Belg.—Baillet Jugemens.—Blount's Censura.—Saxii Onomast.

wards blamed. He meant to have visited Swisserland on his return, but his father's age and infirmities making him desirous of his company, he returned home. He had refused a professor's chair at Bologna, because the terms were that he should embrace the Roman catholic religion. In 1649, hearing that Christina, queen of Sweden, had desired to see his poems, he published a new edition dedicated to her, which procured him an invitation to Stockholm, where he was very graciously received by her majesty. In 1651 he made another tour to Italy, and the following year being in Florence, was received a member of the academies of Della Crusca and the Apathisti. A considerable part of his object in this tour was to purchase manuscripts and medals for queen Christina; but, being now greatly in advance for these purchases, without having received any money from Stockholm, he found it necessary to return and make a personal application. In the mean time Christina had abdicated the throne, and Heinsius, who had spent 3000 florins in her purchases, presented petition after petition to no effect. Promises indeed he had in abundance; he was to have a grant of lands in Pomerania, a canonry at Hamburg, a vicariate at Bremen; the title of secretary, and four thousand crowns to defray the expences he had been at; but none of these was fulfilled.

While in this situation, he received the glad tidings that the States of Holland had appointed him their resident at the Swedish court, with a salary of 4000 florins. This appointment took place Oct. 7, 1654. The following year his father died, which obliged him to return to Holland. In 1656 he was made secretary to the city of Amsterdam, which he was obliged to resign two years after, in consequence of being prosecuted by a young woman for a breach of promise of marriage, under the faith of which she had lived with him and borne him two children. This affair seems very little to Heinsius's credit, for he was not only cast in the suit, but the sentence was afterwards confirmed in 1662 by the supreme court of Holland, to which he had appealed.

In the mean time, in 1660, he was again appointed resident at the court of Stockholm, where he remained until 1667. In 1669 he was appointed deputy extraordinary at the court of Moscovy. After holding this post about two years, and executing some other political commissions for

the States, he retired to a country residence in 1675, first near Utrecht, and afterwards at Vianen. It was when in this latter place that Peter Francius addressed to him a Latin poem, "*Ad Nic. Heinsium, de secessu suo Vianensi.*" In 1681, while at the Hague, whither he went on account of the marriage of his niece, he died Oct. 7. His body was carried to Leyden, and interred in the same grave with that of his father, in the church of St. Peter.

His poems, which are much admired, have been several times printed: but the best edition is that of Amsterdam, 1666. Some think him worthy to be called "*The Swan of Holland.*" He wrote notes upon, and gave editions of Virgil, Ovid, Valerius Flaccus, Claudian, Prudentius, &c. Bentley, in a note upon Horace, 2 Sat. vi. 108. calls his edition of Virgil, "*editio castigatissima.*" His Claudian is dedicated, in a Latin poem, to Christina queen of Sweden; and his Ovid to Thuanus. At his death, it is said, that he capriciously disowned all his works; and expressed the utmost regret at having left behind him so many "*monuments of his vanity,*" as he called them.<sup>1</sup>

HEISTER (LAURENCE), a celebrated physician, surgeon, anatomist, and botanist, was born at Frankfort on the Maine, in 1683. He was educated in several German universities, and in 1706 spent some time in the study of anatomy and surgery at Amsterdam under Ruysch, then so famous for his dissections and anatomical preparations. In the following year he went to serve as a surgeon in the Dutch camp in Brabant; devoting the subsequent winter to further improvement, under Boerhaave and his eminent colleagues, who at that time attracted students from all parts to the university of Leyden, where Heister took his degree. Returning afterwards to the camp, he was, in 1709, appointed physician-general to the Dutch military hospital. The experience he thus acquired, raised him to a distinguished rank in the theory and practice of surgery, especially as he had a genius for mechanics, and was by that means enabled to bring about great improvements in the instrumental branch of his art. In 1710 he became professor of anatomy and surgery at Altorf, in the little canton of Uri, and rendered himself celebrated by his lectures and writings. Ten years afterwards a more advan-

<sup>1</sup> Life by Burman.—Moscri.—Burman's Sylloge.—Baillet Jugemens.—Saxii Odonast.

tageous situation offered itself to him at Helmstad, where he became physician, with the title of Aulic counsellor, as usual, to the duke of Brunswick, as well as professor of medicine, and afterwards of surgery and botany, in that university. Here he continued till his death, which happened in 1758, at the age of seventy-five. The czar Peter invited him to Russia, but he was too comfortably situated in Germany, where the favour of several sovereigns already shone upon him at an early period, to accept the invitation.

Heister continued from time to time to publish a number of books relating to anatomy and surgery, to several of which he supplied figures drawn by his own hand. Among these, his most distinguished work is the "*Compendium Anatomicum*," an octavo volume, first printed in 1717, which became quite a classical book, superseding all that had been previously in use in the schools. It went through numerous editions, with successive additions and improvements, and was translated into most of the modern languages. His "*Institutions of Surgery*," also published in German in 1718, was soon translated into Latin, and most of the modern languages of Europe, and went through numerous editions. He wrote also some works on the theory and practice of medicine, in which his opinions are formed on the mechanical principles of the Boerhaavian school; and a valuable practical work of Heister's, a collection of medical, surgical, and anatomical observations, in quarto, is well known in this country by an English translation.

Heister seems early to have had a taste for botany, and to have collected plants, as Haller observes, in his various journeys. This taste enabled him to fill the botanical chair at Helmstad with credit and satisfaction, and he paid great attention to the garden there, which he much enriched. His first botanical publication, "*De Collectione Simplificum*," was the inaugural dissertation of one of his pupils named Rabe, printed in 1722; and had he written nothing else, his botanical labours should have been consigned to oblivion; but his subsequent works rank him as an original writer, and he might have acquired more fame had he been favoured with leisure to look deeper, and not been warped by preconceived ideas. In 1732 he published a dissertation on the "*Use of the Leaves*" in founding genera of plants, preferring those parts for a natural arrangement, on account of the obscurity and difficulty attending those

of the flower. In August 1741, our author came forth as the professed adversary of Linnæus, in the inaugural dissertation of one of his pupils named Goeckel, entitled "*Meditationes et Animadversiones in novum Systema Botanicum sexuale Linnæi*;" but the arguments by which the learned professor and his pupil attempt to prove the position they assume, that the "method of Linnæus is extremely difficult, very doubtful, and uncertain," are not very cogent. Another dissertation of Heister's, published in Oct. 1741, "*de Nominum Plantarum Mutatione utiliac noxia*," is a more diffuse and elaborate attack on the nomenclature of the great Swedish teacher, whom, however, he terms "a most diligent and most valuable botanist." Nor does it appear that he was instigated to these attacks by any personal enmity, nor by any more extraordinary flow of bile than was usual among controversialists, of that day at least. Whatever he pursued, he pursued with ardour, and perhaps as he advanced in age, seated in professional state, he grew more pertinacious in his opinions. Hence his subsequent attacks on Linnæus are marked with more vehemence, but proportionably, as usual, with less reason. In 1748, notwithstanding his dislike to the Linnæan principles, he published a "*Systema Plantarum Generale ex fructificatione, cui annectuntur regulæ ejusdem, de Nominibus Plantarum, a celeb. Linnæi longè diversæ*." This system is allied to that of Boerhaave, and though it takes into consideration many particulars of general habit or structure, is not more natural than the professedly artificial system of Linnæus.

We shall conclude with mentioning a very splendid publication of Heister in folio, in 1753, in which he describes the *Amaryllis Orientalis* of Linnæus, which he names *Brunsvigia* after his sovereign.<sup>1</sup>

HELE (THOMAS), by birth an Englishman, arrived at the singular distinction of being admired in France as a writer in the French language. He was born in Gloucestershire about 1740. He began his career in the army, and served in Jamaica till the peace of 1763. A desire of seeing the most remarkable parts of Europe, now carried him into Italy, where he was so captivated with the beauty of the climate, and the innumerable objects of liberal

<sup>1</sup> Rees's Cyclopædia, by Dr. Smith.—Stoever's Life of Linnæus, p. 119—120.  
—Haller, Bibl. Bot.

curiosity which presented themselves, that he continued there several years. About 1770, having satisfied his curiosity in Italy, he turned his thoughts to France, and went to Paris. There also he studied the state of the arts, and was particularly attentive to the theatre. At length he began to write for the Italian comedy, which had principally attracted his notice, and wrote with considerable success. The pieces for that theatre are written chiefly in French, with French titles, and only one or two characters in Italian. He wrote, 1. "Le Jugement de Midas," on the contest between French and Italian music, which was much applauded. But his 2. "Amant jaloux," had still more success. 3 His third piece, "Les Evenemens imprévus," met with some exceptions, on which he modestly withdrew it, and after making the corrections suggested, brought it forward again, and had the pleasure to find it much approved. The comedies of this writer are full of plot, the action lively and interesting; his versification is not esteemed by the French to be of consummate perfection, nor his prose always pure; yet his dialogue constantly pleased, and was allowed to have the merit of nature and sound composition. Mr. Hele died at Paris, of a consumptive disorder, in December 1780; and it may possibly be long before another Englishman will be so distinguished as a writer in the French language. We take this account from French authors, who write his name d'Héle, perhaps it was properly Hale or Dale.<sup>1</sup>

HELENA, the empress, mother of Constantine, and one of the saints of the Romish communion, who gives name to many of our churches, owed her elevation to the charms of her person. She was of obscure origin, born at the little village of Drepanum in Bithynia, where the first situation in which we hear of her was that of hostess of an inn. Constantius Chlorus became enamoured of her probably there, and married her; but, on being associated with Dioclesian in the empire, divorced her to marry Theodora, daughter of Maximilian Heracles. The accession of her son to the empire drew her again from obscurity; she obtained the title of Augusta, and was received at court with all the honours due to the mother of an emperor. Her many virtues rivaled the affection of her son to her, and, when he became a Christian, she also was

<sup>1</sup> Dict. Hist.



converted; yet she did not scruple to admonish him when she disapproved his conduct. When she was near eighty years old she planned and executed a journey to the Holy Land, where she is said to have assisted at the discovery of the true cross of Christ, reported by the Romanists to have been accompanied by many miracles. In the year 328, soon after this discovery, she died at the age of eighty. Helena, wherever she went, left proofs of a truly Christian liberality; she relieved the poor, orphans, and widows; built churches, and in all respects shewed herself worthy of the confidence of her son, who supported her in these pious efforts by an unlimited permission to draw upon his treasures. At her death he paid her the highest honours, had her body sent to Rome to be deposited in the tomb of the emperors, and raised her native village to the rank of a city, with the new name of Helenopolis. She proved her prudence and political wisdom by the influence she always retained over her son, and by the care she took to prevent all interference of the half-brothers of Constantine, sons of Constantius Chlorus and Theodora; who, being brought into notice after her death, by the injudicious liberality of the emperor, were massacred by their nephews as soon as they succeeded their father in the empire.<sup>1</sup>

HELIODORUS, a native of Emesa in Phœnicia, and bishop of Tricca in Thessaly, flourished in the reigns of Theodosius and Arcadius towards the end of the fourth century. In his youth he wrote a romance, by which he is now better known than by his subsequent bishopric of Tricca. It is entitled "Ethiopics," and relates the amours of Theagenes and Chariclea, in ten books. The learned Huetius is of opinion that Heliodorus was among the romance-writers what Homer was among the poets, the source and model of an infinite number of imitations, all inferior to their original. The first edition of the *Ethiopics* was printed at Basil, 1533, with a dedication to the senate of Nuremberg, prefixed by Vincentius Opsopæus, who informs us that a soldier preserved the MS. when the library of Buda was plundered. Bourdelot's learned notes upon this romance were printed at Paris in 1619, with Heliodorus's Greek original, and a Latin translation, which had been published by Stanislaus Warszewicki, a Polish knight, (with the Greek) at Basil, in 1551. An excellent English

<sup>1</sup> Butler's *Lives of the Saints*.

translation of this romance was published by Mr. Payne in 2 vols: 12mo, in 1792. A notion has prevailed that a provincial synod, being sensible how dangerous the reading of Heliodorus's *Ethiopics* was, to which the author's rank was supposed to add great authority, required of the bishop that he should either burn the book, or resign his dignity; and that the bishop chose the latter. But this story is thought to be entirely fabulous; as depending only upon the single testimony of Nicephorus, an ecclesiastical historian of great credulity and little judgment; and it is somewhat difficult to suppose that Socrates should omit so memorable a circumstance when speaking of Heliodorus as the author of "a love-tale in his youth, which he entitled *Ethiopics*." Valesius, in his notes upon this passage, starts another difficulty, for while he rejects the account of Nicephorus as a mere fable, he seems inclined to think, that the romance itself was not written by Heliodorus bishop of Tricca; but in this opinion he has not been followed. Opsoparus and Melancthon have supposed that this romance was in reality a true history; but Fabricius thinks this as incredible as that Heliodorus, according to others, wrote it originally in the Ethiopic tongue. Some again have asserted, that Heliodorus was not a Christian, from his saying at the end of his book, that he was a Phœnician, born in the city of Emesa, and of the race of the sun; since, they say, it would be madness in a Christian, and much more in a bishop, to declare that he was descended from that luminary; but such language, in a young man, can scarcely admit the inference.

Besides the *Ethiopics*, Cedrenus tells us of another book of Heliodorus, concerning the philosopher's stone, or the art of transmuting metals into gold, which he presented to Theodosius the Great; and Fabricius has inserted in his "*Bibliotheca Græca*," a chemical Greek poem written in iambic verse, which he had from a MS. in the king of France's library, and which carries the name of Heliodorus bishop of Tricca; but leaves it very justly questionable, whether it be not a spurious performance.<sup>1</sup>

HELL (MAXIMILIAN), a learned astronomer, and member of most of the learned societies of Europe, was born in 1720, at Chemnitz, in Hungary, and first educated at Neusol. Having in 1738 entered the society of the Jesuits,

<sup>1</sup> Gen. Dict.—Moreri.—Saxii Onomast.

he was sent by them to the college of Vienna, where, during his philosophical studies, he displayed a genius for mechanics, and employed his leisure hours in constructing water-clocks, terrestrial and celestial globes, and other machines. In 1744 and 1745 he studied mathematics, now become his favourite pursuit, under the celebrated Froelich, and not only assisted Franz, the astronomer of the Jesuits' observatory, in his labours, but also in arranging the museum for experimental philosophy. At the same time he published a new edition of Crevellius's "*Arithmetica numeralis et literalis*," as a text-book. In 1746 and 1747 he taught Greek and Latin in the catholic school of Leutschau, in Hungary, and returning to Vienna in the latter year, was employed as the instructor in the mathematics, and the art of assaying, of several young men destined for offices in the Hungarian mines. In 1750 he published, "*Adjuvamentum memoriæ manuale Chronologico-genealogico-historicum*," which has since been translated into various languages, and of which an enlarged edition appeared in 1774. In 1751 and 1752 he obtained the priesthood, completed his academical degrees, and was appointed professor of mathematics at Clausenburg. Here he published his "*Elementa Arithmeticæ*" for the use of his pupils, and had prepared other works, when he was, in Sept. 1752, invited to Vienna, and appointed astronomer and director of the new observatory, in the building of which he assisted, and made it one of the first in Europe, both as to construction and apparatus. From 1757 to 1767 he devoted himself entirely to astronomical observations and calculations for the "*Ephemerides*," each volume of which, published annually, contained evident proofs of his assiduity. About the same time he published a small work, entitled "*An Introduction towards the useful employment of Artificial Magnets*."

A circumstance now occurred which contributed not a little to increase his fame. The transit of Venus over the sun's disk, announced for June 3, 1769, was considered as a phenomenon, which, if observed in different parts of the globe, would furnish data for determining the true distance of the sun and planets from the earth; and some of the ablest astronomers were selected to proceed for this purpose to Cajaneborg in Finland, to Otaheite, to California, and to Hudson's Bay. Hell had also the honour of being chosen to participate in this undertaking; and,

although he had previously refused two offers of the kind, accepted that of Christian VII. king of Denmark, to observe the transit in an island in the Frozen Ocean, near Wardoehuus, at the Northern extremity of Europe. Having set out in April 1768, with J. Sajnovies, a member of the same order, as his assistant, he arrived at the place of his destination October 11. He now constructed an observatory, and began his observations, which extended to a great many other phenomena than that which was the chief object of his journey; but in this last he was successful beyond all expectation, the serenity of the sky being so much in his favour. As the results, however, of the astronomers sent out to different parts to make their observations, did not agree, Hell was involved in a literary contest, particularly with Lalande.

In June 1769 he set out on his return, and arrived safely at Copenhagen, where he was honoured with every mark of respect by the king, and he and his assistant were admitted members of the academies of Copenhagen, Drontheim, and Norway. During his residence at Copenhagen, which lasted seven months, he communicated, besides other things, to the academy of sciences, the observations he had made of the transit, which were published, and afterwards reprinted in the Ephemerides for 1771. In May 1770 he returned to Vienna, and collected and arranged the fruits of his journey, which he meant to publish under the title of "*Expositio literaria ad Polum Arcticum;*" but the suppression of the order of the Jesuits, which gave him great concern, and the dispersion of some of his literary coadjutors, are supposed to have prevented him from completing this undertaking. He was also unsuccessful in endeavouring to establish an academy of sciences, which, according to his plan, was to be under the direction of the Jesuits. He superintended, however, the building of a new observatory at Erlau, in Hungary, at the expence of the bishop, count Charles of Esterhazy, and undertook two journeys thither to direct the operations, and to arrange a valuable collection of instruments which had been sent to him from England. In the month of March 1792, he was attacked by an inflammation of the lungs, which producing a suppuration, put an end to his life in a few weeks. He is to be ranked with those who have rendered essential service to the science of astronomy. The "*Ephemerides Astronomicæ ad meridianum Vindobonensem,*"

begun in 1767, and continued till his death, forms a valuable astronomical calendar, which contains a great many interesting papers. In other branches of knowledge, and particularly theology, he was a firm adherent to the principles he had been taught in his youth, and which he strenuously defended. He always entertained hopes of the revival of the order of the Jesuits. He possessed a benevolent heart, and was always ready to assist the distressed; in particular he endeavoured to relieve the sufferings of the poor, and with this noble view expended almost the whole of his property.<sup>1</sup>

HELLANICUS, of Mitylene, was an ancient Greek historian, born in the year A. C. 496, twelve years before the birth of Herodotus. He wrote a history of "the earliest Kings of various Nations, and the Founders of Cities;" which is mentioned by several ancient authors, but is not extant. He lived to the age of eighty-five. There was another Hellanicus of much later times, who was a Milesian, but very little is known of either.<sup>2</sup>

HELLOT (JOHN), a French chemist, was born in 1686, and destined by his friends for the profession of theology, but the accidentally meeting with a book of chemistry, determined him to make that science the principal pursuit of his life. From 1718 to 1732, he was employed as the compiler of the "Gazette de France." He translated Schlutter's work on the "Fusions of Ores, and on Foundries," and published it in 1750—1753, 2 vols. 4to, with his own notes and remarks. He published a work, entitled "L'Art de la Teinture des Laines et Etoffes de Laines," 1750, 12mo, which is reckoned a very valuable treatise, and is the first in which chemical principles are applied to the practice of the art. He furnished many articles to the "Memoirs of the Academy of Sciences," and some to the royal society of London, of which he was elected a fellow in 1740. He died at Paris in 1766.<sup>3</sup>

HELMICH (WERNER), a Dutch protestant divine, and one of the early promoters of the reformed religion in that country, was born at Utrecht in 1551. He had attained so much reputation with his fellow citizens, that in 1579 they unanimously chose him their pastor. The same year, as all obstacles to the establishment of the reformation were not yet overcome, they appointed him one of a deputa-

<sup>1</sup> Athenæum, vol. III.—Dict. Hist.

<sup>2</sup> Moreri.

<sup>3</sup> Dict. Hist.

tion sent to our queen Elizabeth, to request that in the treaty of peace with Spain, she should stipulate for the free exercise of the protestant religion in the United Provinces. In 1582, he was the first who preached that religion openly in the cathedral of Utrecht, notwithstanding the opposition given by the chapter. He afterwards refused the theological chair in the university of Leyden, but accepted the pastoral office at Amsterdam in 1602, which he held until his death, Aug. 29, 1608. All his contemporaries, the protestant divines, speak highly of his talents, character, and services. He did not write much; except an "Analysis of the Psalms," printed after his death, at Amst. 1641, 4to, and a controversial work against Coster the Jesuit, entitled "Gladius Goliathi," much commended by Voetius.<sup>1</sup>

HELMONT (JOHN BAPTIST VAN), commonly called Van Helmont, from a borough and castle of that name in Brabant, was a person of quality, and a man of great learning, especially in physic and natural philosophy; and born at Brussels in 1577. The particulars of his life, as given in the two introductory chapters to his works, give a just notion of the man.

"In the year 1580," says he, "a most miserable one to the Low Countries, my father died. I, the youngest and least esteemed of all my brothers and sisters, was bred a scholar; and in the year 1594, which was to me the 17th, had finished the course of philosophy. Upon seeing none admitted to examinations at Louvain, but in a gown, and masked with a hood, as though the garment did promise learning, I began to perceive, that the taking degrees in arts was a piece of mere mockery; and wondered at the simplicity of young men, in fancying that they had learned any thing from their doting professors. I entered, therefore, into a serious and honest examination of myself, that I might know by my own judgment, how much I was a philosopher, and whether I had really acquired truth and knowledge: but found myself altogether destitute, save that I had learned to wrangle artificially. Then came I first to perceive, that I knew nothing, or at least that which was not worth knowing. Natural philosophy seemed to promise something of knowledge, to which therefore I joined the study of astronomy. I applied myself also to

<sup>1</sup> Burmann's *Trajectum Eruditum*.—Moreri.

logic and the mathematics, by way of recreation, when I was wearied with other studies; and made myself a master of Euclid's Elements, as I did also of Copernicus's theory '*De revolutionibus orbium cœlestium*;' but all these things were of no account with me, because they contained little truth and certainty, little but a parade of science falsely so called. Finding after all, therefore, that nothing was sound, nothing true, I refused the title of master of arts, though I had finished my course; unwilling, that professors should play the fool with me, in declaring me a master of the seven arts, when I was conscious to myself that I knew nothing.

"A wealthy canonry was promised me then, so that I might, if I pleased, turn myself to divinity; but saint Bernard affrighted me from it, saying, that 'I should eat the sins of the people.' I begged therefore of the Lord Jesus, that he would vouchsafe to call me to that profession in which I might please him most. The Jesuits began at that time to teach philosophy at Louvain, and one of the professors expounded the disquisitions and secrets of magic. Both these lectures I greedily received; but instead of grain, I reaped only stubble, and fantastic conceits void of sense. In the mean time, lest an hour should pass without some benefit, I run through some writings of the stoics, those of Seneca, and especially of Epictetus, who pleased me exceedingly. I seemed, in moral philosophy, to have found the quintessence of truth, and did verily believe, that through stoicism I advanced in Christian perfection; but I discovered afterwards in a dream, that stoicism was an empty and swollen bubble, and that by this study, under the appearance of moderation, I became, indeed, most self-sufficient and haughty. Lastly, I turned over Mathiolus and Dioscorides; thinking with myself nothing equally necessary for mortal man to know and admire, as the wisdom and goodness of God in vegetables; so the end that he might not only crop the fruit for food, but also minister of the same to his other necessities. My curiosity being now raised upon this branch of study, I inquired, whether there were any book, which delivered the maxims and rule of medicine? for I then supposed, that medicine was not altogether a mere gift, but might be taught, and delivered by discipline, like other arts and sciences: at least I thought, if medicine was a good gift coming down from the Father of lights, that it might have,

as an human science, its theorems and authors, into whom, as into Bazaleel and Aholiab, the spirit of the Lord had infused the knowledge of all diseases and their causes, and also the knowledge of the properties of things. I inquired, I say, whether no writer had described the qualities, properties, applications, and proportions of vegetables, from the hyssop even to the cedar of Libanus? A certain professor of medicine answered me, that none of these things were to be looked for either in Galen or Avicen. I was very ready to believe this, from the many fruitless searches I had made in books for truth and knowledge before; however, following my natural bent, which lay to the study of nature, I read the institutions of Fuchsius and Fernelius; in whom I knew I had surveyed the whole science of medicine, as it were in an epitome. Is this, said I, smiling to myself, the knowledge of healing? Is the whole history of natural properties thus shut up in elementary qualities? Therefore I read the works of Galen twice; of Hippocrates once, whose aphorisms I almost got by heart; all Avicen, as well as the Greeks, Arabians, and moderns, to the time of 600 authors. I read them seriously and attentively through; and took down, as I went along, whatever seemed curious and worthy of attention; when at length, reading over my common-place book, I was grieved at the pains I had bestowed, and the years I had spent, in throwing together such a mass of stuff. Therefore I straightway left off all books whatever, all formal discourses, and empty promises of the schools; firmly believing every good and perfect gift to come down from the Father of lights, more particularly that of medicine.

"I have attentively surveyed some foreign nations; but I found the same sluggishness, in implicitly following the steps of their forefathers, and ignorance among them all. I then became persuaded, that the art of healing was a mere imposture, originally set on foot by the Greeks for filthy lucre's sake; till afterwards the Holy Scriptures informed me better. I considered, that the plague, which then raged at Louvain, was a most miserable disease, in which every one forsook the sick; and faithless helpers, distrustful of their own art, fled more swiftly than the unlearned common people, and homely pretenders to cure it. I proposed to myself to dedicate one salutation to the miserable infected; and although then no medicine was made



known to me but trivial ones, yet God preserved my innocence from so cruel an enemy. I was not indeed sent for, but went of my own accord; and that not so much to help them, which I despaired of doing, as for the sake of learning. All that saw me, seemed to be refreshed with hope and joy; and I myself, being fraught with hope, was persuaded, that, by the mere free gift of God, I should sometimes obtain a mastery in the science. After ten years' travel and studies from my degree in the art of medicine taken at Louvain, being then married, I withdrew myself, in 1609, to Vilvord, that, being the less troubled by applications, I might proceed diligently in viewing the kingdoms of vegetables, animals, and minerals. I employed myself some years in chemical operations. I searched into the works of Paracelsus; and at first admired and honoured the man, but at last was convinced, that nothing but difficulty, obscurity, and error, was to be found in him. Thus tired out with search after search, and concluding the art of medicine to be all deceit and uncertainty, I said with a sorrowful heart, 'Good God! how long wilt thou be angry with mortal man, who hitherto has not disclosed one truth, in healing, to thy schools? How long wilt thou deny truth to a people confessing thee, needful in these days, more than in times past? Is the sacrifice of Molech pleasing to thee? wilt thou have the lives of the poor, widows, and fatherless children, consecrated to thyself, under the most miserable torture of incurable diseases? How is it, therefore, that thou ceasest not to destroy so many families through the uncertainty and ignorance of physicians?' Then I fell on my face, and said, 'Oh, Lord, pardon me, if favour towards my neighbour hath snatched me away beyond my bounds. Pardon, pardon, O Lord, my indiscreet charity; for thou art the radical good of goodness itself. Thou hast known my sighs; and that I confess myself to be, to know, to be worth, to be able to do, to have, nothing; and that I am poor, naked, empty, vain. Give, O Lord, give knowledge to thy creature, that he may affectionately know thy creatures; himself first, other things besides himself, all things, and more than all things, to be ultimately in thee.'

"After I had thus earnestly prayed, I fell into a dream; in which, in the sight or view of truth, I saw the whole universe, as it were, some chaos or confused thing without form, which was almost a mere nothing. And from thence I drew the conceiving of one word, which did signify to

me this following: 'Behold thou, and what things thou seest, are nothing. Whatever thou dost urge, is less than nothing itself in the sight of the Most High. He knoweth all the bounds of things to be done; thou at least may apply thyself to thy own safety.' In this conception there was an inward precept, that I should be made a physician; and that, some time or other, Raphael himself should be given unto me. Forthwith therefore, and for thirty whole years after, and their nights following in order, I laboured always to my cost, and often in danger of my life, that I might obtain the knowledge of vegetables and minerals, and of their natures and properties also. Meanwhile, I exercised myself in prayer, in reading, in a narrow search of things, in sifting my errors, and in writing down what I daily experienced. At length I knew with Solomon, that I had for the most part hitherto perplexed my spirit in vain; and I said, Vain is the knowledge of all things under the sun, vain are the searchings of the curious. Whom the Lord Jesus shall call unto wisdom, he, and no other, shall come; yea, he that hath come to the top, shall as yet be able to do very little, unless the bountiful favour of the Lord shall shine upon him. Lo, thus have I waxed ripe of age, being become a man; and now also an old man, unprofitable, and unacceptable to God, to whom be all honour."

From this curious account, given in the preceding editions of this Dictionary, and which we are unwilling to displace, it will be seen that Van Helmont had a strong portion of enthusiasm; but he was not the madman which some of his contemporaries imagined. For a period of thirty years he pursued his researches into the products of nature, with such perseverance, as to leave few of the known animal, vegetable, and mineral bodies unexamined. In the course of these investigations, he necessarily fell upon the discovery of several of the products of decomposition, and of new combination, which chemistry affords: among these he seems to have been the first to notice the spirit of hartshorn, the spirit of sulphur *per campanum*, as it was called, and the ærial part of the spa-waters, which he first denominated *gas* (from the German *geist*, ghost, or spirit), and several other substances. Among these were many articles possessing considerable influence upon the living body, which, being contrasted with the inertness of the simples of the Galenical practice, roused and confirmed

his former opinions against the doctrines of that school; which he now attacked with great ardour and strength of argument, and which he contributed to overthrow. But partly in imitation of Paracelsus, whom he greatly admired, and partly from an attempt to generalize the confused mass of new facts, which he had acquired, he attempted to reduce the whole system of medicine to the principles of chemistry, and substituted a jargon as unintelligible, and hypotheses as gratuitous, as those which he had attempted to refute. He published from time to time a variety of works, by which he obtained considerable reputation. The elector of Cologne, who was himself attached to chemical inquiries, held him in great esteem; and he received from the emperor Rodolph II. and his two successors, invitations to the court of Vienna; but he preferred his laboratory and cabinet to these proffered honours. He died on the 30th of December, 1644, in the sixty-eighth year of his age.

His first work was entitled "De Magnetica Vulnerum Naturali et Legitima Curatione, contra Johannem Roberti Soc. Jesu Theologum," Paris, 1621, 8vo. His next publication was relative to the waters of the Spa, "De Spadani Fontibus," Liege, 1624, 8vo. Next followed, after a long interval, "Februm Doctrina inaudita," Antwerp, 1642, 12mo; and "Opuscula Medica inaudita, 1. De Lithiasi; 2. De Febris; 3. De Humoribus Galeni; 4. De Peste," Cologne, 1644, 8vo. On his death he requested his son to collect his papers, as well the incomplete as the finished ones, and to publish them in the way which he thought the best. They were sent to the printer, without correction, and without any regard to connection or arrangement, and published at Amsterdam in 1648, in 4to, under the title of "Ortus Medicinæ, id est, initia Physicæ inaudita, progressus Medicinæ Novus in Morborum ultionem ad Vitam longam." Under the title of "Opera omnia," these works have been reprinted at various times and places, and in various languages: the most correct edition is that of Amsterdam, in 1652, by Elzevir. They are now consulted only as curiosities; but he certainly anticipated, in obscure glimpses, as it were, several of the important discoveries, as well as the hypotheses of later times: his *Archæus* is now the *vis medicatrix nature* of Hoffmann and Cullen; his doctrine of fer-

ments was adopted by Silviu and his followers; and he greatly cleared the way to chemical discoveries.<sup>1</sup>

HELMONT (FRANCIS MERCURIUS VAN), son of the preceding, was born in 1618, and like his father, became celebrated for his knowledge, and his paradoxes; was very skilful in physic and chemistry, and was esteemed a man of universal learning, and acquainted with most trades and arts. He was even suspected of having found the philosopher's stone, because he lived at an apparently great expence with a small income; but was much esteemed and respected at Amsterdam. After living many years with the prince of Sultzbach, who was a great patron of the learned, he set out for Berlin, by desire of the queen of Prussia, and died at Cologne in 1699. His works are, "Alphabeti verè naturalis Hebraici delineatio;" "Cogitationes super quatuor priora capita Genescos," Amsterdam, 1697, 8vo; "De attributis divinis;" "De Inferno," &c. He believed the *Metempsychosis*, and maintained many other paradoxes.<sup>2</sup>

HELOISE. See ABELARD.

HELISHAM (RICHARD), doctor of physic, professor of that science and of natural philosophy in the university of Dublin, was author of a celebrated course of twenty-three lectures on natural philosophy, published after his death, in an octavo volume, by Dr. Bryan Robinson. These lectures were long in high estimation, passed through several editions, and are only superseded now from the necessity of keeping pace in such works with the progress of discoveries. They are clear and plain, though scientific. The author was intimate with Swift, and corresponded with him in his humorous way. He died Aug. 1, 1738, of an obstruction in the bowels, for which quicksilver having been in vain tried, he ordered that his body should be opened, when the cause of his death was ascertained to be three large excrescences, resembling the substance of the liver, which had accumulated in the bowels.<sup>3</sup>

HELST (BARTHOLOMEW VANDER), a Dutch artist, was born at Haerlem in 1613, and became one of the best portrait painters of his time. He sometimes attempted history, and displayed taste and nature in the landscapes which he introduced, but his chief merit is in his portraits,

<sup>1</sup> Life as above.—Rees's Cyclopædia.

<sup>2</sup> Gent. Mag. vol. VIII. Swift's Works.

<sup>3</sup> Dict. Hist.

which he designed in an agreeable style, with a light, free touch, and a mellow pencil. His most capital performance is in the town-hall of Amsterdam; it represents a company of trained bands, about thirty figures in whole length. Of its merit our readers may entertain a high idea when they are told that sir Joshua Reynolds has given it as his opinion that it is perhaps the first picture of portraits in the world, comprehending more of those qualities which make a perfect portrait, than any other sir Joshua had ever seen. They are correctly drawn, both head and figures, and well coloured; and have great variety of action, characters, and countenances, and those so truly and lively expressive of what they are about, that the spectator has nothing to wish for. This artist died in 1670.<sup>1</sup>

HELVETIUS (JOHN FREDERIC), a physician, was born of a noble family in the principality of Anhalt, about 1625. He obtained at an early age a considerable reputation for his knowledge of medicine and chemistry; and having settled in Holland about 1649, he practised at the Hague with so much success, that he was appointed first physician to the States-general, and to the prince of Orange. He died August 20, 1709. His works serve, however, rather to prove his devotion to the absurdities of the alchemists, physiognomists, and such visionaries of his time, than his advancement in true science; and therefore it may be sufficient to refer for their titles to our authorities—His son ADRIAN, who was born in 1656, journeyed to Paris, without any design of fixing there, and only to see that new world, and sell some medicines, but accident detained him very unexpectedly. The dysentery then prevailed in that city, and all who applied to him are said to have been infallibly cured. His success was celebrated; and Louis XIV. ordered him to publish the remedy which produced such certain and surprising effects. He declared it to be *Ipecacuanha*, and received 1000 louis-d'ors for the discovery. He settled in Paris, became physician to the duke of Orleans, and was also made inspector-general of the military hospitals. He died in 1721, leaving some works behind him, of little value; the principal of which is, "*Traité des Maladies de plus frequentes, & des Remedies specifiques pour les guerir*," 2 vols. 8vo.<sup>2</sup>

<sup>1</sup> Argenville.—Pillington.—Sir J. Reynolds's Works, vol. II. p. 351—6.

<sup>2</sup> Moreri.—Dict. Hist.

HELVETIUS (JOHN CLAUDE), son of the above, was born in 1685, and rose to be a practitioner of eminence. He was first physician to the queen, counsellor of state, and greatly esteemed by the town as well as court. He was, like his father, inspector-general of the military hospitals. He was a member of the academy of sciences at Paris, of the royal society in London, and of the academies of Berlin, Florence, and Bologna. He cured Louis XV. of a dangerous disorder, which attacked him at the age of seven years, and obtained afterwards the entire confidence of the queen also. Whenever he attended as a physician, he was regarded as a friend, such was the goodness and benevolence of his character. He was particularly attentive to the poor. He died July 17, 1755. He was the author of, 1. "*Idée Générale de l'économie animale*, 1722," 8vo. 2. "*Principia Physico-Medica, in tyronum Medicinæ gratiam conscripta*," 2 vols. 8vo. This latter work, though drawn up for pupils, may yet be serviceable to masters. He also published some papers in the *Memoirs of the academy of sciences* for 1718, 1719, and 1721.<sup>1</sup>

HELVETIUS (CLAUDE ADRIAN), the most remarkable of this family, was born at Paris in 1715, and was son of the preceding Helvetius. He studied under the famous father Porée in the college of Louis the Great, and his tutor, discovering in his compositions remarkable proofs of genius, was particularly attentive to his education. An early association with the wits of his time gave him the desire to become an author, but his principles unfortunately became tainted with false philosophy. He did not publish any thing till 1758, when he produced his celebrated book "*De l'Esprit*," which appeared first in one volume 4to, and afterwards in three volumes, 12mo. This work was very justly condemned by the parliament of Paris; as confining the faculties of man to animal sensibility, and removing at once the restraints of vice and the encouragements to virtue. Attacked in various ways at home, on account of these principles, he visited England in 1764, and the next year went into Prussia, where he was received with honourable attention by the king. When he returned into France, he led a retired and domestic life on his estate at Voré. Attached to his wife and family, and strongly inclined to benevolence, he lived there more hap-

<sup>1</sup> *Mon.eri.*—*Diet. Hist.*—*Haller Bibl. Med.*

pily than at Paris, where, as he said, he "was obliged to encounter the mortifying spectacle of misery that he could not relieve." To Marivaux, and M. Saurin, of the French academy, he allowed pensions, that, for a private benefactor, were considerable, merely on the score of merit; which he was anxious to search out and to assist. Yet, with all this benevolence of disposition, he was strict in the care of his game, and in the exaction of his feudal rights. He was *maître-d'hôtel* to the queen, and, for a time, a farmer-general, but quitted that lucrative post to enjoy his studies. When he found that he had bestowed his bounty upon unworthy persons, or was reproached with it, he said, "If I was king, I would correct them; but I am only rich, and they are poor, my business therefore is to aid them." Nature had been kind to Helvetius; she had given him a fine person, genius, and a constitution which promised long life. This last, however, he did not attain, for he was attacked by the gout in his head and stomach, under which complaint he languished some little time, and died in December 1771. His works were, 1. the treatise "*De l'Esprit*," "on the Mind," already mentioned: of which various opinions have been entertained. It certainly is one of those which endeavour to degrade the nature of man too nearly to that of mere animals; and even Voltaire, who called the author at one time a true philosopher, has said that it is filled with common-place truths, delivered with great parade, but without method, and disgraced by stories very unworthy of a philosophical production. The ideas of virtue and vice, according to this book, depend chiefly upon climate. 2. "*Le Bonheur*," or "*Happiness*," a poem in six cantos; published after his death, in 1772, with some fragments of epistles. His poetical style is still more affected than his prose, and though he produces some fine verses, he is more frequently stiff and forced. His poem on happiness is a declamation, in which he makes that great object depend, not on virtue, but on the cultivation of letters and the arts. 3. "*De l'Homme*," 2 vols. 8vo, another philosophical work, not less bold than the first. A favourite paradox, produced in this book, under a variety of different forms, is, "that all men are born with equal talents, and owe their genius solely to education." This book is even more dangerous than that on the mind, because the style is clearer, and the author writes with less reserve. He speaks sometimes of

the enemies of what he called philosophy, with an asperity that ill accords with the general mildness of his character.

The origin of the philosophical career of Helvetius is, by La Harpe, traced to a cause of a very singular nature, and not perhaps very credible. While yet young, and coveting every species of enjoyment within the reach of his age, his accomplishments, and his wealth, he beheld in a public garden a man who had none of these advantages, and to whom a circle of women were doing honour. This was Manpertuis, just returned from his voyage towards the pole, and who had acquired a temporary reputation in the sciences. Helvetius was struck with the consideration which the reputation of a man of letters was able to ensure. He had hitherto succeeded easily in all that he had attempted. He had danced to admiration at the opera, under the mask of Juvilliers, one of the first dancers of the time. He had already made attempts in poetry; he had submitted his verses to Voltaire, and the lettered veteran had politely intimated that this was his proper line. He then directed his attention to philosophy, and connected himself with its chiefs, particularly with Diderot.

Diderot is supposed to have furnished some leading ideas to Helvetius for his work on the Mind. As his hypothesis, says La Harpe, every where terminates in materialism, it is probable that the basis of it was furnished to a man of the world, of course little conversant with these matters, by a man of letters by profession, an apostle of atheism, who loved nothing better than to make disciples.

La Harpe has justly said that the paradoxes of Helvetius were the more readily adopted by numbers, because they were discovered to flatter the passions, to lower the standard of virtue, and to furnish excuses for vice. An examination of the lucubrations of the French philosophers, down from the date of the works of Helvetius, proves that the principal and most successful cause of their gaining readers and followers arose from their enlisting the passions on their side. Such is the basis of their systems, the general spirit of their sect, and the principle of their success. The method is not very honourable; but with a little address it is almost sure to succeed, at least for a time, for nothing is more easy than to pass off as a theory a corruption which already exists as a fashion.<sup>1</sup>

<sup>1</sup> D. A. H. S.—La Harpe's *Lycée*.



**HELVICUS** (*CHRISTOPHER*), professor of the Greek and eastern languages, and of divinity, in the university of Giessen, was born Dec. 26, 1581, at Sprendlingen, a little town near Francfort, where his father was minister. He went through his studies in Marburg, where he took his degree of M. A. in 1599, having taken his bachelor's in 1595. He was an early genius; composed a prodigious number of Greek verses at fifteen years old; and was capable of teaching Greek, Hebrew, and even philosophy, before he was twenty. The Hebrew he spoke as fluently as if it had been his native language. He thoroughly read the Greek authors; and even studied physic for some time, though he had devoted himself to the ministry. In 1605, he was chosen to teach Greek and Hebrew, in the college which the landgrave had recently established at Giessen; and which the year after was converted into an university by the emperor, who endowed it with privileges. Having discharged for five years the several duties of his employment with great reputation, he was appointed divinity professor in 1610. In 1611, a church was offered him in Moravia, and a professorship at Hamburgh with a considerable stipend: but he refused both. In 1613, he took the degree of D. D. at the command of the landgrave; who sent him to Francfort, that he might view the library of the Jews, who had been lately driven away by popular tumults. Helvicus, fond of reading the rabbins, bought several of their books on that occasion. He died in the flower of his age, Sept. 10, 1616; and his loss was bewailed by the German poets of the Augsburg confession. A collection was made of his poems, which were printed with his funeral sermon and some other pieces, under the title of "*Cippus Memorialis*," by the care of Wincklemann, who had been his colleague.

He was reputed to have had a most skilful and methodical way of teaching languages. He was a good grammarian; and published several grammars, as Latin, Greek, Hebrew, Chaldee, Syriac; but they were only abridgements. His Hebrew and Latin Lexicons were also, by way of essay, calculated for youth. He was likewise an able chronologer. His chronological tables have gone through several editions, and been greatly esteemed, though they are not, as it is difficult to conceive they should be, quite free from errors. He published them in 1609, under the title of "*Theatrum Historicum, sive Chronologicæ Systema*

Novum, &c." and brought them down from the beginning of the world to 1612; but they were afterwards revised and continued by John Balthasar Schuppius, son-in-law to the author, and professor of eloquence and history in the university of Marburg; and this is the only one of his works whose use has not been entirely superseded.<sup>1</sup>

HELYOT (PETER, or father HYPPOLITA), perhaps Eliot, properly, as he was of British extraction, was born in Jan. 1660, and became in 1683 a religious of the order of Picpus near Paris, which is a branch of that of St. Francis, and was raised to several offices in his order. His fame is founded on a large work, the toil of twenty-three years, in eight volumes 4to, "A History of Monastic Orders, religious and military, and of secular congregations of both sexes," &c. &c. which he began to print in 1714. The four last volumes were edited by father Louis, the provincial of his order, with the assistance of Maximilian Bullot. Helyot died at Picpus, near Paris, Jan. 5, 1716. His work is full of learned research, and more correct than any thing on that subject which had then appeared. He was a man of exemplary piety, and a neat, though not elegant, or natural writer.<sup>2</sup>

HEMELAR (JOHN), a very learned man, born at the Hague, was a fine poet and orator; and to be compared, says Gronovius, in his "Orat. funeb. J. Golii," with the Roman Atticus for his probity, tranquillity of life, and absolute disregard of honours and public employments. He went to Rome, and spent six years in the palace of cardinal Cesi. He wrote there a panegyric on pope Clement VIII. which was so graciously received, that he was offered the post of librarian to the Vatican, or a very good benefice; and preferring the latter, was made a canon in the cathedral at Antwerp. Lipsius had a great esteem for him, as appears from his letters. He was Grotius's friend also, and published verses to congratulate him on his deliverance from confinement. He was uncle by the mother's side to James Golius, the learned professor at Leyden, who gained so vast a reputation by his profound knowledge in the Oriental languages: but Golius, who was a zealous protestant, could never forgive his having converted his brother Peter to popery. Hemelar applied himself much more to the study of polite literature and to the science of medals, than

<sup>1</sup> Gen. Dict.—Moreri.—F. cheri Theatrum.

<sup>2</sup> Moreri, and Supplement.

to theology. "He published," says Gronovius, "extremely useful commentaries upon the medals of the Roman emperors, from the time of Julius Cæsar down to Justinian, taken from the cabinets of Charles Arschot and Nicholas Rocoxius; wherein he concisely and accurately explains by marks, figures, &c. whatever is exquisite, elegant, and suitable or agreeable to the history of those times, and the genius of the monarchs, whether the medals in question be of gold, silver, or brass, whether cast or struck in that immortal city. It is a kind of storehouse of medals; and nevertheless in this work, from which any other person would have expected prodigious reputation, our author has been so modest as to conceal his name." This work of Hemelar's, which is in Latin, is not easily to be met with, yet it has been twice printed: first at Antwerp, in 1615, at the end of a work of James De Bie; and secondly, in 1627, 4to; which Clement has described as a very rare edition: Bayle mentions a third edition of 1654, folio, but the work which he mistakes for a third edition, was only a collection of engravings of Roman coins described by Gevartius, in which are some from Hemelar's work. The other works of this canon are some Latin poems and orations. He died in 1640. He is sometimes called Hamelar.<sup>1</sup>

HEMMINGFORD (WALTER DE), a regular canon of Gisborough-abbey, near Cleveland in Yorkshire, flourished in the fourteenth century, in the reign of Edward III. He had much learning, and much industry. History was his particular study; and he compiled a history which begins from the Norman conquest, and continues to the reign of king Edward the III. from 1066 to 1308. The work is written with great care and exactness, and in a style good enough considering the time. Gale, who has published it in his "*Vetres Scriptores*," with an account of the author, enumerates five copies of his history, two at Trinity college, Cambridge, one at the Heralds' office, one in the Cotton library, and one which he had himself. This author died at Gisborough in 1347. Hearne published an edition in 2 vols. 8vo, Oxford, 1731, now one of the most rare and valuable of his works.<sup>2</sup>

HEMSKIRK, or HEEMSKIRK (MARTIN), an eminent painter, was a peasant's son, and born at a village of that

<sup>1</sup> Gen. Dict.—Moreri.—Foppen Bibl. Belg.—Clement Bibl. Curieuse.—Saxii Onomasticon.

<sup>2</sup> Gale ubi supra.—Nicolson's Hist. Library.

name in Holland, in 1498. In his youth he was extremely dull, and nothing was expected from him; but afterwards he became a correct painter, easy and fruitful in his inventions. He was the disciple and imitator of Schiorean. He went to Rome, and intended to stay there a long time; but at the end of three years, returned to his own country, settled at Haerlem, and lived there the remainder of his days. Most of his works were engraved. Vasari, who gives a particular account of them, and commends them, says, Michael Angelo was so pleased with one of the prints, that he had a mind to colour it. Mr. Fuseli thinks that he invented with more fertility than taste or propriety; "his design is ostentatious without style, and his forms long without elegance. He rather groped than composed, and seems to have been unacquainted with chiaroscuro. His costume is always arbitrary, and often barbarous, and in the admission of ornaments and the disposition of his scenery, he oftener consulted the materials which he had compiled at Rome, than fitness of place, or the demands of his subject." He died in 1574.<sup>1</sup>

HEMSKIRK (EGBERT), another painter, perhaps of the family with the former, exhibited much fancy in the subjects he chose for his pencil, but with vigour of execution. He was born at Haerlem in 1645, and was a disciple of Peter Grebber, whose manner he left for that of Brouwer. In his own time his compositions were much esteemed, because of their gross humour, and the whimsical imagination that reigned in them; but they are not now so much prized. His delight was in painting fanciful, wild, and uncommon scenes of his own composing; such as the nocturnal intercourse of witches, devils, and spectres; enchantments, temptations of St. Anthony, interiors of ale-houses with drunken men, monkies in the actions of men and women, &c. &c. all which he wrought with great freedom of touch and intelligence of drawing. His colour likewise, though not always pure, was in general rich and agreeable. He quitted his own country to settle in London, where he died in 1704. It was customary with him to paint his own portrait in his drolls, and which was not of the most engaging kind; and he wrought by means of a looking-glass his characters from his own face. There was another EGBERT Hemskirk, called by distinction the

<sup>1</sup> Pilkington.—Strutt.

Old, who painted subjects of the like kind with more success.<sup>1</sup>

HEMMERLIN (FELIX), or MALLEOLUS, which has the same meaning as Hemmerlin in German, was born at Zurich in 1389, of a considerable family; and having entered the church, was made canon of Zurich in 1412. He afterwards took his doctor's degree at Bologna, and in 1428 was appointed chanter of the church of Zurich. In 1454 the bishop of Constance put him in prison, on a suspicion of corresponding with the enemies of his country; what became of him afterwards, or when he died, we have not been able to discover; but two works of his in folio, and in black letter, are much sought by collectors of curiosities: 1. "*Opuscula varia; scilicet de nobilitate et rusticitate dialogus*," &c. without date. 2. "*Variæ oblectationis opuscula; nempe contra validos mendicantes Beghardos et Beghinos*," &c. Basil, 1497, folio. They are written with a coarse kind of humour.<sup>2</sup>

HEMSTERHUIS (TIBERIUS), or Hemsterhusius, one of the most famous critics of his country, the son of Francis Hemsterhuis, a physician, was born at Groningen, Feb. 1, 1685. After obtaining the rudiments of literature from proper masters, and from his father, he became a member of his native university in his fourteenth year, 1698. He there studied for some years, and then removed to Leyden, for the sake of attending the lectures of the famous James Perizonius on ancient history. He was here so much noticed by the governors of the university, that it was expected he would succeed James Gronovius as professor of Greek. Havercamp, however, on the vacancy, was appointed, through the intrigues, as Ruhnkenius asserts, of some who feared they might be eclipsed by young Hemsterhuis; who in 1705, at the age of nineteen, was called to Amsterdam, and appointed professor of mathematics and philosophy. In the former of these branches he had been a favourite scholar of the famous John Bernoulli. In 1717, he removed to Franeker, on being chosen to succeed Lambert Bos as professor of Greek; to which place, in 1738, was added the professorship of history. In 1740 he removed to Leyden to accept the same two professorships in that university. It appears that he was married, because his father-in-law, J. Wild, is mentioned. He died

<sup>1</sup> Pilkington.—Walpole's Anecdotes.

<sup>2</sup> Nicéron, vol. XXVIII.

April 7, 1766, having enjoyed to the last the use of all his faculties. He published, 1. "The three last books of Julius Pollux's *Onomasticon*," to complete the edition of which, seven books had been finished by Lederlin. This was published at Amsterdam in 1706. On the appearance of this work, he received a letter from Bentley, highly praising him for the service he had there rendered to his author. But this very letter was nearly the cause of driving him entirely from the study of Greek criticism: for in it Bentley transmitted his own conjectures on the true readings of the passages cited by Pollux from comic writers, with particular view to the restoration of the metre. Hemsterhuis had himself attempted the same, but, when he read the criticisms of Bentley, and saw their astonishing justness and acuteness, he was so hurt at the inferiority of his own, that he resolved, for the time, never again to open a Greek book. In a month or two this timidity went off, and he returned to these studies with redoubled vigour, determined to take Bentley for his model, and to qualify himself, if possible, to rival one whom he so greatly admired. 2. "Select Colloquies of Lucian, and his Timon," Amst. 1708. 3. "The Plutus of Aristophanes, with the Scholia," various readings and notes, Harlingen, 1744, 8vo. 4. "Part of an edition of Lucian," as far as the 521st page of the first volume; it appeared in 1743 in four volumes quarto, the remaining parts being edited by J. M. Gesner and Reitzius. The extreme slowness of his proceeding is much complained of by Gesner and others, and was the reason why he made no further progress. 5. "Notes and emendations on Xenophon Ephesius," inserted in the 3—6 volumes of the "*Miscellanea Critica*" of Amsterdam, with the signature T. S. H. S. 6. "Some observations upon Chrysostom's Homily on the Epistle to Philemon," subjoined to Raphelius's Annotations on the New Testament. 7. "Inaugural Speeches on various occasions." 8. There are also letters from him to J. Matth. Gesner and others; and he gave considerable aid to J. St. Bernard, in publishing the "*Eclogæ Thomæ Magistri*," at Leyden, in 1757. His "*Philosophical Works*" were published at Paris in 1792, 2 vols. 8vo, but he was a better critic than philosopher. Ruhnkenius holds up Hemsterhuis as a model of a perfect critic, and indeed, according to his account, the extent and variety of his knowledge,

and the acuteness of his judgment, were very extraordinary.<sup>1</sup>

**HENAO** (**GABRIEL DE**), a voluminous Spanish author, and accounted one of the most learned men of his country in the seventeenth century, was born in 1611. He entered, when he was about fifteen years of age, into the order of the Jesuits at Salamanca, and spent the greatest part of his life in that university, where afterwards he was admitted to the degree of doctor of divinity, and appointed rector. He obtained a very high reputation by the solutions which he gave to persons who came from all parts to consult him in cases of conscience. He died in 1704, at the great age of ninety-three, and continued to perform the duties of professor till within three years of that time. His works consist of eleven folio volumes, in Latin. Nine of them are composed of treatises on philosophical, theological, and controversial subjects; the others are devoted to an account of the antiquities of Biscay, and furnish the reader with much curious and interesting matter; they are entitled "*Biscaya Illustrata*." The part "*de Cantabrie antiquitatibus*" is a work of merit. He was author of many smaller pieces not inserted in this collection.<sup>2</sup>

**HENAUT** (**CHARLES JOHN FRANCIS**), an eminent French writer, and president in parliament, was born at Paris, Feb. 8, 1685. His great grandfather, Remi Henault, used to be of Lewis XIII.'s party at tennis, and that prince called him "*The Baron*," because of a fief which he possessed near Triel. He had three sons, officers of horse, who were all killed at the siege of Casal. John Remi, his father, an esquire, and lord of Moussy, counsellor to the king, and secretary to the council, kept up the honour of the family, and becoming farmer-general, made his fortune. He was honoured with the confidence of the count de Pontchartrain; and, being of a poetical turn, had some share in the criticisms which appeared against Racine's tragedies. He married the daughter of a rich merchant at Calais, and one of her brothers being president of that town, entertained the queen of England on her landing there in 1689. Another brother, counsellor in the parliament of Metz, and secretary to the duke of Berry, was associated with Mr. Crozat in the armaments, and, dying unmarried, left a great fortune to his sister.

<sup>1</sup> *Ruhnkenii elogium Tib. Hemsterhusii*, new edit. 1800.—*Saxii Onomasticon*.

<sup>2</sup> *Moreri*.

Young Henault early discovered a sprightly, benevolent disposition, and his penetration and aptness soon distinguished itself by the success of his studies. Claude de Lisle, father of the celebrated geographer, gave him the same lessons in geography and history which he had before given to the duke of Orleans, afterwards regent. These instructions have been printed in seven volumes, under the title of "Abridgment of Universal History."

On quitting college, Henault entered the congregation of the oratory, where he soon attached himself to the study of eloquence: and, on the death of the abbé Rene, reformer of La Trappe, he undertook to pronounce his panegyric, which not meeting the approbation of father Massillon, he quitted the oratory after two years, and his father bought for him, of marshal Villeroy, the lieutenance des chasses, and the government of Corbeil. At the marshal's he formed connections and even intimate friendships with many of the nobility, and passed the early part of his life in agreeable amusements, and in the liveliest company, without having his religious sentiments tainted. He associated with the wits till the dispute between Rousseau and De la Motte soon gave him a disgust for these trifling societies. In 1707 he gained the prize of eloquence at the French academy; and another, next year, at the academy des jeux Floraux. About this time, M. Reaumur, who was his relation, came to Paris, and took lessons in geometry under the same master, Guinée. Henault introduced him to the abbé Bignon, and this was the first step of his illustrious course. In 1713 he brought a tragedy on the stage, under the disguised name of Fuselier. As he was known to the public only by some slighter pieces, "Cornelia the Vestal" met with no better success. He therefore locked it up, without printing. In his old age his passion for these subjects revived, and Mr. Horace Walpole being at Paris in 1768, and having formed a friendship with him as one of the amiable men of his nation, obtained this piece, and had it printed at his press at Strawberry-hill. In 1751 Mr. Henault, under a borrowed name, brought out a second tragedy, entitled "Marius," which was well received and printed. The French biographers, however, doubt whether this was not really by M. Caux, whose name it bore.

He had been admitted counsellor in parliament in 1706, with a dispensation on account of age; and in 1710, presi-



dent of the first chamber of inquests. These important places, which he determined to fill in a becoming manner, engaged him in the most solid studies. The excellent work of Mr. Domat charmed him, and made him eager to go back to the fountain head. He spent several years in making himself master of the Roman law, the ordonnances of the French king, their customs, and public law. M. de Morville, procureur-general of the great council, being appointed ambassador to the Hague in 1718, engaged Henault to accompany him; and his personal merit soon introduced him to the acquaintance of the most eminent personages at that time there. The grand pensionary, Heinsius, who, under the exterior of Lacedemonian simplicity, kept up all the haughtiness of that people, lost with him all that hauteur which France itself had experienced from him in the negociations for the treaty of Utrecht.

The agitation which all France felt by Law's system, and the consequent sending of the parliament into exile, was a trial to the wise policy of the president Henault. His friendship for the first president, De Mesmes, led him to second the views of that great magistrate: he took part in all the negociations, and was animated purely by the public good, without any private advantage. On the death of the cardinal du Bois, in 1723, he succeeded in his place at the French academy. Cardinal Fleury recommended him to succeed himself as director, and he pronounced the eulogé of M. de Malezieux.

History was his favourite study; not a bare collection of dates, but a knowledge of the laws and manners of nations; to obtain which he drew instruction from private conversations, a method he so strongly recommends in his preface. After having thus discussed the most important points of public law, he undertook to collect and publish the result of his inquiries, and he is deservedly accounted the first framer of chronological abridgements; in which, without stopping at detached facts, he attends only to those which form a chain of events that perfect or alter the government and character of a nation, and traces only the springs which exalt or humble a nation, extending or contracting the space it occupies in the world. His work has had the fortune of those literary phenomena, where novelty and merit united excite minds eager after glory, and fire the ardour of young writers to press after a guide whom few can

overtake. The first edition of the work, the result of forty years' reading, appeared in 1744, under the auspices of the chancellor Daguesseau, with the modest title of "An Essay." The success it met with surprised the author. He made continual improvements in it, and it has gone through nine editions, and been translated into Italian, English, and German, and even into Chinese. As the best writers are not secure from criticism, and are indeed the only ones that deserve it, the author read to the academy of belles lettres a defence of his abridgement.

All the ages and events of the French monarchy being present to his mind, and his imagination and memory being a vast theatre on which he beheld the different movements and parts of the actors in the several revolutions, he determined to give a specimen of what passed in his own mind, and to reduce into the form of a regular drama, one of the periods of French history, the reign of Francis II. which, though happy only by being short, appeared to him one of the most important by its consequences, and most easy to be confined within a dramatic compass. His friend the chancellor highly approved the plan, and wished it to be printed. It accordingly went through five editions; the harmony of dates and facts is exactly observed in it, and the passions interested without offence to historic truth.

In 1755 Henault was chosen an honorary member of the academy of belles lettres, having been before elected into the academies of Nanci, Berlin, and Stockholm. The queen also appointed him superintendant of her house. His natural sprightliness relieved her from the serious attendance on his private morning lectures. The company of persons most distinguished by their wit and birth, a table more celebrated for the choice of the guests than its delicacies, the little comedies suggested by wit, and executed by reflection, united at his house all the pleasures of an agreeable literary life. All the members of this ingenious society contributed to render it pleasing, and the president was not inferior to any. He composed three comedies, "*La Petite Maison*;" "*Le Jaloux de Soimême*," and "*Le Reveil d'Epimenide*." The subject of the last was the Cretan philosopher, who is pretended to have slept twenty-seven years. The queen was particularly pleased with this piece.

He was now in such favour with her majesty, that, on the place of superintendant becoming vacant by the death

of M. Bernard de Conbert, master of requests, and the sum he had paid for it being lost to his family, Henault solicited it in favour of several persons, till at last the queen bestowed it on himself, and consented that he should divide the profits with his predecessor's widow. On the queen's death he held the same place under the dauphiness. A delicate constitution made him liable to much illness, which, however, did not interrupt the serenity of his mind. He made several journeys to the waters of Plombieres: in one of these he visited the deposed king Stanislaus at Luneville; and in another accompanied his friend the marquis de Pauliny, ambassador to Switzerland.

In 1763 Henault drew near his end. One morning, after a quiet night, he felt an oppression, which the faculty pronounced a suffocating cough. His confessor being sent to him, he formed his resolution without alarm. He mentioned afterwards, that he recollected having then said to himself, "What do I regret?" and called to mind that saying of madame de Sevigne, "I leave here only dying creatures." He received the sacraments. It was believed the next night would be his last; but by noon the next day he was out of danger. "Now," said he, "I know what death is. It will not be new to me any more." He never forgot it during the following seven years of his life, which, like all the rest, were gentle and calm. Full of gratitude for the favours of Providence, resigned to its decrees, offering to the Author of his being a pure and sincere devotion; he felt his infirmities without complaining, and perceived a gradual decay with unabated firmness. He died Dec. 24, 1771, in his 86th year. He married, in 1714, a daughter of M. le Bas de Montargis, keeper of the royal treasure, &c. who died in 1728, without leaving any issue. He treated as his own children, those of his sister, who had married, in 1713, the count de Jonsac, and by him had three sons and two daughters. The two younger sons were killed, one at Brussels, the other at Lafelt, both at the head of the regiments of which they were colonels; the eldest long survived, and was lieutenant-general and governor of Collioure and Port Vendre in Roussillon. The elder daughter married M. le Veneur, count de Tillieres, and died in 1757; the second married the marquis d'Aubeterre, ambassador to Vienna, Madrid, and Rome. In 1800 a very able posthumous work of the president's was published at Paris, entitled "*Histoire Cri-*

tique de l'Etablissement des François dans les Gaules," 2 vols. 8vo.<sup>1</sup>

**HENAULT** (**JOHN D'**), a French poet, was the son of a baker at Paris, and at first a receiver of the taxes at Fores. Then he travelled into Holland and England, and was employed by the superintendant Fouquet, who was his patron. After his return to France, he soon became distinguished as one of the finest geniuses of his age; and gained a prodigious reputation by his poetry. His sonnet on the miscarriage of mad. de Guerchi is looked upon as a master-piece, though it has little intrinsic merit. He also wrote a satirical poem against the minister Colbert, which is reckoned by Boileau among his best pieces. This was written by way of revenging the disgrace and ruin of his patron Fouquet, which Henault ascribed to Colbert. The minister being told of this sonnet, which made a great noise, asked, "Whether there were any satirical strokes in it against the king?" and being informed there were not, "Then," said he, "I shall not mind it, nor shew the least resentment against the author." Henault was a man who loved to refine on pleasures, and gloried in infidelity. He went to Holland on purpose to visit Spinoza, who did not much esteem him. When, however, sickness and death came to stare him in the face, he became a superstitious convert, and was for receiving the Viaticum or Sacrament, with a halter about his neck, in the middle of his bed-chamber. He died in 1682.

He had printed at Paris, 1670, in 12mo, a small collection of his works, under the title of "*Oeuvres Diverses*," or "*Miscellanies*:" containing sonnets, and letters in verse and prose to Sappho, who was probably the celebrated madam des Houlières, to whom he had the honour to be preceptor. Henault had translated three books of Lucretius: but his confessor having raised in him scruples and fears, he burnt this work, so that there remains nothing of it but the first 100 lines, which had been copied by his friends. Voltaire says, that "he would have gained great reputation, had these books that were lost been preserved, and been equal to what we have of this work."<sup>2</sup>

**HENCKEL** (**JOHN FREDERIC**), an eminent mineralogist, whose name has unaccountably been omitted in all our English as well as in the French biographical collections,

<sup>1</sup> Dict. Hist.—Cent. Mag. 1741.

<sup>2</sup> Gen. Dict.—Moreri.

was born at Fryberg, or Friburg, in Misnia, in 1679. He applied himself, in the former part of his life, to physick; but quitted practice to devote his time entirely to the study of mineralogy and the various branches connected with it. The place of his birth afforded many facilities in his researches, being situated among those mountains which have been rendered famous by their mines, and which have been wrought with success through a long course of ages. Dr. Henckel, therefore, had the most favourable opportunity of studying nature, which he did with assiduity and success; and his superior skill gained him so high and so extensive a reputation, that his lectures were not only attended by persons who came from all parts of Germany, but he had also disciples who resorted to him from Sweden and Russia. Augustus II. king of Poland, and elector of Saxony, made him counsellor in the mines at Fryberg, and it was under his direction, that the porcelain manufacture was brought to perfection, which has rendered the town of Meissen so famous. He died in 1744 at Fryberg. His fine cabinet of natural rarities was purchased by Mr. Demidoff, a man of fortune, whose son presented it to the university of Moscow. Dr. Henckel's "*Pyritologia*" is known in this country by a translation, "*History of the Pyrites*," published in 1757, 8vo; and there is a French translation of a posthumous work, entitled "*Henckelius in Mineralogia redivivus*," Paris, 1756, 2 vols. 8vo, said to be very accurate.<sup>1</sup>

HENICHIUS (JOHN), a learned professor of divinity in the university of Rinteln, in the country of Hesse, was born in January 1616. He was educated at Zell, Lüneburg, and Helmstad; and after having studied at this last four years, was received doctor in philosophy. Having afterwards read some lectures, and presided in public disputations; he gained the friendship in an especial manner of doctor Calixtus and doctor Horneius, two famous divines. He was appointed professor of metaphysics and of Hebrew; in the university of Rinteln, in 1643; and a year and a half after this, being invited to Bardonia, to be superintendent, he discharged the duties of that employment during five years, with so much zeal and diligence, that duke Augustus of Brunswick would have appointed him

<sup>1</sup> See the *Pyritologia* of Henckel's

sole inspector of the diocese of Wolfenbüttel, but he returned to Rinteln in 1651, and was made professor of divinity, had a seat in the ecclesiastical consistory, and was also made inspector of the churches in the earldom of Schauenburg. He was a man of great candor and moderation, and ardently wished that there might be an union between the Lutherans and Calvinists, which occasioned his being suspected by both parties. He was himself a Lutheran, and a man of great erudition. He died at Rinteln June 27, 1671, leaving the following works: 1. "*Dissertatio de Majestate civili*," Rintel. 1653, 4to. 2. "*De cultu creaturarum & imaginum dissert.*" *ibid.* 1653, 4to. 3. "*De libertate Arbitrii, imprimis de concursu causæ secundæ cum primis*," *ibid.* 1645, 4to. 4. "*De Officio boni Principis pique Subditi*," *ibid.* 1661, 12mo. 5. "*Dissertatio de Pœnitentia lapsorum*," *ibid.* 1659, 4to. 6. "*De Gratia & Prædestinatione Dissertatio*," *ibid.* 1663, 4to. 7. "*Compendium S. Theologiæ*," *ibid.* 1657, 1671, 8vo. 8. "*De Veritate Religionis Christianæ*," *ibid.* 1667, 12mo. 9. "*Institutiones Theologiæ*," Brunsvigæ, 1665, 4to. 10. "*Historiæ Ecclesiasticæ & Civilis Pars I.*" Rintel. 1669, Pars II. 1670, Pars III. 1674, 4to. 11. "*Disputationes de Mysterio S. S. Trinitatis: de Confessione Augustini, de fide & operibus*," &c.<sup>1</sup>

HENLEY (ANTHONY), an English gentleman of parts and learning, was the son of sir Robert Henley, of the Grange in Hampshire, descended from the Henleys of Henley in Somersetshire; of whom sir Andrew Henley was created a baronet in 1660. This sir Andrew had a son of the same name, famous for his frolics and profusion. His seat, called Bramesley, near Hartley-row, in the county of Southampton, was very large and magnificent. He had a great estate in that and the other western counties, which was reduced by him to a very small one, or to nothing. Sir Robert Henley of the Grange, his uncle, was a man of good sense and œconomy. He held the master's place of the King's-bench court, on the pleas side, many years; and by the profits of it, and good management, left his son, Anthony Henley, of the Grange, of whom we now treat, possessed of a very fine fortune, above 3000*l.* a-year, part of which arose from the ground-rents of Lincoln's-inn-fields.

<sup>1</sup> Gen. Dict.—Moreti.

Anthony Henley was bred at Oxford, where he distinguished himself by an early relish for polite learning. He made a great proficiency in the study of the classics, and particularly the ancient poets, by which he formed a good taste for poetry, and wrote verses with success. Upon his coming to London, he was presently received into the friendship and familiarity of persons of the first rank for quality and wit, particularly the earls of Dorset and Sunderland. The latter had especially a great esteem and affection for him; and as every one knew what a secret influence he had on affairs in king William's court, it was thought strange that Mr. Henley, who had a genius for any thing great, as well as any thing gay, did not rise in the state, where he would have shone as a politician, no less than he did at Will's and Tom's as a wit. But the Muses and pleasure had engaged him. He had something of the character of Tibullus, and, except his extravagance, was possessed of all his other qualities; his indolence, his gallantry, his wit, his humanity, his generosity, his learning, his taste for letters. There was hardly a contemporary author, who did not experience his bounty. They soon found him out, and attacked him with their dedications; which, though he knew how to value as they deserved, were always received as well as the addressers could wish; and his returns were made so handsomely, that the manner was as grateful as the present.

There was, for a long time, a strict friendship between Mr. Henley and Richard Norton of Southwick in Hampshire, esq. who was often chosen to represent that county. This gentleman had the same passion for the Muses; and the similarity there was in their pleasures and studies, made that friendship the more firm and affectionate. They both lived to a good age before they married, and perhaps the breach that happened between them was one reason of their entering both into the state of matrimony much about the same time. Mr. Henley married Mary youngest daughter and co-heiress of the hon. Peregrine Bertie, sister to the countess Pawlet, with whom he had 30,000*l.* fortune, and by her he left several children. Of these Anthony, the eldest, died in 1745; and Robert, the second son, was created baron Henley and lord keeper of the great seal in 1760; became lord chancellor in 1761; and earl of Northington in 1764.

On becoming a husband and a father, Mr. Henley re-

linguished his gay mode of life, and was chosen a member of parliament for Andover in 1698; after which he was constantly the representative for either Weymouth, or Melcombe Regis, in the county of Dorset. He was always a zealous assertor of liberty in the house of commons, or at least of what went by that name; and on one occasion moved in the house for an address to her majesty, that she would be graciously pleased to give Mr. Benjamin Hoadly some dignity in the church, for strenuously asserting and vindicating the principles of that revolution which is the foundation of our present establishment in church and state. This made him odious to the Tory party, and some impotent endeavours were used to have him laid aside in the queen's last parliament; but he carried his election both at his corporation, and afterwards in the house of commons.

Mr. Henley wrote several compositions, though he did not put his name to them; and very frequently assisted the writers of the "Tatler" and "Medley." No man wrote with more wit and more gaiety. He affected a simplicity in his writings, and in particular was extremely happy in touching the manners and passions of parents and children, masters and servants, peasants and tradesmen, using their expressions so naturally and aptly, that he has very frequently disguised by it both his merit and character.

His most darling diversion was music, of which he was entirely master; his opinion was the standard of taste; and after the Italian music was introduced, no opera could be sure of applause, till it had received his approbation. He was such an admirer of Purcell's music, and the English manner, that he did not immediately relish the Italian; but, practice reconciling his ear, he was at last much attached to it. Whether he composed himself, we know not; but he sang with art, and played on several instruments with judgment. He wrote several poems for music, and almost finished the opera of "Alexander" set by Purcell. Garth, in his preface to the Dispensary, has highly praised Henley, who was his friend; and his death, which happened in 1711, was very generally lamented.<sup>1</sup>

HENLEY (JOHN), better known by the appellation of "Orator Henley," has furnished the world with memorials

<sup>1</sup> *Memoirs of persons who died in 1711*, 8vo, 1712.—*Swift's Works*.—*Tatler and Spectator*, with notes.



of himself, in a work entitled "*Oratory Transactions*," which are in some respects worth preserving. He was born at Melton Mowbray, Leicestershire, Aug. 3, 1692. His father, the rev. Simon Henley, and his grandfather by his mother's side (John Dowel, M. A.) were both vicars of that parish. His grandfather by his father's side, John Henley, M. A. was likewise a clergyman, rector of Salmonby and Thetford in Lincolnshire. He was educated among the dissenters, and conformed at the restoration. Henley was bred up first in the free-school of Melton, under Mr. Daffy, a diligent and expert grammarian. From this school he was removed to that of Okeham in Rutland, under Mr. Wright, eminent for his knowledge of the Latin, Greek, and Hebrew languages. About 1709 he entered of St. John's-college, Cambridge; where, on his examination by Dr. Gower then master, Dr. Lambert, Dr. Edmundson, and others, he was, he tells us, particularly approved. While an undergraduate at St. John's, he wrote a letter to the "*Spectator*," dated from that college, Feb. 3, 1712, signed Peter de Quir, abounding with quaintness and local wit. \* He began here to be very soon uneasy; he was more inclined to dispute than to assent to any points of doctrine, and already fancied himself able to reform the whole system of academical education.

After he had commenced bachelor of arts, he was first desired by the trustees of the school in Melton to assist in, and then to take the direction of, that school; which he increased and raised from a declining to a flourishing condition. He established here, he tells us, a practice of improving elocution, by the public speaking of passages in the classics, morning and afternoon, as well as orations, &c. Here he was invited by a letter from the rev. Mr. Newcome, to be a candidate for a fellowship in St. John's; but as he had long been absent, and therefore lessened his personal interest, he declined appearing for it. Here likewise he began his "*Universal Grammar*," and finished ten languages, with dissertations prefixed, as the most ready introduction to any tongue whatever. In the beginning of this interval he wrote a poem on "*Esther*," which was approved by the town, and well received, as indeed it amply deserved. It is preceded by a learned preface, in which he discovers an intimate knowledge of Oriental studies, and some learned etymologies from the Persian, Hebrew, and Greek, concerning the name and person of

Ahasuerus, whom he makes to be Xerxes. On the occasion of his "Grammars," Dr. Hutchinson wrote him a complimentary letter. He was ordained a deacon by Dr. Wake, then bishop of Lincoln; and after having taken his degree of M. A. was admitted to priest's orders by Dr. Gibson, his successor in that see. He did not long consent to rest in the country, but, impatient to obtain wealth and fame in London, resigned his offices of master and curate, and entered upon his new career.

In town, he produced several publications; as, a translation of Pliny's "Epistles," of several works of abbé Vertot, of Montfaucon's "Italian Travels" in folio, and many other books. His principal patron was the earl of Macclesfield, who gave him a benefice in the country, the value of which to a resident would have been above 80*l.* a year; he had likewise a lecture in the city; and, according to his own account, preached more charity-sermons about town, was more numerously followed, and raised more for the poor children, than any other preacher, however dignified or distinguished. This popularity, with his enterprising spirit, and *introducing regular action into the pulpit*, were "the true causes," he says, "why some obstructed his rising in town, from envy, jealousy, and a disrelish of those who are not qualified to be complete spaniels. For there was no objection to his being tossed into a country benefice by the way of the sea, as far as Galilee of the Gentiles (like a pendulum swinging one way as far as the other.)" Not being able to obtain preferment in London, and not choosing to return into the country, he struck out the plan of his Lectures, or Orations, which he puffed with an astonishing vulgarity of arrogance, as may be seen in the following specimen:

"That he should have the assurance to frame a plan, which no mortal ever thought of; that he should singly execute what would sprain a dozen of modern doctors of the tribe of Issachar; that he should have success against all opposition; challenge his adversaries to fair disputations, without any offering to dispute with him; write, read, and study 12 hours a day, and yet appear as untouched by the yoke, as if he never wore it; compose three dissertations each week, on all subjects, however uncommon, treated in all lights and manners by himself, without assistance, as some would detract from him; teach in one year, what schools and universities teach in five;

offer to learn—to speak and—to read; not be terrified by cabals, or menaces, or insults, or the grave nonsense of one, or the frothy satire of another; that he should still proceed and mature this bold scheme, and put the church, and all that, in danger;—This man must be a—a—a—&c.”

Henley lectured, in this style, on Sundays upon theological matters, and on Wednesdays upon all other sciences. He declaimed some years against the greatest persons, and occasionally, says Warburton, did Pope that honour. The poet retorts upon him in the well-known lines :

“ But where each science lifts its modern type,  
History her pot, Divinity his pipe,  
While proud Philosophy repines to show,  
Dishonest sight ! his breeches rent below;  
Imbrownd with native bronze, lo Henley stands,” &c. &c.

This strange man struck medals, which he dispersed as tickets to his subscribers : a star rising to the meridian, with this motto, “ ad summa;” and below, “ Inveniam viam, aut faciam.” Each auditor paid 1s. His audience was generally composed of the lowest ranks; and it is well known, that he once collected a vast number of shoemakers, by announcing that he could teach them a speedy mode of operation in their business, which proved only to be, the making of shoes by cutting off the tops of ready-made boots. His motto on this occasion was, “ Omne majus continet in se minus.” He was author of a weekly paper of unintelligible nonsense, called “ The Hyp Doctor,” for which secret service he had 100*l.* a year given him, and which was intended to counteract the effect of the “ Craftsman,” a proof how little his patron sir Robert Walpole knew of literary assistance. Henley used, every Saturday, to print an advertisement in “ The Daily Advertiser,” containing an account of the subjects on which he intended to discourse in the ensuing evening, at his Oratory near Lincoln’s-inn-fields. The advertisement had a sort of motto before it, which was generally a sneer at some public transaction of the preceding week \*. Henley

\* Dr. Cobden, one of George II.’s chaplains, having, in 1748, preached a sermon at St. James’s, from these words : “ Take away the wicked from before the king, and his throne shall be established in righteousness;” it gave so much displeasure, that the doctor was struck out of the list of chaplains;

and the next Saturday, the following parody of his text appeared as a motto to Henley’s advertisement :

“ Away with the wicked before the king,  
And away with the wicked behind him;  
His throne it will bless  
With righteousness,  
And we shall know where to find him.”

died Oct. 14, 1756. In his account of himself he assumes the credit of considerable learning, and a strong zeal for knowledge, which at one time certainly was the case, but his talents became miserably perverted, if we may judge from the specimens we have seen of his compositions. Both his style and his thoughts are low; vanity and censoriousness are the most conspicuous qualities, and his manners, become gross and ferocious, corresponded with his writings.

Orator Henley is a principal figure in two very humorous plates of Hogarth; in one of which he is "christening a child;" in the other, called "The Oratory," he is represented on a scaffold, a monkey (over whom is written *Amen*) by his side; a box of pills, and "The Hyp Doctor," lying beside him. Over his head "The Oratory: *Inveniam viam, aut faciam.*" Over the door, "*Ingrederet ut proficias.*" A parson receiving the money for admission. Under him, "The Treasury." A butcher stands as porter. On the left hand, Modesty in a cloud; Folly in a coach; and a gibbet prepared for Merit; people laughing. One marked "The Scout," introducing a puritan divine\*.

Henley, says a late judicious reviewer of his life, "was a scholar of great acquirements, and of no mean genius; hardy and inventive; eloquent and witty; he might have been an ornament to literature, which he made ridiculous; and the pride of the pulpit, which he so egregiously disgraced; but having blunted and worn out that interior feeling, which is the instinct of the good man, and the wisdom of the wise, there was no balance in his passions, and the decorum of life was sacrificed to its selfishness. He condescended to live on the follies of the people, and his sordid nature had changed him till he crept 'licking the dust with the serpent'."<sup>1</sup>

HENNINGES (JEROME), a learned and laborious historian of the sixteenth century, was a native of Germany, a disciple of Melancthon, and became distinguished by his genealogical researches. His principal works are, 1. "*Genealogiæ Familiarum Saxonicarum*," Hamburgh, 1596, fol. 2. "*Theatrum Genealogicum omnium Ætatum et Monar-*

\* This description is taken from Mr. Nichols's "Biographical Anecdotes of Hogarth;" and was written by Mr. Steevens; who doubts, however, whether "The Oratory" be a genuine production of Hogarth.

<sup>1</sup> D'Israeli's *Calamities*.—Nichols's *Hist of Leicestershire*, art. Melfon Mowbray, &c. &c.

chiarum Familias complectens," Magdeburgh, 1598, fol. 7 vols. in four, which Clement considers as of great rarity, and indeed it is very difficult to be found complete. It contains the Jewish families from Adam to the destruction of Jerusalem. the origin of all other nations, and the families of the second and third monarchies: the families of ancient Greece and Italy, and those of all the principal modern kingdoms.<sup>1</sup>

HENNUYER (JOHN), the bishop of Lisieux, so justly celebrated for his humanity at the time of the dreadful massacre of St. Bartholomew, was born at St. Quintin in Picardy, in 1497. He was confessor to Henry II. of France, and bishop of Lodève. In the reign of Charles IX. when the royal lieutenant of his province communicated to him the order to massacre all the protestants in the diocese of Lisieux, he signed a formal and official opposition to the order; for which striking act of clemency, it is wonderful to say, he was not censured or persecuted by the bigotry of the court. The beauty of virtue exacted respect. He died in 1577, universally respected, having gained over more by his mildness than any bigot by his fury.<sup>2</sup>

HENRY THE MINSTREL, or BLIND HARRY, are the names given to a Scotch poet who lived in the fifteenth century, but of whom there are few memorials that can be relied on. It is conjectured that he wrote his celebrated "Actis & Deidis of Shyr Willam Wallace," about 1446, and that he was then an old man. No surname is known which belonged to Henry, nor is any thing known of his parentage or education. He discovers some knowledge in astronomy, in classical history, in the Latin and French languages, and in divinity; and some think he belonged to one or other of the religious orders, but this in a man blind from his infancy seems very improbable. He was a kind of travelling bard, visited the middle and south parts of Scotland, and probably the court of Scotland, and the great families. Wallace, his hero, was put to death in 1305, and Henry is supposed to have been born half a century later, but not too late for acquiring many particulars proper for his narrative, and it appears that he consulted with the descendants of some of Wallace's contem-

<sup>1</sup> Dict. Hist.—Moreri.—Clement, Bibl. Curieuse.—Saxii Onomasticom.

<sup>2</sup> Moreri.—Dict. Hist.

poraries. Besides this, he informs us that he followed very strictly a book of great authority, a complete history of Wallace, written in Latin, partly by John Blair and partly by Thomas Gray, both whom he mentions particularly, but no such work exists, nor can we tell whether he borrowed his many anachronisms and mistakes of persons and places from this work, or whether they were owing to defects in his own memory. Henry was blind from his birth; and that he should have acquired the knowledge imputed to him, is much more wonderful than that he should be misled by traditionary reports. As he was blind, he fails in the descriptive parts of his poems, but for the same reason his invention is perpetually at work, and for matters of fact, he gives us all the wonders of romance. Many of his events never happened, and those which did are misplaced in point of time, or greatly exaggerated. His admirers are ready to allow that it is now impossible to distinguish between what is true and what is false in many of Henry's relations; but this can only be the case where the relation is all his own; where we can appeal to other authorities, we frequently find him more erroneous than can easily be accounted for. A comparison has been formed between Henry's "Wallace," and Barbour's "Bruce," which terminates decidedly in Barbour's favour. The "Bruce," says an elegant critic, "is evidently the work of a politician as well as poet. The characters of the king, of his brother, of Douglas, and of the earl of Moray, are discriminated, and their separate talents always employed with judgment; so that every event is prepared and rendered probable by the means to which it is attributed; whereas the life of Wallace is a mere romance, in which the hero hews down whole squadrons with his single arm, and is indebted for every victory to his own muscular strength. Both poems are filled with descriptions of battles; but in those of Barbour our attention is successively directed to the cool intrepidity of king Robert, to the brilliant rashness of Edward Bruce, or to the enterprising stratagems of Douglas; while in Henry we find little more than a disgusting picture of revenge, hatred, and blood." As a poet, however, he has considerable merit, and the numerous editions through which his "Wallace" has passed, affords a sufficient proof of his popularity during all that period, when his language would be understood and the nature of his narrative be acceptable. The only

manuscript known of this poem, and from which all the printed copies have been taken, is now in the Advocates' library at Edinburgh, and bears date 1488. The first printed edition was that of Edinburgh, 1570; but the best and more correct is that of the Morisons of Perth, 1790, 3 vols. 12mo.<sup>1</sup>

HENRY (NICHOLAS), a good Hebrew scholar, was born 1692 at Verdun. He was tutor to the son of M. Joly de Fleury, procurator-general to the parliament of Paris, appointed professor of Hebrew at the royal college in 1723, and discharged that office with credit till 1752, when he was killed in the street, February 4, by the fall of an entablature. He left a small abridgement of the Hebrew grammar, folio, which is useful but rather obscure; and a good edition of Vatable's Bible, 2 vols. fol.<sup>2</sup>

HENRY DE ST. IGNACE, an able divine, a Carmelite, born at Ath in Flanders, taught theology with reputation, and passed through the most important offices of his order. He made a long stay at Rome in the beginning of the pontificate of Clement XI. by whom he was much esteemed, and died in a very advanced age at Cavée, a Carmelite convent, about 1720. His chief work is a complete system of moral theology, entitled "*Ethica amoris*," Liege, 1709, 3 vols. fol. in which he strongly opposes the relaxed casuists, but supports the principles of the Ultramontanes. He has also left another theological work, where he explains the first part of the Sum of St. Thomas, fol. This last is very scarce. "*Molinismus profligatus*," 2 vols. 8vo; "*Artes Jesuiticæ in sustinendis novitatibus laxitatibusque Sociorum*;" the best edition is 1710. "*Tuba magna mirum clangens sonum . . . de necessitate reformandi Societatem Jesu, per Liberium Candidum*." This is a collection of pieces; the best edition is 1717, in two thick vols. 12mo. These two works are dedicated to pope Clement XI. Henry de St. Ignace openly declared himself, in his writings, a friend to the cause and sentiments of M. Arnauld and P. Quesnel.<sup>3</sup>

HENRY (DAVID), an ingenious printer, was born in the neighbourhood of Aberdeen, in 1710, which place he left at the age of fourteen, and coming to London became connected with the celebrated projector of the Gentleman's

<sup>1</sup> Life prefixed to the above edition.—Mackenzie's Scots Writers, vol. I.—Ellis's Specimens, vol. I. 354.—Irvine's Lives of the Scottish Poets.

<sup>2</sup> Moreri.—Dict. Hist.

<sup>3</sup> Ibid.

Magazine, Edward Cave, whose sister Mary he married in 1736. Soon after his marriage, he began business at Reading, where he established a provincial paper for the use of that town, and of Winchester, where he had likewise a printing-office. In 1754 we find his name used in the *Gentleman's Magazine*, as a partner with Cave at St. John's Gate, where he continued to reside for many years with great reputation: and he possessed the freehold property of the Gate and its appurtenances at the time of his death, which happened at Lewisham, June 5, 1792.

Besides taking an active part in the management of the *Gentleman's Magazine* for more than half a century, his separate literary labours were such as do credit to his judgment and industry. The only printed volume that we recollect, which bears his name, was a compilation, while he lived at Reading, under the patronage of Dr. Bolton, dean of Carlisle, entitled, "Twenty Discourses—abridged from archbishop Tillotson, &c." of which a second edition was published in 1763, and a fourth in 1779. Those useful and popular publications which describe the curiosities of Westminster abbey, St. Paul's, and the Tower, &c. were originally compiled by Mr. Henry, and were improved by him through many successive impressions. He wrote also "The Complete English Farmer, or a Practical System of Husbandry," a science which he cultivated on his farm at Beckingham in Kent; and "An historical Account of all the Voyages round the world, performed by English navigators," 1774, 4 vols. 8vo, to which he afterwards added two more, including capt. Cook's voyages; all remarkable for being comprehensive, perspicuous, and accurate. To the *Gentleman's Magazine* he was a frequent correspondent on a variety of subjects. He was a man of sound understanding, well acquainted with the literary history of his time, and agreeably communicative of what he knew.<sup>1</sup>

HENRY (PHILIP), an eminent nonconformist, was born at Whitehall in 1631: his father, John Henry, was page of the back-stairs to the king's second son, James duke of York. About twelve years old he was admitted into Westminster-school, under Mr. Thomas Vincent, then usher; a man very diligent in his business, but who grieved so much at the dulness of many of his scholars, that he fell

<sup>1</sup> Nichols's Bowyer.



into a consumption, and was said to be "killed with false Latin." In the regular time, he was taken into the upper school under Dr. Busby, with whom he was a great favourite; and was employed by him, with some others, in collecting materials for that excellent Greek grammar which he afterwards published. Soon after the civil wars broke out, there was a daily morning lecture set up at the abbey church by the assembly of divines. His pious mother requested Dr. Busby to give her son leave to attend this, and likewise took him with her every Thursday to Mr. Case's lecture, at St. Martin's: she took him also to the monthly fasts at St. Margaret's, where the House of commons attended; and where the service was carried on with great strictness and solemnity, from eight in the morning till four in the evening: in these, as he himself has expressed it, he had often "sweet meltings of soul."

He was elected from Westminster to Christ-church, Oxford, where he was admitted a student in 1648, and vigorously applied himself to the proper studies of the place. When he had completed his master's degree, he was entertained in the family of judge Puleston, at Emerald in Flintshire, to take the care of his sons, and to preach at Worthenbury. He was ordained to the work of the ministry in this place in 1657, according to the known directory of the assembly of divines, and the common usage of the presbyterians. He soon after married the only daughter and heiress of Mr. Daniel Matthews, of Broad-oak, near Whitchurch, by whom he became possessed of a competent estate. When the king and episcopacy were restored, he refused to conform, was ejected, and retired with his family to Broad-oak. Here, and in this neighbourhood, he spent the remainder of his life, about twenty-eight years, relieving the poor, employing the industrious, instructing the ignorant, and exercising every opportunity of doing good. His moderation in his nonconformity was eminent and exemplary; and upon all occasions he bore testimony against uncharitable and schismatical separation. In church-government, he desired and wished for abp. Usher's reduction of episcopacy. He thought it lawful to join in the common-prayer in the public assemblies; which, during the time of his silence and restraint, he constantly attended with his family, with reverence and devotion.

Upon the whole, his character seems to have been highly exemplary and praiseworthy; and it may be asked, as Dr.

Busby asked him, "What made him a nonconformist?" The reason which he principally insisted on was, that he could not submit to be re-ordained, which was required of those who had been ordained only according to the presbyterian form. When named in the commission of the peace, it was as Philip Henry, esq. He was, however, so well satisfied with his call to the ministry, and solemn ordination to it, by the laying on the hands of the presbytery, that he durst not do that which looked like a renunciation of it as null and sinful, and would at least be a tacit invalidating and condemning of all his administrations. Despairing to see an accommodation, he kept a meeting at Broad-oak, and preached to a congregation in a barn. He died June 24, 1696. His "Life" was written by his son, the subject of our next article, and published in 1699. The piety, Christian moderation, and good sense, which pervade the whole, render it one of the most interesting pieces of biography of the seventeenth century, and induced Dr. Wordsworth to reprint the whole in his "Ecclesiastical Biography," with some useful notes<sup>1</sup>.

HENRY (MATTHEW), an eminent dissenting teacher, and a voluminous writer, was the son of the foregoing, and born in 1662. He continued under his father's eye and care till about eighteen; and had the greatest advantages of his education from him, both in divine and human literature. He was very expert in the learned languages, especially in the Hebrew, which had been made familiar to him from his childhood; and from first to last, the study of the scriptures was his most delightful employment. For further improvement, he was placed in 1680 at an academy at Islington. He was afterwards entered in Gray's-inn, for the study of the law; where he went on with his usual diligence, and became acquainted with the civil law, and the municipal law of his own country. His proficiency was soon observed; and it was the opinion of those who knew him, that his great industry, quick apprehension, tenacious memory, and ready utterance, would render him very eminent in that profession. But he adhered to his first resolution of making divinity his study and business, and attended the most celebrated preachers in town; and, as an instance of his judgment, was best pleased with Dr. Stillingfleet for his serious practical preaching; and with Dr.

<sup>1</sup> Life as above.—Calamy.

Tillotson for his admirable sermons against popery, at his lectures at St. Lawrence Jewry. In 1686, he returned into the country, and preached several times as a candidate for the ministry with such success and approbation, that the congregation at Chester invited him to be their pastor. To this place he was ordained in 1687, where he lived about twenty-five years. He had several calls from London, which he constantly declined; but was at last prevailed on to accept a very important and unanimous one from Hackney. He died in 1714, at Nantwich, of an apoplectic fit, upon a journey, and was interred in Trinity-church, in Chester.

He was universally lamented; every pulpit of the Dissenters gave notice of the great breach that was made in their church; every sermon was a funeral sermon for Mr. Henry. The writings he published, besides several single sermons, are, 1. "A Discourse concerning the Nature of Schism," 1689. 2. "The Life of Mr. Philip Henry," 1696. 3. "A Scripture Catechism," 1702. 4. "Family Hymns," 1702. 5. "The Communicant's Companion," 1704. 6. "Four Discourses against Vice and Immorality," 1705. 7. "A Method for Prayer," 1710. 8. "Directions for daily Communion with God," 1712. 9. "Exposition of the Bible," 5 vols. folio, of which editions continue still to be multiplied. Mr. Henry however had not completed the work at the time of his death; and the last volume, from "Romans" to "Revelations," was written, with some assistance from his MSS. by Messrs. Evans, Browne, Mayo, Bays, Rosewell, Harris, Atkinson, Smith, Tong (his biographer), Wright, Merrell, Hill, Reynolds, and Billingsley, all Dissenting divines. His other works still retain their popularity.<sup>1</sup>

HENRY (ROBERT), author of a History of England on a new plan, which has been generally and highly approved, was the son of James Henry, a farmer, at Muirtown in the parish of St Ninian's, Scotland, and of Jean Galloway his wife, of Stirlingshire. He was born on Feb. 18, 1718; and, having early resolved to devote himself to a literary profession, was educated first under a Mr. John Nicholson, at the parish school of St. Ninian's, and for some time at the grammar-school at Stirling. He completed his academical studies at the university of Edinburgh, and afterwards

<sup>1</sup> Life by Tong.

became master of the grammar-school of Annan. He was licensed to preach on the 27th of March, 1746, and was the first licentiate of the presbytery of Annan, after its erection into a separate presbytery. Soon after he received a call from a congregation of presbyterian dissenters at Carlisle, where he was ordained in November 1748. In this station he remained twelve years, and, on the 13th of August, 1760, became pastor of a congregation in Berwick upon Tweed. Here, in 1763, he married the daughter of Mr. Balderston, a surgeon, and though he had no children, enjoyed to the end of his life a large share of domestic happiness. In 1768, he was removed from Berwick, to be one of the ministers of Edinburgh, and was minister of the church of the New Grey Friars, from that time till November 1776. He then became colleague-minister in the old church, and in that station remained till his death, which happened in November, 1790. The degree of doctor in divinity was conferred on him by the university of Edinburgh, in 1770; and in 1774, he was unanimously chosen moderator of the general assembly of the church of Scotland, and is the only person on record who obtained that distinction the first time he was a member of the assembly.

It is thought to have been about 1763 that Dr. Henry first conceived the idea of his History of Great Britain; the plan of which is indisputably his own. In every period it arranges, under seven distinct heads, or chapters, 1. The civil and military history of Great Britain; 2. The history of religion; 3. The history of our constitution, government, laws, and courts of justice; 4. The history of learning, of learned men, and of the chief seminaries of learning; 5. The history of arts; 6. The history of commerce, shipping, money, &c.; and 7. The history of manners, customs, &c. Under these heads, which extend the province of an historian greatly beyond its usual limits, and compel him to attend to all these points uniformly and regularly, every thing curious or interesting in the history of any country may be comprehended. The first volume of his History, in quarto, was published in 1771, the second in 1774, the third in 1777, the fourth in 1781, and the fifth (which brings down the history to the accession of Henry VII.) in 1785. The sixth volume, a posthumous work, the greater part of which he had prepared for publication before his death, appeared in 1793. Dr. Henry

published his volumes originally at his own risk, and suffered for some time from the malignity of unfair attacks from his own country\*. The English critics were more liberal, and very early allowed to his work that merit which has since been universally acknowledged. In 1786, when an octavo edition was intended, Dr. Henry conveyed the property to Messrs. Cadell and Strahan, for the sum of 1000*l.* reserving to himself what remained unsold of the quarto edition. His profits on the whole, including this sum, he found to amount to 3,300*l.* a strong proof of the intrinsic merit of the work. The prosecution of this history had been his favourite object for almost thirty years of his life. He had naturally a sound constitution, with a more equal and a larger portion of animal spirits than is commonly possessed by literary men. From 1789 his bodily strength was sensibly impaired, yet he persisted steadily in preparing his sixth volume.

Henry was naturally fond of society, and few men enjoyed it more perfectly, or were capable of contributing so much to its pleasures. Though his literary pursuits might have been supposed to have given him sufficient employment, he always found time for social conversation, for the offices of friendship, and for objects of public utility. Of the public societies in Edinburgh he was always one of the most useful and indefatigable members; and he conversed with the ardour, and even the gaiety of youth, long after his bodily strength had yielded to the infirmities of age. His library he left to the magistrates of Linlithgow, &c. under such regulations as he conceived would tend to form a library calculated to diffuse knowledge and literature in the country. Both as a man, and as an author, he has left a character which will, and ought to be esteemed. A history of England, "from the death of Henry VIII. to the accession of James VI." was published by James Pettit Andrews, as a "continuation" of Dr. Henry's, and professedly on the same plan. But although this work, proceeding from a well-known lover of anecdotes, is not unamusing, a continuation upon Henry's more serious plan is yet wanting to complete what would be a truly valuable series of English history.<sup>1</sup>

\* These attacks were carried on with a degree of malignity then unknown in literary history, and chiefly by one

man, Dr. Gilbert Stuart. See a full display of his malice in D'Israeli's *Calamities of Authors*, vol. II.

<sup>1</sup> Life as above.

**HENRYSON**, or **HENDERSON** (**ROBERT**), a Scotch poet of the reign of Henry VIII. is unknown, except by his works. Mr. Henry styles him chief school-master of Dunfermline; and lord Hailes conjectures that he officiated as preceptor in the Benedictine convent. His "Fabills" were printed at Edinburgh by Andrew Hart, in 1621, and there is a MS copy in the Harleian library, dated 1571<sup>1</sup>, collected, as Mr. Pinkerton thinks, near a century after Henryson's death, which of course removes him to a more distant period than the reign of Henry VIII. These "Fabills" are likewise in Bannatyne's MSS. His "Testament of Faire Creseide," the subject of which was suggested by the perusal of Chaucer's "Troilus and Creseide," occurs in the common editions of Chaucer's Works. His genius seems to have been well adapted to didactic poetry; and in point of versification and fancy, he is not inferior to any of his contemporaries. Very favourable specimens of his talents may be seen in our authorities.<sup>1</sup>

**HENTENIUS** (**JOHN**), a learned Dominican, a native of France, was born about 1499, and went into Portugal in his infancy, and was there educated. He afterwards entered into the Dominican order at Louvain, where he died in 1566. He published some of the works of Euthymius Zigabenus, Œcumenius, and Arethras, but is best known for the aid he contributed in publishing a beautiful edition of the Vulgate Bible, printed by Plantin in 1565, 5 vols. 12mo, and the Louvain Bible of 1547, reprinted 1583. The faculty of Louvain, who had engaged his assistance in these editions, employed him also on a less honourable commission, to collect from the works of Erasmus all erroneous and scandalous propositions, as they were called, that they might be laid before the council of Trent. This commission he executed in the true spirit of expurgatorial bigotry.<sup>2</sup>

**HEPBURN** (**JAMES BONAVENTURA**), an eminent linguist, was born at Hamstocks, in Haddingtonshire, Scotland, July 14, 1573. His father, a disciple of John Knox, was rector of that place. The son was educated at St. Andrew's, where, for some reason, he embraced the popish religion, and went to France and Italy. He afterwards

<sup>1</sup> Irvine's Lives of the Scottish Poets.—Hailes's Ancient Scottish Poems.—Ellis's Specimens.

<sup>2</sup> Moreti.—Dict. Hist.—Frœheri Theatrum.—Foppen Bibl. Belg.—Jortin's Erasmus.—Saxii Onomast

travelled through Turkey, Persia, Syria, and most other countries of the East; devoting his attention principally to the study of their languages: on his return he entered into a convent of Minims in the neighbourhood of Avignon, which he exchanged after some time for the monastery of the Holy Trinity at Rome, belonging to the same order. His fame as a linguist having reached the ears of pope Paul V. he appointed him librarian of Oriental books and MSS. in the Vatican, in which office he remained six years. He is said to have been at Venice in 1620, whither he had gone with an intention of translating from Hebrew, Syriac, and Chaldaic writings, and is supposed to have died there in that or the following year. Wonders are told of his proficiency in languages; we may allow that it was great for his time, but must hesitate in believing that he knew *seventy-two* languages. Of his works, Dempster mentions "A Hebrew and Chaldaic Dictionary, and an Arabic Grammar," forming one volume, quarto, printed at Rome in 1591. The rest of his works, enumerated by Mackenzie, are translations from the Hebrew manuscripts, most of them of legendary authority, and not printed.<sup>1</sup>

HEPBURN (ROBERT), a miscellaneous writer, and an imitator of the periodical essays of queen Anne's reign, was born in Scotland in 1690, and in 1711 began a periodical paper called "The Tatler, by Donald Macstaff of the North," which extended to thirty numbers. They are evidently the production of a man of vigorous native powers, and of a mind not meanly stored with ancient learning, and familiar with the best writings of the moderns; but they gave much offence, by the description of known characters, and by the personal satire which the author employed, with no gentle or delicate hand, on some men of note, both in the ecclesiastical and civil departments, among his countrymen. Mr. Hepburn, who had studied the civil law in Holland, became a member of the faculty of advocates at Edinburgh in 1712, and died soon after very young. Lord Hailes justly termed him "*ingenii præcociis et præservidi.*" In the concluding paper of his "Tatler" he announced, as then in the press, a translation of sir George Mackenzie's "*Idea eloquentiæ Forensis;*" and in the Advocates' library is a small volume containing two treatises of his writing; the one entitled "*Demonstratio quod Deus sit,*" and the

<sup>1</sup> Mackenzie's Scots Writers, vol. III.—Life by Dr. Lettice in Europ. Mag. 1795.

other, *Dissertatio de Scriptis Pitcaraignis.*" The former of these is neatly and methodically written; the latter is somewhat jejune in point of matter, and too lavish of general panegyric.<sup>1</sup>

HERACLITUS, the founder of the sect of Heracleitans, was born at Ephesus. He discovered an early propensity to the study of wisdom, and, by a diligent attention to the operations of his own mind, soon became sensible of his ignorance, and desirous of instruction. He was initiated into the mysteries of the Pythagorean doctrine by Xenophanes and Hippasus, and afterwards incorporated them into his own system. His fellow citizens solicited him to undertake the supreme magistracy; but, on account of their dissolute manners, he declined it in favour of his brother. When he was, soon afterwards, seen playing with the boys in the court of the temple of Diana, he said to those who expressed their surprise that he was not better employed, "Why are you surprised that I pass my time with children? It is surely better than governing the corrupt Ephesians." He was displeased with them for banishing from their city so wise and able a man as Hermodorus; and plainly told them that he perceived they were determined not to keep among them any man who had more merit than the rest. His natural temper being splenetic and melancholy, he despised the ignorance and follies of mankind, shunned all public intercourse with the world, and devoted himself to retirement and contemplation. He made choice of a mountainous retreat for his place of residence, and lived upon the natural produce of the earth. Darius, king of Persia, having heard of his fame, invited him to his court; but he treated the invitation with contempt. His diet, and manner of life, at length brought him into a dropsy; upon which this philosopher, who was always fond of enigmatical language, returning into the city, proposed to the physicians the following question: "Is it possible to bring dryness out of moisture?" Receiving no relief from them, he attempted to cure himself by smitting himself up in a close stable of oxen; but it is doubtful how far he succeeded, for the cause and manner of his death are differently related by different writers. He flourished, as appears from his preceptors and contemporaries, about the sixty-ninth olympiad, B. C. 504. Sixty years are said to have been the term of his life.

<sup>1</sup> Tytler's Life of lord Kames.



It has been a tale commonly received, that Heraclitus was perpetually shedding tears on account of the vices of mankind, and particularly of his countrymen. But the story, which probably took its rise from the gloomy severity of his temper, ought to be ranked, like that of the perpetual laughing of Democritus, among the Greek fables. He wrote a treatise "On Nature," of which only a few fragments remain. Through the natural cast of his mind, and perhaps too through a desire of concealing unpopular tenets under the disguise of a figurative and intricate diction, his discourses procured him the name of the "Obscure Philosopher." Neither critics nor philosophers were able to explain his writings; and they remained in the temple of Diana, where he himself had deposited them for the use of the learned, till they were made public by Crates, or, as Tatian relates the matter, till the poet Euripides, who frequented the temple of Diana, committing the doctrines and precepts of Heraclitus to memory, accurately repeated them. From the fragments of this work, which are preserved by Sextus Empiricus, it appears to have been written in prose, which makes Tatian's account the less credible. Brucker, to whom we refer, has given as good an account of Heraclitus's system as his obscure manner will permit. His sect was probably very soon extinct, as we find no traces of its existence after the death of Socrates, which may be ascribed, in part, to the insuperable obscurity of the writings of Heraclitus, but chiefly to the splendour of the Platonic system, by which it was superseded.<sup>1</sup>

HERALDUS (DESIDERIUS), in French, Didier Herault, a counsellor of the parliament of Paris, has given good proofs of uncommon learning by very different works. His "Adversaria" appeared in 1599; which little book, if the "Scaligeriana" may be credited, he repented having published. His notes on Tertullian's "Apology," on "Minutius Felix," and on "Arnobius," have been esteemed. He also wrote notes on Martial's "Epigrams." He disguised himself under the name of David Leidhresserus, to write a political dissertation on the independence of kings, some time after the death of Henry IV. He had a controversy with Salmasius "de jure Attico ac Romano;" but did not live to finish what he had written on that subject. What he

<sup>1</sup> Enfield's translation of Brucker.—Fenelon's Lives.—Stanley's Philosophy.

he had done, however, was printed in 1650. He died in June 1649. Guy Patin says, that "he was looked upon as a very learned man, both in the civil law and in polite literature, and wrote with great facility on any subject he pitched on." Daille, speaking of such protestant writers as condemned the execution of Charles I. king of England, quotes the "*Pacifique Royal en deuil*," by Herault. This author, son to our Desiderius Heraldus, was a minister in Normandy, when he was called to the service of the Walloon-church of London under Charles I. but was so zealous a royalist, that he was forced to fly to France, to escape the fury of the commonwealth's-men. He returned to England after the restoration, and resumed his ancient employment in the Walloon-church at London: some time after which he obtained a canonry in the cathedral of Canterbury, and enjoyed it till his death.<sup>1</sup>

HERBELOT (BARTHOLOMEW D'), an eminent Orientalist of France, was born at Paris Dec. 14, 1625. When he had gone through classical literature and philosophy, he applied himself to the Oriental languages; and especially to the Hebrew, for the sake of understanding the original text of the Old Testament. After a continual application for several years, he took a journey to Rome, thinking that conversing with Armenians, and other eastern people who frequented that city, would make him perfect in the knowledge of their languages.

Here he was particularly esteemed by the cardinals Barberini and Grimaldi, and contracted a firm friendship with Lucas Holstenius and Leo Allatius. Upon his return from this journey, in which he did not spend above a year and a half, Fouquet invited him to his house, and settled on him a pension of 1500 livres. The disgrace of this minister, which happened soon after, did not hinder Herbelot from being preferred to the place of interpreter for the eastern languages; because, in reality, there was nobody else so fit for it: for Voltaire says, "he was the first among the French who understood them." Some years after he took a second journey into Italy, where he acquired so great a reputation, that persons of the highest distinction for their rank and learning solicited his acquaintance. The grand duke of Tuscany, Ferdinand II. whom he had the honour to see first at Leghorn, gave him extraordinary

<sup>1</sup> Gen. Dict.—Moreri.

marks of his esteem ; had frequent conversations with him ; and made him promise to visit him at Florence. Herbelot arrived there July 2, 1666, and was received by a secretary of state, who conducted him to a house prepared for him, where he was entertained with great magnificence, and had a chariot kept for his use, at the expence of the grand duke. These were very uncommon honours, but one remained much more grateful to a man of literature ; a library being at that time exposed to sale at Florence, the duke desired Herbelot to see it, to examine the MSS. in the Oriental languages, and to select and value the best : and when this was done, the generous prince made him a present of them.

The distinction with which he was received by the duke of Tuscany, taught France to know his merit, which had hitherto been but little regarded ; and he was afterwards recalled and encouraged by Colbert, who encouraged every thing that might do honour to his country. The grand duke was very unwilling to let him go, and even refused to consent, till he had seen the express order of the minister for his return. When he came to France, the king often did him the honour to converse with him, and gave him a pension of 1500 livres. During his stay in Italy, he began his " *Bibliothèque Orientale, or Universal Dictionary*, containing whatever related to the knowledge of the eastern world ;" and finished it in France. This work, equally curious and profound, comprises the substance of a great number of Arabic, Persian, and Turkish books which he had read ; and informs us of an infinite number of particulars unknown before in Europe. He wrote it at first in Arabic, and Colbert had a design to print it at the Louvre, with a set of types cast on purpose. But after the death of that minister, this resolution was waved ; and Herbelot translated his work into French, in order to render it more universally useful. He committed it to the press, but had not the satisfaction to see the impression finished ; for he died Dec. 8, 1695, and it was not published till 1697, folio. What could not be inserted in this work was digested by him under the title of " *Anthologie* : " but this was never published, nor his Turkish, Persian, Arabian, and Latin dictionary, which, as well as other works, he had completed.

He was no less conversant in Greek and Latin than in the Oriental languages and history. He was indeed an

universal scholar; and, what was very valuable in him, his modesty was equal to his erudition, and his uncommon abilities were accompanied with the utmost probity, piety, charity, and other Christian virtues, which he practised uniformly through the course of a long life.

An improved edition of his "Bibliothèque" was published at Maestricht in 1776—1780, fol. but a superior one has since appeared at the Hague in 4 vols. 4to, 1777—1782.<sup>1</sup>

HERBERT (EDWARD), lord Herbert, of Cherbury in Shropshire, an eminent English writer, was descended from a very ancient family, and born 1581, at Montgomery-castle in Wales. At the age of fourteen he was entered as a gentleman-commoner at University college, in Oxford, where he laid, says Wood, the foundation of that admirable learning, of which he was afterwards a complete master. In 1600 he came to London, and shortly after the accession of James I. was created knight of the bath. He served the office of high sheriff for the county of Montgomery, and divided his time between the country and the court. In 1608, feeling wearied with the sameness of domestic scenes, he visited the continent, carrying with him some romantic notions on the point of honour, which, in such an age, were likely to involve him in perpetual quarrels. His advantageous person and manners, and the reputation for courage which he acquired, gained him many friends, among whom was the constable Montmorenci. At a seat of this nobleman he passed several months practising horsemanship, and other manly exercises, in which he became singularly expert. He returned to England in 1609, and in the following year he quitted it again, in order that he might have the opportunity of serving with the English forces sent to assist the prince of Orange at the siege of Juliers. Here he signalised himself by his valour, which, in some instances, was carried to the extreme of rashness. After the siege he visited Antwerp and Brussels, and returned to London, where he was looked now upon as one of the most conspicuous characters of the time. An attempt was made to assassinate him, in revenge for some liberties which he took, or was supposed to have taken, with a married lady. In 1614 he went into the Low Countries to serve under the prince of Orange; after this

<sup>1</sup> Nicéron, vol. IV.—Perrault's *Hommes Illustres*.—Gen. Dict.—Clement *Bibl. Curieuse*.

he engaged with the duke of Savoy, to conduct from France a body of protestants to Piedmont for his service. In 1616 he was sent ambassador to Louis XIII. of France, to mediate for the relief of the protestants of that realm, but was recalled in July 1621, on account of a dispute between him and the constable de Luines. Camden says that he had treated the constable irreverently; but Walton tells us that "he could not subject himself to a compliance with the humours of the duke de Luines, who was then the great and powerful favourite at court: so that, upon a complaint to our king, he was called back into England in some displeasure; but at his return gave such an honourable account of his employment, and so justified his comportment to the duke and all the court, that he was suddenly sent back upon the same embassy."

Another writer relates this more particularly. Sir Edward, while he was in France, had private instructions from England to mediate a peace for the protestants in France; and, in case of a refusal, to use certain menaces. Accordingly, being referred to de Luines, he delivered to him the message, reserving his threatenings till he saw how the matter was relished. De Luines had concealed a gentleman of the reformed religion behind the curtain; who, being an ear-witness of what passed, might relate to his friends what little expectations they ought to entertain of the king of England's intercession. De Luines was very haughty, and asked what our king had to do in this affair. Sir Edward replied, "It is not to you, to whom the king my master oweth an account of his actions; and for me it is enough that I obey him. In the mean time I must maintain, that my master hath more reason to do what he doth, than you to ask why he doth it. Nevertheless, if you desire me in a gentle fashion, I shall acquaint you farther." Upon this, de Luines bowing a little, said, "Very well." The ambassador then gave him some reasons; to which de Luines said, "We will have none of your advices." The ambassador replied, "that he took that for an answer, and was sorry only, that the affection and good-will of the king his master was not sufficiently understood; and that, since it was rejected in that manner, he could do no less than say, that the king his master knew well enough what to do." De Luines answered, "We are not afraid of you." The ambassador smiling a little, replied; "If you had said you had not loved us, I should

have believed you, and given you another answer. In the mean time, all that I will tell you more is, that we know very well what we have to do." De Luines upon this, rising from his chair with a fashion and countenance a little discomposed, said, "By G—, if you were not monsieur the ambassador, I know very well how I would use you." Sir Edward Herbert rising also from his chair, said, that "as he was the king of Great Britain's ambassador, so he was also a gentleman; and that his sword, whereon he laid his hand, should give him satisfaction if he had taken any offence." After which, de Luines making no reply, the ambassador went on towards the door, and de Luines seeming to accompany him, sir Edward told him, that "there was no occasion to use such ceremony after such language," and so departed, expecting to hear farther from him. But no message being brought from de Luines, he had, in pursuance of his instructions, a more civil audience from the king at Coignac; where the marshal of St. Geran told him that "he had offended the constable, and was not in a place of security there:" to which he answered, that "he thought himself to be in a place of security wheresoever he had his sword by him." De Luines, resenting the affront, procured Cadinet his brother, duke of Chaun, with a train of officers, of whom there was not one, as he told king James, but had killed his man, to go as an ambassador extraordinary; who misrepresented the affair so much to the disadvantage of sir Edward, that the earl of Carlisle, who was sent to accommodate the misunderstanding which might arise between the two crowns, got him recalled; until the gentleman who stood behind the curtain; out of a regard to truth and honour, related all the circumstances so as to make it appear, that though de Luines gave the first affront, yet sir Edward had kept himself within the bounds of his instructions and honour. He afterwards fell on his knees to king James, before the duke of Buckingham, requesting that a trumpeter, if not an herald, might be sent to de Luines, to tell him that he had made a false relation of the whole affair; and that sir Edward Herbert would demand satisfaction of him sword in hand. The king answered, that he would take it into consideration; but de Luines died soon after, and sir Edward was sent again ambassador to France.

In 1625 sir Edward was advanced to the dignity of a baron of the kingdom of Ireland, by the title of lord Her-

bert of Castle-Island; and, in 1631, to that of lord Herbert of Cherbury in Shropshire. After the breaking out of the civil wars, he adhered to the parliament; and, Feb. 25, 1644, "had an allowance granted him for his livelihood, having been spoiled by the king's forces," as White-locke says; or, as Wood relates it, "received satisfaction from the members of that house, for their causing Montgomery castle to be demolished." In the parliamentary history, it is said that lord Herbert offended the House of lords by a speech in favour of the king, and that he attended his majesty at York. It appears that when he saw the drift of the parliamentary party, he quitted them, and was a great sufferer in his fortune from their vengeance. He died at his house in Queen-street, London, August 20, 1648; and was buried in the chancel of St. Giles's in the Fields, with this inscription upon a flat marble stone over his grave: "Heic inhumatur corpus Edvardi Herbert equitis Balnei, baronis de Cherbury et Castle-Island, auctoris libri, cui titulus est, De Veritate. Ræddor ut herbæ; vicesimo die Augusti anno Domini 1648."

This noble lord was the author of some very singular and memorable works: the first of which was his book "*De Veritate*," which is mentioned in his epitaph. It was printed at Paris in 1624, and reprinted there in 1633; after which it was printed in London, in 1645, under this title; "*De Veritate, prout distinguitur à revelatione, à verisimili, à possibili, à falso. Cui operi additi sunt duo alii tractatus: primus de causis errorum; alter de Religione Laici.*" In this he is said to have been the first author who formed deism into a system, and endeavoured to assert the sufficiency, universality, and absolute perfection of natural religion, without the necessity of any extraordinary revelation. He attempted to prove that the light of reason, and the innate principles planted in the human mind, are sufficient to discover the great doctrines of morality, to regulate our actions, and conduct us to happiness in a future state. The fallacy of all this has been ably displayed by Locke, Leland, and many other writers of eminence. But the noble author proved himself the greatest enthusiast, while he affected to combat enthusiasm, and by his own example evinced the absurdity of his system. Having finished the above treatise "*De Veritate*," in which revelation is considered as useless, he was desirous to publish it; but, as the frame of his whole book dif-

## H E R B E R T.

ferred from all former writings concerning the discovery of truth, he hesitated whether he should suspend the publication: "Being thus doubtful in my chamber," says lord Herbert, "one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book 'De Veritate' in my hands, and kneeling on my knees, devoutly said these words: 'O thou eternal God, author of this light, which now shines upon me, and giver of all inward illuminations, I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make. I am not satisfied enough, whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it.' I had no sooner spoken these words, but a loud, though yet gentle noise, came forth from the heavens, for it was like nothing on earth, which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded; whereupon also I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true: neither am I any way superstitiously deceived herein, since I did not only clearly hear the noise, but in the serene sky that ever I saw, being without all cloud, did, to my thinking, see the place from whence it came. And now I sent my book to be printed in Paris, at my own cost and charges." It is not possible to reprove the folly and blindness of his conduct in this instance, in warmer terms than those which are employed by his noble editor. "There is no stronger characteristic of human nature than its being open to the grossest contradictions: one of lord Herbert's chief arguments against revealed religion is, the improbability that Heaven should reveal its will to only a portion of the earth, which he terms *particular* religion. How could a man who doubted of *partial*, believe *individual* revelation? What vanity, to think his book of such importance to the cause of truth, that it could extort a declaration of the divine will, when the interest of half mankind could not!"

The celebrated Gassendi wrote a confutation of this book "De Veritate," at the desire of Peirescius and Elias Diodati, and finished it at Aix, without publishing it: and when lord Herbert paid him a visit in Sept. 1647, Gassendi was surprized to find, that this piece had not been delivered to him, for he had sent him a copy: upon which



he ordered another copy to be taken of it, which that nobleman carried with him to England. It was afterwards published in Gassendi's works, under the title of "*Ad librum D. Edvardi Herberti Angli de Veritate epistola*;" but is imperfect, some sheets of the original being lost.

His most useful work, the "*History of the Life and Reign of Henry VIII.*" was published in 1649, a year after his death, and has always been much admired. Nicolson says, that lord Herbert "acquitted himself in this history with the like reputation, as the lord chancellor Bacon gained by that of Henry VIIth. For in the public and martial part this honourable author has been admirably particular and exact from the best records that were extant; though as to the ecclesiastical, he seems to have looked upon it as a thing out of his province, and an undertaking more proper for men of another profession." Although it has been considered as a very valuable piece of history, there is not, perhaps, so much candour displayed in every part as could be wished. In 1663, appeared his book "*De Religione Gentilium, errorumque apud eos causis.*" The first part was printed at London, in 1645; and that year he sent the MS. of it to Gerard Vossius, as appears from a letter of his lordship's, and Vossius's answer. An English translation of this work was published in 1705, under this title: "*The ancient Religion of the Gentiles, and causes of their errors considered. The mistakes and failures of the Heathen Priests and wise men, in their notions of the Deity and matters of Divine Worship, are examined with regard to their being destitute of Divine Revelation.*" Lord Herbert wrote also in 1630, "*Expositio Buckinghami ducis in Ream insulam,*" which was published in 1656; and "*Occasional Verses,*" published in 1665, by his son Henry Herbert, and dedicated to Edward lord Herbert, his grandson; but they form no claim to the poetical character. Christian Kortholt, on account of his book "*De Veritate,*" has ranked him with Hobbes and Spinoza, in his dissertation entitled "*De tribus impostoribus magnis, Edvardo Herbert, Thoma Hobbes, & Benedicto Spinoza, Liber,*" printed at Kilon in 1680. Granger has very aptly described him as a man who was at once wise and capricious: who redressed wrongs, and quarrelled for punctilios; hated bigotry in religion, and was himself a bigot to philosophy; exposed himself to such dangers as other men of courage would

have carefully declined; and called in question the fundamentals of religion, which none had the hardiness to dispute besides himself. The life of lord Herbert, written by himself, was recovered by the family, after having been long missing, and printed at Strawberry-hill, by lord Orford, in 1764, for private distribution; but was reprinted for sale by Dodsley in 1770, 4to. Lord Orford observes, that it is, perhaps, the most extraordinary account that ever was seriously given by a wise man of himself.<sup>1</sup>

HERBERT (GEORGE), an eminent and exemplary divine, younger brother to the preceding, was born April 3, 1593, at Montgomery castle. His father died when he was very young; and until the age of twelve, he was educated under private tutors in his mother's house. He was then put under the care of Dr. Neale, dean of Westminster, and afterwards archbishop of York, who placed him at Westminster-school. At the age of fifteen, being then a king's scholar, he was elected to Trinity college, Cambridge, and went thither about 1608, during the mastership of that great benefactor to the college, Dr. Nevil, who, at his mother's request, took particular notice of him. At college he was assiduous in his studies, and virtuous in his conduct. Here he took his bachelor's degree in 1612, and that of master in 1616, before which he had obtained a fellowship. During his studies, his principal relaxation was music, for which he had a good taste, and in which, as Walton says, "he became a great master." At this time, however, he betrayed a little of the vanity of youth and birth, by affecting great finery of dress, and maintaining a reserved behaviour towards his inferiors. In 1619, he was chosen university orator, which office he held for eight years, much to the satisfaction of his hearers, and particularly of those great personages whom he had occasionally to address. The terms of flattery he appears to have known how to use with great profusion; and in more than one instance, pleased king James very much with his liberal offerings of this kind. He gave no less satisfaction to his majesty also, by his apt and ingenious replies to Andrew Melville, a Scotch divine, at the Hampton-court conference. His talents recommended him to the notice of Dr. Andrews, bishop of Winchester, and of the great

<sup>1</sup> Life by himself.—Walton's Life of George Herbert.—Royal and Noble Authors by Mr. Park. Lloyd's Memoirs, fol.—and State Worthies.—Ellis's Specimens.—Leland's Deistical Writers.

lord Bacon, who is said to have entertained such a high opinion of Mr. Herbert, as to consult him in his writings, before they went to press, and dedicated to him his translation of some of the Psalms into English verse, as the best judge of divine poetry. Nor was bishop Andrews less enraptured with his character; for Herbert, having, in consequence of a dispute between them on predestination and sanctity of life, written a letter to the bishop on the subject in Greek, Andrews used to show it to many scholars, and always carried it about him. Sir Henry Wotton and Dr. Donne may also be added to the number of those eminent men of his time whose friendship he shared.

All this sufficiently shews that his attainments were of no common kind; but unfortunately the praises he received, and the favour into which he was admitted, inspired him with ambition to rise at court. His predecessors in the office of public orator, sir Robert Nanton and sir Francis Nethersole, had both risen to places of distinction in the state; and he being at this time a favourite with the king, and "not meanly valued and loved by the most eminent and most powerful of the court nobility," began to cherish hopes of similar success. With this view he frequently left Cambridge to attend the king, wheresoever the court was; and the king having given him a sinecure worth about 120*l.* a year, he devoted himself yet more to court-attendance, and seldom visited Cambridge, unless the king was there. But, as Walton says, "God, in whom there is an unseen chain of causes," terminated his hopes of rising at court, by the deaths of the duke of Richmond and the marquis of Hamilton, his chief patrons, and about the same time, by that of king James.

"The loss of these friends appears to have given a new turn to his mind. He now left London, and went to the house of a gentleman in Kent, where he lived for a considerable time in great privacy, and after having taken a careful retrospect of his past views and hopes, he determined to dedicate himself to the church, and, to use his own words, to "consecrate all his learning and all his abilities to advance the glory of that God which gave them; knowing that I can never do too much for him that hath done so much for me, as to make me a Christian. And I will labour to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus." Such was

his resolution, and perhaps few men have more literally fulfilled it in every respect. His life from this time became a pattern to all, but especially to his brethren in the church.

It appears that when at college, about 1617, he had applied himself to the study of divinity, which his subsequent views at court probably interrupted. Having now obtained deacon's orders, he was made prebendary of Leighton Bromswold, in the diocese of Lincoln, a piece of preferment given to him by bishop (afterwards archbishop) Williams. His first memorable act, when he entered on this, was to rebuild the parish church of Leighton, which he undertook at great risk of expence to himself, but by the aid of his friends, he was enabled to accomplish this, his favourite object.

About 1629, he was seized with a quotidian ague, which obliged him to remove to Woodford in Essex, for change of air; and when, after his ague had abated, some consumptive appearances were apprehended, he went to Dauntsey in Wiltshire, the seat of lord Danvers, earl of Danby, who appropriated an apartment for him, and treated him with the greatest care and kindness. Here, by abstaining from hard study, and by air and exercise, he apparently recovered his health, and then declared his resolution to marry, and to take priest's orders. Accordingly he married Jane Danvers, daughter of Mr. Charles Danvers of Bainton in Wilts, related to the earl of Danby; and about three months after his marriage, at the request of Philip earl of Pembroke, the king presented him to the living of Bemerton, into which he was inducted April 26, 1630. Here he passed the remainder of his days, discharging the duties of a parish priest in a manner so exemplary, that the history of his life here, as given by Walton, or perhaps as delineated by himself in his "Country Parson," may justly be recommended as a model. His own behaviour was indeed an exact comment on all he wrote, which appears to have come from the heart of a man of unfeigned piety and humility. Unhappily, however, for his flock, his life was shortened by a return of the consumptive symptoms which had formerly appeared, and he died in February 1632, and was buried March 3.

He published, 1. "*Oratio qua auspiciatissimum sereniss. princ. Caroli reditum ex Hispaniis celebravit G. H. acad. Cantab. Orator,*" 1623. 2. A translation of Cornaro "*On*

Temperance." 3. "Herbert's Remains, &c." Lond. 1652, 12mo. In this volume is his "Priest to the Temple, or the Country Parson's character and rule of Holy Life," a series of short chapters on the duties and character of a parish priest, which has been separately and very recently printed, and always much admired. 4. "The Temple, Sacred Poems and private ejaculations," Cambridge, 1633, 12mo, often reprinted. As a poet Mr. Herbert ranks with Donne, Quarles, and Crashaw; but, as some critics have asserted, is inferior to these. He was, however, the most popular poet of his day, for, according to Walton, 10,000 copies of this work were sold, and we know that there have been editions since Walton's time. At the end of this volume is a collection of poems entitled "The Synagogue," which Granger very improperly attributes to Crashaw. Mr. Zouch has endeavoured to prove that these pieces were written by Mr. Christopher Hervey. There are some Latin poems by Herbert in the "Ecclesiastes Solomonis," published by Dr. Duport, in the "Epicedium Cantabrigiense," 1612, and the "Lachrymæ Cantabrigienses," 1619; and a series of his letters are in the orator's book at Cambridge.<sup>1</sup>

HERBERT, MARY, COUNTESS OF PEMBROKE.  
See SIDNEY.

HERBERT (THOMAS), an eminent person of the Pembroke family, was born at York, where his grandfather was an alderman, and admitted of Jesus-college, Oxford, in 1621: but before he took a degree, removed to Trinity-college in Cambridge. He made a short stay there, and then went to wait upon William earl of Pembroke, recorded in the following article; who owning him for his kinsman, and intending his advancement, sent him in 1626 to travel, with an allowance to bear his charge. He spent four years in visiting Asia and Africa; and then returning, waited on his patron at Baynard's-castle in London. The earl dying suddenly, he was disappointed in his expectations of preferment, and left England a second time, and visited several parts of Europe. After his return he married, and now being settled, devoted much of his time to literary employments. In 1634 he published in folio, "A Relation of some Years Travels into Africa and the great Asia, especially the territories of the Persian Monarchy, and some

<sup>1</sup> Life by Walton, Zouch's edition.—Ellis's Specimens.—Headley's Beauties.

parts of the Oriental Indies, and Isles adjacent." The edition of 1677 is the fourth, and has several additions. This work was translated by Wiquetfort into French, with "An Account of the Revolutions of Siam in 1647," Paris, 1663, in 4to. All the impressions of Herbert's book are in folio, and adorned with cuts.

Upon the breaking out of the civil wars, he was induced to side with the parliament; and, by the influence of Philip earl of Pembroke, became not only one of the commissioners of parliament who accompanied the army of sir Thomas Fairfax, but a commissioner also to treat with those of the king's party for the surrender of the garrison at Oxford. He afterwards attended that earl, especially in Jan. 1646, when he, with other commissioners, was sent from the parliament to the king at Newcastle about peace, and to bring his majesty nearer London. While the king was at Oldenby, the parliament commissioners, pursuant to instructions, addressed themselves to his majesty, and desired him to dismiss such of his servants as were there and had waited on him at Oxford: which his majesty with great reluctance consented to do. He had taken notice in the mean time of Mr. James Harrington, the author of the "Oceana," and Mr. Thomas Herbert, who had followed the court from Newcastle; and hearing a favourable character of them, was willing to receive them as grooms of his bed-chamber with the others that were left him; which the commissioners approving, they were that night admitted. Being thus settled in that honourable office, and in good esteem with his majesty, Herbert continued with him when all the rest of the chamber were removed; even till his majesty was brought to the block. The king, though he found him, says Wood, to be presbyterianly affected, yet withal found him very observant and loving, and therefore entrusted him with many matters of moment. The truth was, he found the king to be of a very contrary disposition and character from what the malcontents of the day had represented him, and being equally ashamed of them, and of the delusion into which he had himself fallen, he attached himself to the king from that time to the moment of his murder; and during these two years he underwent, night and day, all the difficulties, dangers, and distresses, that his royal master suffered. At the restoration he was made a baronet by Charles II. "for faithfully serving his royal father during the two last years of his life;"

as the letters patent for that purpose expressed. He died at his house in York, March 1, 1681-2.

Besides the travels already mentioned, he was the author of other things. He wrote in 1678, "*Threnodia Carolina*, containing an historical Account of the two last Years of the Life of King Charles I.;" and the occasion of it was this. The parliament having a little before taken into consideration the appointing of 70,000*l.* for the funeral of that king, and for a monument to be erected over his grave, sir William Dugdale, then garter king of arms, sent to our author, living at York, to know of him, whether the king had ever spoke in his hearing, where his body should be interred. To this sir Thomas Herbert returned a large answer, with many observations concerning his majesty; with which sir William Dugdale was so much pleased, that he desired him by another letter, to write a treatise of the actions and sayings of the king, from his *first confinement to his death: which forms the contents of this interesting volume.* He wrote also an account of the last days of that king, which was published by Wood in the 2d volume of his "*Athenæ Oxonienses.*" At the desire of his friend John de Laet of Leyden, he translated some books of his "*India Occidentalis:*" he assisted also sir William Dugdale, in compiling the third volume of his "*Monasticon Anglicanum.*" A little before his death, he gave several MSS. to the public library at Oxford, and others to that belonging to the cathedral at York; and in the Ashmolean Museum at Oxford, there are several collections of his, which he made from the registers of the archbishops of York, given to that repository by sir William Dugdale.

In 1813 Mr. Nicol, of Pall-Mall, reprinted, with a very sensible and seasonable preface, sir Thomas's "*Memoirs of the two last years of the reign of Charles I.*" with the addition of "*A particular account of the Funeral of the King, in a letter from sir T. Herbert to Dugdale.*" This edition, which does high credit to Mr. Nicol's care, is at once elegant and accurate, being printed verbatim et literatim in all its native simplicity.<sup>1</sup>

HERBERT (WILLIAM), earl of Pembroke, was born at Wilton in Wiltshire, April 8, 1580, and admitted of New-college in Oxford in 1592, where he continued about two

<sup>1</sup> Ath. Ox. vol. II.—Drake's *Eberacum*.—Preface to Mr. Nicol's Edition.—*Cens. Literaria*, vol. II.

years. In 1601, he succeeded to his father's honours and estate; was made knight of the garter in 1604; and governor of Portsmouth six years after. In 1626 he was elected chancellor of the university of Oxford, and about the same time made lord steward of the king's household. He died suddenly at his house called Baynard's-castle, in London, April 10, 1630; according, as Wood foolishly says, to the calculation of his nativity, made several years before by Mr. Thomas Allen, of Gloucester-hall. Clarendon, however, seriously relates, concerning this calculation, that some considerable persons connected with lord Pembroke being met at Maidenhead, one of them at supper drank a health to the lord steward: upon which another said, that he believed his lordship was at that time very merry; for he had now outlived the day, which it had been prognosticated upon his nativity he would not outlive; but he had done it now, for that was his birth-day, which had completed his age to fifty years. The next morning, however, they received the news of his death. Mr. Park remarks that had his lordship possessed a credulous mind, it might have been suspected that this astrological prediction had worked upon his feelings, and occasioned a temporary suspension of the animal faculties, which was too hastily concluded to be dissolution; for Mr. Granger states it as an accredited fact in the Pembroke family, that when his lordship's body was opened in order to be embalmed, he was observed, immediately after the incision was made, to lift up his hand. This remarkable circumstance, adds Granger, compared with lord Clarendon's account of his sudden death, affords a strong presumptive proof that his distemper was an apoplexy. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himself learned, and endued with a considerable share of poetic genius. All that are extant of his productions in this way, were published with this title: "Poems written by William earl of Pembroke, &c. many of which are answered by way of repartee by sir Benjamin Rudyard, with other poems written by them occasionally and apart," 1660," 8vo.

The character of this noble person is not only one of the most amiable in lord Clarendon's history, but is one of the best drawn. We can, however, give only a few particulars. "He was," says the great historian, "the most universally beloved and esteemed of any man of that age;



and having a great office in the court, he made the court itself better esteemed, and more revered in the country: and as he had a great number of friends of the best men, so no man had ever the confidence to avow himself to be his enemy. He was a man very well bred, and of excellent parts, and a graceful speaker upon any subject, having a good proportion of learning, and a ready wit to apply it, and enlarge upon it: of a pleasant and facetious humour, and a disposition affable, generous, and magnificent.—He lived many years about the court before in it, and never by it; being rather regarded and esteemed by king James, than loved and favoured.—As he spent and lived upon his own fortune, so he stood upon his own feet, without any other support than of his proper virtue and merit.—He was exceedingly beloved in the court, because he never desired to get that for himself which others laboured for, but was still ready to promote the pretences of worthy men: and he was equally celebrated in the country, for having received no obligations from the court, which might corrupt or sway his affections and judgment.—He was a great lover of his country, and of the religion and justice which he believed could only support it: and his friendships were only with men of those principles.—Sure never man was planted in a court who was fitter for that soil, or brought better qualities with him to purify that air. Yet his memory must not be flattered, that his virtues and good inclinations may be believed: he was not without some alloy of vice; he indulged to himself the pleasures of all kinds, almost in all excesses," &c. It ought not to be forgot that this earl of Pembroke was a munificent contributor to the Bodleian library, of two hundred and forty-two Greek MSS. purchased by him in Italy, and formerly belonging to Francis Barroccio. This gift is commemorated by an inscription over the collection in the library, where also are a painting and a statue of his lordship. Pembroke-college was so named in honour of him. <sup>1</sup>

HERBERT (WILLIAM), an eminent typographical antiquary, was born Nov. 29, 1718, and educated at Hitchin in Hertfordshire. He appears to have been originally destined for trade, as he was bound apprentice to a hosier in London, and carried on that business for some time on

<sup>1</sup> Ath. Ox. vol. I.—Collins's Peerage, by Sir E. Brydges,—Royal and Noble Authors, by Park,—Wood's Annals.

his own account. It is probable, however, that he did not succeed, or became desirous of some other means of livelihood, and it is said that one time he studied the art of painting on glass. About his thirtieth year he accepted the situation of purser's clerk to three East-India ships. He set sail in one of them which was to take in a lading of pepper at Tellicherry: but before she had completed that purpose, an alarm of six French men of war was given. The governor demanded thirty men out of each ship, as he had a power to do, for the defence of the place; and the ship sailed away without lights round the Lucadine islands, and by Mount Delhi, to Bombay. After the alarm was over they returned, and sent Mr. Herbert, in a miserable boat, without change of linen, to demand their men, whom the governor refused to give up, and he returned; but the ships having left their station, the boat could not find them, and the wind being against him, he was obliged to remain at Tellicherry. Being engaged to return to his ship by the middle of July, he was obliged to undertake a journey over land on the sixteenth of that month, with a Portuguese boy, (who understood a little English, Portuguese, and *Parriar* or *Lingua Franca*), twelve sepoys, eight porters, in all twenty, besides himself and boy; and went round by sea to Calicut, before he ascended the heights with two bramins, who were bound by their caste to conduct him safe. The anxiety at not meeting the ships at the appointed time, he did not recover for a twelvemonth: though he rejoined them August 8, at Fort St. David, Fort George being in the hands of the French.

On his return home, having produced a number of plans of the several settlements, he received from the India company 300*l*. These plans were afterwards incorporated into a publication by Bowles, printseller, near Mercers' chapel. Mr. Herbert had now, probably, acquired a considerable knowledge of the relative situations of coasts, countries, and rivers, which he had surveyed abroad, and, in consequence, thought himself competent to set up the business of an engraver of charts and printseller, which he did on London-bridge; and when the houses on that bridge were pulled down, removed to Leadenhall-street. About this time he, and a Mr. Nicholson, published a "New Directory for the East-Indies," 4to, to which Herbert supplied the greater part of the materials. He afterwards removed to Goulston-square, and frequently published lists of his vendible books, charts, and maps.

Having now the means as well as the inclination to gratify his passion for literary antiquities, he became an attendant on book-sales, made frequent purchases, chiefly of black-letter volumes, which were carefully examined, and treasured in his library, to augment the "*History of Printing*," by Ames. Of this work he had purchased the author's own copy, enriched with numerous manuscript notes, and was most assiduous in preparing materials for a new edition. In the mean time, in 1769, he came forward as the republisher of Atkyns's "*History of Gloucestershire*," originally published in 1712, but rendered extremely scarce from the number of copies that were burnt in the fire which consumed the printing-office of the elder Mr. Bowyer in White-Friars. Having purchased the old plates that had escaped the fire, and caused new engravings to be made for the lost ones, he republished the book, correcting the literal errors, but not restoring to their proper places several particulars pointed out in the original errata.

Having now succeeded to his utmost wishes as a vender of charts and prints, he resolved to retire from business, and with this view purchased a country residence at Cheshunt in Hertfordshire, and turned his whole attention to editing "*Ames's Typographical Antiquities*," the first volume of which he at length published in 1785, in 4to, under the title of "*Typographical Antiquities, or an Historical Account of the Origin and Progress of Printing in Great Britain and Ireland; containing memoirs of our ancient Printers, and a register of books by them; from the year 1471 to 1500. Begun by the late Joseph Ames, F. R. and A. S. S. and secretary to the society of antiquaries. Considerably augmented, both in the Memoirs and number of books. By William Herbert of Cheshunt, Herts.*" The second volume appeared in 1786, and the third and last in 1790. The reception of this work by the public was proportionate to its utility; but he did not live long to enjoy the fruit of his labours. He was seventy-two years of age when he published the last volume, and yet went on improving the work, with a view to a future edition. At length exhausted by constant mental as well as bodily activity, he gradually sunk under the accumulated afflictions of disease and debility attendant on age, and died March 18, 1795, in his seventy-seventh year. His body was interred in Cheshunt church-yard. Mr. Herbert was a man of great integrity, simplicity, and modesty, but

his manner was somewhat odd and peculiar.\* His valuable library was scattered at his decease, by a priced catalogue. These particulars of his life we have selected from the fuller account given of him, by his able successor Mr. Dibdin, whose first two volumes of the new edition afford the well-grounded hope that we may say of him, as he has of Herbert, that "no single country can boast of such an acquisition to its history of ancient literature as our own," in his typographical labours.<sup>1</sup>

HERBIN (AUGUSTUS FRANCIS JULIAN), an able Oriental scholar, was born March 15, 1783, and from his earliest years appears to have devoted his attention to the study of the Oriental languages. From the age of sixteen he began to compose an Arabic grammar, the first part of which was published at Paris, 1803, 4to. and folio, under the title "*Developpemens des principes de la Langue Arabe moderne*," &c. The second part has not yet appeared. In his twenty-first year, his talents and reputation procured his admission into the academy of sciences, belles-lettres, and arts. Besides his knowledge of Oriental languages, he was ably versed in the best Greek, Latin, Italian, and English authors. He published also a "*Treatise on ancient Music*," and an account of Hafiz, the Persian poet, with specimens of his poetry translated. Of this, however, he printed only a small number, in 1806. He died in his twenty-third year, Dec. 30, 1806, leaving many MSS. which prove his death an irreparable loss to the learned world.<sup>2</sup>

HERBINIUS (JOHN), a native of Bitschen in Silesia, where he was born in 1632, was deputed by the Polish protestant churches to those of Germany, Holland, &c. in 1664. This employment leading him to travel, he took the opportunity of examining such matters as interested his curiosity, particularly cataracts and water-falls, which produced the following publications: 1. "*De Admirandis Mundi Cataractis*," &c. Amsterdam, 1678, 4to. 2. "*Kiovia subterranea*." 3. "*Terræ motus et quietis examen*." He wrote also, 4. "*De statu Ecclesiarum Augustanæ confessionis in Polonia*," 1670, 4to. 5. "*Tragicocomœdia, et Ludi innocui de Juliano Imperatore Apostata*," &c. He died in 1676.<sup>3</sup>

HERBST (JOHN ANDREAS), an eminent practical and theoretical German musician, was born at Nuremberg. In

<sup>1</sup> Life as above.—*Gent. Mag.* LXV. 261, 554. LXXII. p. 418.—*Nichols's* *Novels*. <sup>2</sup> *Diet. Hist.* <sup>3</sup> *Niceron*, vol. XXV.—*Moreri*.

1628 he was appointed chapel-master at Francfort on the Maine, and continued in that station till 1641, when he was called to the same office at Nuremberg. However, in 1650 he thought fit to return to Francfort, at the solicitation of the magistrates and others his friends; and being by them re-instated in his former dignity, he continued in that station till the time of his death, in 1660. He was excellently skilled in the theory of music, and in the art of practical composition, and was a sound and judicious organist. In 1643 he published, in the German language, a book entitled "*Musica Poetica*;" and, ten years after, a translation, either from the Latin or the Italian, for it is extant in both languages, of the "*Arte prattica e poetica* of Giov. Chiodino," in ten books. Herbst was also the author of a tract entitled "*Musica moderna prattica, overo maniere del buon canto*," printed at Francfort in 1658, in which he recommends the Italian manner of singing. His other works are, a small tract on Thoroughbass, and a discourse on counterpoint, containing directions for composing "*a mente non a penna*." Of his musical compositions, all that are extant in print are, "*Metemata sacra Davidis*," and "*Suspiria S. Gregorii ad Christum*," for three voices. These were printed in 1619, as was also a nameless composition by him for six voices.<sup>1</sup>

HERDER (JOHN GOTTFRIED), a German philosopher of the new school, was born in 1741, in a small town of Prussia, and was originally intended for the profession of a surgeon, but afterwards studied divinity, and was invited to Buckeburg, to officiate as minister, and to be a member of the consistory of the ecclesiastical council. In 1774 he was promoted by the duke of Saxe Weimar, to be first preacher to the court, and ecclesiastical counsellor, to which was afterwards added the dignity of vice-president of the consistory of Weimar, which he held until his death, Dec. 18, 1803. Some of his first works gained him great praise, both as a critic and philosopher; such as his, 1. "*Three fragments on the new German Literature*," Riga, 1776. 2. "*On the Writings of Thomas Abbt*," Berlin, 1768; and "*On the origin of Language*," *ibid.* 1772. But he afterwards fell into mysticism, and that obscure mode of reasoning which has too frequently been dignified with the name of philosophy. The first specimen he gave of

<sup>1</sup> Rees's Cyclopædia, by Dr. Burney.

this was in his "Oldest Notices of the Origin of Mankind," Riga, 1774; after which his system, if it may be so called, was more fully developed in his "Outlines of a philosophy of the history of Man," of which an English translation was published in 1800, 4to, but without attracting much public notice. It was not indeed to be supposed that such extravagant opinions, conveyed in an obscure jargon, made up of new and fanciful terms, and frequently at variance with revealed religion, could be very acceptable to an English public.<sup>1</sup>

HERICOURT (JULIAN de), an ingenious member of the academy at Soissons, and that of the Ricovrati at Padua, was born at Soissons of a noble family; and the meetings held at his house gave rise to the academy afterwards established in that place. He was entrusted with some important commissions by the French court, and wrote a history of the academy of Soissons, in Latin, printed at Montauban, 1688, 8vo. He died 1704. M. Lewis de Hericourt, an eminent advocate at Paris, his grandson, who died 1753, was author of "Traité des Loix Ecclésiastiques, mises dans leur ordre naturel," 1771, fol.; an abridgement of pere Thomassin's "Discipline de l'Eglise," with remarks, 4to; "Traité de la Vente des Immeubles," 4to; and some posthumous works, 4 vols. 4to.<sup>2</sup>

HERITIER (CHARLES LOUIS L', DE BRUTELLE), an eminent French botanist, was born at Paris in 1746. In 1772 he was appointed superintendant of the waters and forests of the *generalité* of Paris, and his active mind being turned to fulfil the duties of his office, he began to apply to botany, with a particular view to the knowledge of forest-trees. Broussonet, who had studied with sir Joseph Banks, and was an ardent Linnæan, was the intimate friend of L'Heritier, and contributed in no small degree to urge him forward in his career. The first fruits of his labours was a splendid book, with finely engraved plates, entitled "Stirpes novæ," of which the first fasciculus, containing eleven plates with their descriptions, appeared in 1784. Five more followed, amounting to eighty-four plates. To secure to himself some of his own discoveries, and especially the establishment of certain new genera and their names, L'Heritier contrived a method of publishing such in the form of monographs, with one or two plates. Of

<sup>1</sup> Dict. Hist.—Gent. Mag. 1804.

<sup>2</sup> Moreau.—Dict. Hist.

these he distributed the copies gratuitously to different people, so that no individual might be possessed of the entire collection. A complete set, however, is in the library of sir Joseph Banks, and another in that of the president of the Linnæan society. In 1786 he came over to England, and collected from the English gardens the materials of his "*Sertum Anglicum*," a work consisting of several fasciculi, on a similar plan to his *Stirpes Novæ*, but it remains unfinished. In 1775 he became a conseiller à la cour des aides, was for a long time the dean of that court, and accepted the office of a judge in the civil tribunals of the department of the Seine, and is recorded to have fulfilled its duties with the most exemplary rectitude and incorruptibility. He also sat from time to time as a member of the representative body. His views were always those of a true patriot, the correction of abuses, the maintenance of the laws in their genuine force and purity; and the darling object of his emulation was the uncorrupted British constitution.

It is with pain that we advance towards the dreadful catastrophe of his life. He had married, in 1775, an estimable woman of the name of Doré, with whom he passed nineteen years in domestic happiness. She died in 1794, leaving him five children. He devoted himself to their education, but with respect to one of them, a son, his parental solicitude was attended with little success, and his hopes were blasted in a cruel manner, by the most refractory and unprincipled conduct. The parent returning very late one evening in August 1801, from a meeting of the national institute, never again reached his own domestic circle. His children expected him all night in the greatest anxiety and uncertainty. Some savage cries of insult or exultation were overheard in the silence of the night, but their object was not discovered till the dawn of morning, when the murdered body of the father of the family was found near his own threshold, with the money and other valuables which he carried about him untouched. No certain discovery was made of the murderer, but suspicion seems to have attached to the wretched son, who is since dead.<sup>1</sup>

HERITIER (NICOLAS L'), a French poet of the seventeenth century, was nephew to du Vair, a celebrated keeper

<sup>1</sup> Rees's Cyclopædia by Dr. Smith.—Dict. Hist.

of the seals. His original profession was military, but being disabled by a wound from actual service, he bought the place of treasurer to the French guards. He was afterwards appointed historiographer of France, and died in 1680. He wrote only two tragedies, of no great merit, "Hercule furieux," and "Clavis," and a few fugitive poems, some of which have a degree of elevation, particularly the "Portrait d'Amaranthe."<sup>1</sup>

HERITIER (MARIE JEANNE L'), de Villandon, a daughter of the preceding, born at Paris in 1664, inherited a taste and talent for poetry, and was esteemed also for the sweetness of her manners, and the dignity of her sentiments. The academy of the "Jeux Floraux," received her as a member in 1696, and that of the "Ricovrati," at Padua, in 1697. She died at Paris in 1734. Her works are various, in prose and verse: 1. "A Translation of Ovid's Epistles," sixteen of them in verse. 2. "La Tour ténébreuse," an English tale. 3. "Les Caprices du Destin," another novel. 4. "L'avare puni," a novel in verse; with a few poems of an elegiac or complimentary nature.<sup>2</sup>

HERMANN (JAMES), a learned mathematician of the academy of Berlin, and member of the academy of sciences at Paris, was born at Basil in 1678. He was a great traveller; and for six years was professor of mathematics at Padua. He afterwards went to Russia, being invited thither by the Czar Peter I. in 1724, as well as his compatriot Daniel Bernoulli. On his return to his native country he was appointed professor of morality and natural law at Basil, where he died in 1733, at fifty-five years of age. He wrote several mathematical and philosophical pieces, in the Memoirs of different academies, and elsewhere; but his principal work is the "Phoronomia, or two books on the forces and motions of both solid and fluid bodies," 1716, 4to; a very learned work on the new mathematical physics.<sup>3</sup>

HERMANN (JOHN), professor of botany and the materia medica at Strasburgh, was born Dec. 21, 1738, at Barr, near Strasburgh. His father, a protestant clergyman at that place, devoted his leisure hours to physical experiments, and imparted to his son a taste for the study of natural history and the science of nature, who made at the same time an extraordinary progress in rhetoric, phi-

<sup>1</sup> Moreri.—Dict. Hist.

<sup>2</sup> Moreri.—Dict. Hist.

<sup>3</sup> Chaussepie.—Bibl. German. vol. XXX.—Moreri.—Hutton's Dict.



logy, history, philosophy, mathematics, and medicine. In 1763, he took the degree of doctor of medicine, and made a journey to Paris, where he enlarged his knowledge, enriched his cabinet of natural history, and acquired the friendship of the most eminent French literati. In the twenty-sixth year of his age he commenced at Strasburgh, lectures on natural history, which he continued until his death. In 1768 he was appointed professor extraordinary of medicine; ten years afterwards he obtained the chair of philosophy, and in 1782 that of pathology. At the death of professor Spielmann, in 1784, he was promoted to the professorship of botany, chemistry, and *materia medica*. On the reform of the system of literary education in France he was appointed professor of botany and the *materia medica*, at the medical academy established in Strasburgh in 1795, and professor of natural history at the central school. He was also admitted a fellow of the national institute of France, and successively chosen a member of the royal academy of sciences of Berlin, of the Linnæan society, and of several other academies and literary societies. Among his numerous correspondents were Buffon, Cuvier, Fortis, Hany, Millin, La Peyrouse, Schreber, Zimmermann, &c. He sacrificed all his property to form one of the finest and richest cabinets of natural history in Europe, and without having edited any large work on natural science, he has enriched it with many interesting discoveries and ingenious observations, published in his numerous dissertations, and in several literary journals, both German and French. He died of a pulmonic disease, Oct. 4, 1800.<sup>1</sup>

HERMANN (PAUL), a celebrated botanist, was born at Halle, in Saxony, towards the middle of the seventeenth century. Having resided some time in the East Indies, and especially at Ceylon, where he practised as a physician, he was induced to re-visit Europe in 1679, and filled the botanical professorship at Leyden, and at the same time having the care of the botanical garden, he soon more than doubled the number of plants which had been introduced by his predecessors during 150 years. He was the first in Holland who adopted a system of botany founded on the fructification, partly following the arrangement of Morison, and partly that of Ray. His works are remarkable for the excellence and neatness of his figures, contain-

<sup>1</sup> Life by professor Lauth.

ing descriptions of many new plants found in various parts of the world. He died on the 29th of January, 1695.—Linnaeus, in his "*Classes Plantarum*," has given a sketch of the Hermannian system, which is founded upon the fruit, to which he adhered with more pertinacity than either Ray or Morison themselves. The first work he published was a "*Catalogue of the Leyden Garden*," in 1687, reprinted at Leyden in 1720, 8vo, under the title of "*Index Plantarum quæ in horto Leidensi aluntur*," to which Boerhaave added a history of the garden. To Hermann may be ascribed, on the authority of Sherard, the following work, "*Floræ Lugdunobataviæ flores*," though published under the name of Zumbach. In 1695, a work, entitled "*Flora Lugdunobatava*," was begun to be printed, but after a few sheets were taken off, its author's death put a stop to any further continuation of it. At this time the "*Paradisus Batavus*" was in a state of forwardness, and it was published in 8vo, as a posthumous work, about three years afterwards. It was, however, reprinted in quarto in 1705, having been edited by William Sherard, at the expence of Hermann's widow. This indefatigable man left a considerable number of papers and dried plants, the latter of which came into the possession of J. Burmann, and formed the corner-stone of his "*Thesaurus Zeylanicus*," published at Amsterdam in 1737. These same plants came afterwards into the hands of Linnaeus for a time, and from them his "*Flora Zeylanica*" was composed. They are now finally the property of sir Joseph Banks. Besides the above books, he was the author of the following works: "*Musæi Indici catalogus, continens varia exotica animalia, insecta, vegetabilia, mineralia, quæ collegerat*," 1711, 8vo; "*Lapis Lydius Materiæ Medicæ*," 1704, 8vo; "*Musæum Zeylanicum*" (unfinished); "*Catalogus Plantarum Capitæ Bonæ Spei*" (unedited); and wrote various botanical and medical tracts, which are of less moment, and some of which are superseded by the former.<sup>1</sup>

HERMANT (GODFREY), a learned and pious doctor of the Sorbonne, and a voluminous author, was born at Beauvais in 1617, and displayed early propensities for learning. Potier bishop and earl of Beauvais sent him to the various colleges of Paris for education. He obtained a

<sup>1</sup> Moreti.—Haller Bibl. Bot.—Stoever's Life of Linnaeus, p. 164.—But principally Rees's Cyclopædia.

canonry of Beauvais, was rector of the university of Paris in 1646, and died in 1690, after being excluded from his canonry and the Sorbonne for some ecclesiastical dispute. Hermant had the virtues and defects of a recluse student, and was much esteemed for his talents and piety by Tillemont and others of the solitaries at Port Royal. His style was noble and majestic, but sometimes rather inflated. His works are numerous: 1. "The Life of St. Athanasius," 2 vols. 4to. 2. Those of "St. Basil and Gregory Nazianzen," of the same extent. 3. "The Life of St. Chrysostom," written under the name of Menart." And, 4. That of "St. Ambrose," both in 4to. 5. A translation of some tracts from St. Chrysostom. 6. Another from St. Basil. 7. Several polemical writings against the Jesuits, who therefore became his mortal enemies, and contrived to interfere with his monumental honours after death, by preventing the inscription of a very commendatory epitaph. 8. "A Defence of the Church against Labadie." 9. "Index Universalis totius juris Ecclesiastici," folio. 10. "Discours Chrétien sur l'établissement du Bureau des pauvres de Beauvais," 1653. A life of him has been published by Baillet.<sup>1</sup>

HERMAS Pastor, or Hermas commonly called the Shepherd, was an antient father of the church, and is generally supposed to have been the same whom St. Paul mentions in Rom. xvi. 14. He is ranked amongst those who are called Apostolical Fathers, from his having lived in the times of the apostles: but who he was, what he did, and what he suffered for the sake of Christianity, are all in a great measure, if not altogether, unknown to us. He seems to have belonged to the church at Rome, when Clement was bishop of it; that is, according to Dodwell, from the year 64 or 65 to the year 81. This circumstance we are able to collect from his "Second Vision," of which, he tells us, he was commanded to communicate a copy to Clement. What his condition was before his conversion, we know not; but that he was a man of some consideration, we may conclude from what we read in his "Third Vision;" where he owns himself to have been formerly unprofitable to the Lord, upon the account of those riches which afterwards he seems to have dispensed in works of charity and beneficence. After his conversion he probably

<sup>1</sup> Gen. Diet.—Moreri.—Dupin.—Niceron, vol. III.

## H E R M A S.

lived a very strict life, since he is said to have been employed in several messages to the church, both to correct their manners, and to warn them of the trials that were about to come upon them. His death, if we may believe the "Roman Martyrology," was conformable to his life; where we read, that being "illustrious for his miracles, he at last offered himself a worthy sacrifice unto God." Baronius says, that "having undergone many labours and troubles in the time of the persecution under Aurelius, he at last rested in the Lord July 26th, which is therefore observed in commemoration of him." But Hermas being sometimes called by the title of "Pastor, or Shepherd," the Roman martyrologist has divided the good man into two saints: and they observe the memorial of Hermas May the 9th, and of Pastor July the 26th.

Hermas's book, "The Shepherd," is the only remains of this father, and has been highly extolled by some of the ancients, while its authenticity has been called in question by others; and most of the fathers, who have spoken of it well themselves, plainly enough insinuate, that there were others who did not put the same value upon it. The moderns in general have not esteemed it so highly; and indeed, as Dupin observes, "whether we consider the manner it is written in, or the matter it contains, it does not appear to merit much regard." The first part, for it is divided into three, is called "Visions," and contains many visions, which are explained to Hermas by a woman, who represents the church. These visions regard the state of the church, and the manners of the Christians. The second, which is the most useful, is called "Commands," and comprehends many moral and pious instructions, delivered to Hermas by an angel: and the third is called "Similitudes." Many useful lessons are taught in these books, but the visions, allegories, and similitudes, have little to recommend them.

The original Greek of this piece is lost, and we have nothing but a Latin version of it, except some fragments preserved in the quotations of other authors; which, it is observable, are sufficient to evince the fidelity of this version. The best edition of it is that of 1698; where it is to be found among the other apostolical fathers, illustrated with the notes and corrections of Cotelierius and Le Clerc. with them also it was translated into English by archbishop Wake, and published with a large preliminary discourse

relating to each father; the best edition of which translation is that of 1710<sup>1</sup>.

HERMES, an Egyptian legislator, priest, and philosopher, lived, as some think, in the year of the world 2076, in the reign of Ninus, after Moses: and was so skilled in all profound arts and sciences, that he acquired the surname of Trismegistus, or "thrice great." Clemens Alexandrius has given us an account of his writings, and a catalogue of some of them; such as, the book containing the Hymns of the Gods; another "De rationibus vitæ regię;" four more, "De astrologia," that is, "De ordine fixarum stellarum, & de conjunctione & illuminatione Solis & Lunæ;" ten more, entitled, "*Ἱεραρχία*," or which treat of laws, of the gods, and of the whole doctrine and discipline of the priests. Upon the whole, Clemens makes Hermes the author of thirty-six books of divinity and philosophy, and six of physic; but they are all lost. There goes indeed one under his name, whose title is "Poemander;" but this is agreed by all to be supposititious, and Casaubon imagines it to be written about the beginning of the second century, by some Platonizing Christian, who, to enforce Christianity with a better grace upon Pagans, introduces Hermes Trismegistus delivering, as it were long before, the greatest part of those doctrines which are comprised in the Christian creed.

This philosopher has stood exceedingly high in the opinion of mankind, ancients as well as moderns. Plato tells us, that he was the inventor of letters, of ordinary writing, and hieroglyphics. Cicero says, that he was governor of Egypt, and invented letters, as well as delivered the first laws to the people of that country; and Suidas asserts, that he flourished before Pharoah, and acquired the surname of Trismegistus, because he gave out something oracular concerning the Trinity. Gyraldus thinks he was called Thrice Great, because he was the greatest philosopher, the greatest priest, and the greatest king. When the great lord chancellor Bacon endeavoured to do justice to the merits of our James I. he could think of no better means for this purpose, than by comparing him to Hermes Trismegistus, who was at once distinguished by the glory of a king, the illuminations of a priest, and the learning of a philosopher."<sup>2</sup>

<sup>1</sup> Cave.—Lardner's Works.

<sup>2</sup> Cave.—Moreri.—Brucker.—Blount's Censura.—Saxii Onomast.

HERMOGENES, of Tarsus, a Greek rhetorician of the second century, is recorded as a remarkable instance of early maturity and early deficiency of talents. He flourished about the year 161. At fifteen he taught rhetoric publicly; at seventeen he wrote his art of rhetoric; and at twenty, two books *περί ἰδεῶν*, or on oratorical forms: but in his twenty-fifth year he lost his memory, and the faculty of speech, which he never recovered, though he lived to be old. Of his book on oratory, which consisted of five parts, the first part only is lost. There are extant also, 2. "De inventione Oratoriâ," four books. 3. "De formis," above-mentioned. 4. "Methodus apti et ponderosi generis dicendi." These were published at Paris in 1531, 4to, with "Aplithonii Sophistæ præludia," and in two or three subsequent editions. The best is that of Gaspar Laurentius, published at Geneva, in 1614, in 8vo.<sup>1</sup>

HERMOGENES, an heretic of the second century, was a native of Africa, a painter, and stoic philosopher, and was alive in the days of Tertullian, according to Fleury. Tillemont makes him flourish in the year 200; but Du Fresnoy says he did not preach his erroneous opinions concerning the origin of the world, and the nature of the soul, till the year 208. He established matter as the first principle, and made *Idea* the mother of all the elements; for which reason his followers were commonly called *Materia-rians*. By his assertion of the self-existence and improduction of matter, he endeavoured to give an account (as stoic philosophers had done before him) of the original of evils; and to free God from the imputation of them, he argued thus: God made all things either out of himself, or out of nothing, or out of pre-existent matter. He could not make all things out of himself, because, himself being always unmade, he should then really have been the maker of nothing; and he did not make all out of nothing, because, being essentially good, he would have made every thing in the best manner, and so there could have been no evil in the world: but since there are evils, and these could not proceed from the will of God, they must needs rise from the fault of something, and therefore of the matter out of which things were made. His followers denied the resurrection, rejected water-baptism, asserted that angels were composed of fire and spirit, and were the creators of the

<sup>1</sup> Moreri.—Saxii Onomast.

soul of man; and that Christ, as he ascended, divested himself of human nature, and left his body in the sun. Tertullian has written against him<sup>1</sup>.

HERNANDEZ, (FRANCIS), a naturalist and physician, was sent out by Philip II. king of Spain, to make observations on, and to describe, the natural productions of Spanish America. His pecuniary allowance for this purpose appears to have been ample, and he spared no expence to make himself acquainted with such objects as he was in search of. He wrote an account of their nature and properties, but it does not appear that he lived to superintend the publication of his labours, for in 1651 the result of his inquiries was edited at Rome under the care of the Lyncæan academy, established in that city; the papers of Hernandez having been purchased by Frederic Cesi, a young nobleman, who founded and was perpetual president of the Lyncæi. This work had originally been published in the Spanish language at Mexico, under the name and care of Francis Ximenes; but the Roman edition, in small folio, came out in Latin, having the following title, "*Nova Plantarum, Animalium, et Mineralium Mexicanorum Historia, a Francisco Hernandez, Medico, in Indiis præstantissimo primum compilata. Dein a Nardo Antonio Reccho in volumen digesta, a Johanno Terentio, Johanno Fabro, et Fabio Columna, Lyncæis, notis et additionibus longe doctissimis illustrata.*" The original drawings of this work were procured by Hernandez, who paid the immense sum of sixty thousand ducats for them; they had been drawn at the time when Joseph a Costa was in America, but the numerous wooden cuts which accompany this volume are by no means equal to what might have been expected from the account we have of the drawings, and the work did not answer the trouble and expence which had been bestowed upon it. What became of him is not recorded, but his drawings were consumed by a fire in the Escorial. Some of his representations are so extraordinary, that their truth has been doubted, but his accuracy has lately been verified. Hernandez does not appear to have published any other works on natural history, but this will entitle him to our gratitude for having first unfolded to European botanists the treasures of that then little known quarter of the world. A history

<sup>1</sup> Cave.—Dupin.—Lardner's Works.

of the church at Mexico has been ascribed to our author, but without certainty.<sup>1</sup>

HERNE (THOMAS), A. M. an English controversial writer, was a native of Suffolk, and admitted pensioner of Corpus Christi college, Cambridge, under the tuition of Mr. Fawcett, Oct. 29, 1711; he was made scholar of the house next year, and proceeded A. B. in 1715. About this time he was recommended to the duchess of Bedford, who took him into her family, for the instruction of her sons, Wrottesley, the third, and John, the fourth duke of Bedford; and the year following he was made fellow of Merton college, Oxford, where he commenced M. A. in 1718. He was a man of learning, virtue, and spirit, and continued a bachelor and a layman till the time of his death, which happened at Woburn about the year 1722. He published "The False notion of a Christian priesthood, &c." in answer to Mr. Law, 1717-8; "A Letter to the Prolocutor," in answer to one from him to Dr. Tenison, 1717-8. "A Letter to the Rev. Dr. Tenison concerning Citations out of Arch. Wake's Preliminary Discourse to the Apostolic Fathers," Lond. 1718; "Three Discourses on private Judgment, against the authority of the Magistrate over conscience, and considerations concerning uniting Protestants, translated from Professor Werenfels, with a preface to Dr. Tenison by *Philaleutherus Cantabrigiensis*, Lond. 1718." Under this name he was one of the writers in the Bangorian controversy, of which he began in some measure the history, by publishing an account of all the considerable pamphlets to which it gave rise, with a continuation and occasional observations, to the end of the year 1719, by the name of *Philonagnostes Criticus*. He published also, "An account of all the considerable books and pamphlets written in the controversy concerning the Trinity," from 1712 to the same time, Lond. 1720: also a "Vindication of the Archbishop of Canterbury from being the author of a Letter on the State of Religion in England, printed at Zurich," Lond. 1719; and "Two letters to Dr. Mangey on his Sermon upon Christ's Divinity," published about the same time.<sup>2</sup>

HERO is the name of two celebrated mathematicians of antiquity, who are usually distinguished by the epithets,

<sup>1</sup> Rees's Cyclopædia — Haller, Bibl. Bot. — Stœver's Linnæus, p. 58, 430. — Clement, Bibl. Curieuse.

<sup>2</sup> Masters's Hist. of C. C. C. C.



Hero the *elder*, and Hero the *younger*. The first was a native of Alexandria, and the disciple of Ctesias, who flourished in the reigns of Ptolemy Philadelphus and Euergetes I. He was distinguished by his great skill in mechanics, and particularly in the construction of machinery; as a moralist he was inclined to the tenets of Epicurus. He was author of a treatise "*De Constructione et Mensura Manubalistæ*," of which a fragment was published in Greek by Bernardino Baldi: "*De Telis conficiendis jaculandisque Liber*," published with notes by Baldi: "*Spiralia*," published in 1575 by Frederic Commandine; and "*De Automatorum Fabrica*." These are all to be found in the Louvre edition of the "*Ancient Mathematicians*." The younger Hero is supposed to have flourished under the reign of the emperor Heraclius. He was author of "*De Machinis Bellicis*;" "*Geodæsia*;" "*Liber de Obsidione repellenda et toleranda*;" and "*De Vocabulis Geometricis et Stereometricis*."<sup>1</sup>

HEROD the Great, so called rather from his power and talents than his goodness, was a native of Ascalon in Judea, and thence sometimes called the Ascalonite. He was born seventy years before the Christian æra, the son of Antipater an Idumean, who appointed him to the government of Galilee. He at first embraced the party of Brutus and Cassius, but, after their death, that of Antony. By him he was named tetrarch, and afterwards, by his interest, king of Judea in the year 40 A. C. After the battle of Actium, he so successfully paid his court to Augustus, that he was by him confirmed in his kingdom. On all occasions he proved himself an able politician and a good soldier. But he was far from being master of his passions, and his rage very frequently was directed against his own family. Aristobulus, brother to his beloved wife Mariamne, her venerable grandfather Hyrcanus, and finally she herself, fell victims to his jealousy and fury. His keen remorse for her death rendered him afterwards yet more cruel. He put to death her mother Alexandra, and many others of his family. His own sons Alexander and Aristobulus having excited his suspicions, he destroyed them also, which made Augustus say, that it was better to be Herod's hog than his son. Among his good actions was the rebuilding of the temple at Jerusalem, which he performed in nine

<sup>1</sup> Dict. Hist.—Fabric. Bibl. Græc.—Sax: Onomast.

years, with great magnificence; and in the time of a famine he sold many valuable and curious articles he had collected, to relieve the sufferers. To Augustus he paid the utmost adulation, and even divine honours. At the birth of our Saviour, his jealousy was so much excited by the prophetic intimations of his greatness, that he slaughtered all the infants in Bethlehem, in hopes of destroying him among the number. But his tyranny was now nearly at an end, and two or three years after the birth of Christ he died of a miserable disease at the age of more than seventy. He had nine or ten wives, of which number Mariamne was the second. A little before his death, soured yet more by his acute sufferings, he attempted a greater act of cruelty than any he had performed in his former life. He sent for all the most considerable persons in Judea, and ordered that as soon as he was dead, they should all be massacred, that every great family in the country might weep for him. But this savage order was not executed. Some have supposed that he assumed the character of the Messiah, and that the persons who admitted that claim were those called in the gospel Herodians. But this is by no means certain. Herod was the first who shook the foundations of the Jewish government. He appointed the high-priests, and removed them at his pleasure, without regard to the laws of succession; and he destroyed the authority of the national council. But by his credit with Augustus, by his power, and the very magnificent buildings he erected, he gave a temporary splendour to that nation. His son, Herod Antipas, (by his fifth wife Cleopatra) was tetrarch of Galilee after his death.

HERODES (TIBERIUS CLAUDIUS ATTICUS), surnamed the Athenian, a native of Marathon, in the second century, studied rhetoric, and although he was somewhat disconcerted in his first speech before Adrian, he became so famous in Greece, and at Rome, for his extempore harangues, that Titus-Antoninus appointed him teacher of rhetoric to his adopted sons, Marcus Aurelius, and Lucius Verus; considering him as the most eloquent man of the age. He rose from this office to the highest dignities, and was consul in the year 143. He retired towards the end of his life to Marathon, and died there of a consumption, aged seventy-six. Some of his speeches are in the Greek

Orators by Aldus, 1513, 2 vols. folio ; and in those of Stephens, 1575, folio.<sup>1</sup>

HERODIAN, a Greek historian, flourished at Rome from the reign of Commodus to the beginning of the reign of Gordian III. We know little of his life, except that he was engaged in many public employments: He is supposed to have died at Rome about the year 240. The history, which he has left us, is comprized in eight books; at the beginning of the first of which he declares, that he will only write of the affairs of his own time, such as he had either known himself, or received information of from creditable persons. Like many historians who have related the events of their own times, Herodian forgets sometimes that he is writing for posterity, and omits the necessary dates; nor is he very correct as to matters of fact, and points of geography. His impartiality has been called in question by some critics, as far as respects his characters of Alexander Severus and Maximinian, but others seem inclined to defend him. His style is neat, perspicuous, and pleasing, and occasionally eloquent, particularly in the speeches he inserts. Herodian was translated into Latin by Angelus Politianus, and may therefore be read, according to professor Whear, either in Greek or Latin; "for," says he, "I don't know which of the two deserves the greater praise; Herodian, for writing so well in his own language, or Politian, for translating him so happily, as to make him appear like an original in a foreign one." This, however, has more of compliment than of sober criticism, although it may be allowed that Politian has been uncommonly successful. Though we have considered Herodian hitherto as an historian only, yet Suidas informs us, that he wrote many other books, which have not been preserved from the ruins of time. The first edition of Herodian is among the "*Res Gestæ*" of Xenophon, published by Aldus, 1503, folio; but the translation by Politian appeared first at Rome in June 1493, folio, and again in September of that year at Bologna, a magnificent book, printed by Plato de Benedictis, and accurately described in the "*Bibliotheca Spenceriana*." There was a third edition of Politian's translation, at the same place and in the same year, in 4to, printed by Bazalerius de Bazaleriis. The best editions of Herodian in Greek are those of Louvaine,

<sup>1</sup> Fabric. Bibl. Græc.—Saxii Onomast.

1525, 4to; Stephens, Paris, 1581, 4to; Boecler, Strasbourg, 1644—62—72, 8vo; Oxford, 1678—99, 1704—8, 8vo; Ruddiman, Edinburgh, 1724, 8vo; Irsnich, Leipsic, 1789, 5 vols. 8vo, by far the most erudite and elaborate. All these have Politian's translation.<sup>1</sup>

HERODOTUS, an ancient Greek historian of Halicarnassus in Caria, was born in the first year of the 74th olympiad; about 484 years before Christ. This time of his birth is fixed by a passage in Aulus Gellius, Book xv. chap. 23. which makes Hellanicus 65, Herodotus 53, and Thucydides 40 years old, at the commencement of the Peloponnesian war. The name of his father was Lyxes; of his mother, Dryo. The city of Halicarnassus being at that time under the tyranny of Lygdamis, grandson of Artemisia queen of Caria, Herodotus quitted his country, and retired to Samos; whence he travelled over Egypt, Greece, Italy, &c. and in his travels acquired the knowledge of the history and origin of many nations. He then began to digest the materials he had collected into order, and composed that history which has preserved his name ever since. He wrote it in the isle of Samos, according to the general opinion; but the elder Pliny affirms it to have been written at Thurium, a town in that part of Italy then called Magna Græciâ, whither Herodotus had retired with an Athenian colony, and where he is supposed to have died, not however before he had returned into his own country, and by his influence expelled the tyrant Lygdamis. At Samos he studied the Ionic dialect, in which he wrote, his native dialect being Doric. Lucian informs us, that when Herodotus left Caria to go into Greece, he began to consider with himself, what he should do to obtain celebrity and lasting fame, in the most expeditious way, and with as little trouble as possible. His history, he presumed, would easily procure him fame, and raise his name among the Grecians, in whose favour it was written: but then he foresaw, that it would be very tedious, if not endless, to go through the several cities of Greece, and recite it to each respective city; to the Athenians, Corinthians, Argives, Lacedæmonians, &c. He thought it most proper, therefore, to take the opportunity of their assembling all together; and accordingly recited his work at the Olympic games, which rendered him more famous than

<sup>1</sup> Vossius de Hist. Græc.—Fabric. Bibl. Græc.—Blount's Censura.

even those who had obtained the prizes. None were ignorant of his name, nor was there a single person in Greece, who had not either seen him at the Olympic games, or heard those speak of him who had seen him there; so that wherever he came, the people pointed to him with their fingers, saying, "This is that Herodotus, who has written the Persian wars in the Ionic dialect; this is he who has celebrated our victories."

His work is divided into nine books, which, according to the computation of Dionysius Halicarnassensis, contain the most remarkable occurrences within a period of 240 years; from the reign of Cyrus the first king of Persia, to that of Xerxes, when the historian was living. These nine books are called after the nine Muses, each of which is distinguished by the name of a Muse: and this has given birth to two disquisitions among the learned; first, whether they were so called by Herodotus himself; and secondly, for what reason they were so called. As to the first, it is generally agreed that Herodotus did not impose these names himself; but it is not agreed why they were imposed by others. Lucian, in the place referred to above, tells us, that those names were given them by the Grecians at the Olympic games, when they were first recited, as the best compliment that could be paid the man who had taken pains to do them so much honour. Others have thought, that the name of Muses have been fixed upon them by way of reproach, and were designed to intimate, that Herodotus, instead of true history, had written a great deal of fable, for which, it must be owned, he has been censured by Thucydides, Strabo, and Juvenal, and particularly Plutarch, who conceived a warm resentment against him, for casting an odium upon his countrymen the Thebans, and therefore wrote that little treatise, to be found in his works, "Of the Maliginity of Herodotus." Herodotus, however, has not wanted defenders in Aldus Manutius, Joachim Camerarius, and Henry Stephens, who have very justly observed, that he seldom relates any thing of doubtful credit, without producing his authority, or using terms of caution; and some events, narrated by him, which were once thought wonders, have been confirmed by modern voyages and discoveries.

Besides this history, he promised to write another of Assyria: but this was never finished, at least not published. There is ascribed also to Herodotus a "Life of Homer,"

which is usually printed at the end of his works ; but the style of this piece is very different from that of Herodotus ; and the author mentions several things of Homer, which do not at all agree with what the ancients have said of that poet.

Herodotus wrote in the Ionic dialect, and his style and manner have ever been admired by all readers of taste. Cicero, in his second book "*De Oratore*," says, that "he is so very eloquent and flowing, that he pleased him exceedingly ;" and in his "*Brutus*," that "his style is free from all harshness, and glides along like the waters of a still river." He calls him also the Father of History ; because he was, if not the first historian, the first who brought history to that degree of perfection. Quintilian has given the same judgment of Herodotus. "Besides the flowing sweetness of his style, even the dialect he uses has a peculiar grace, and seems to express the harmony of numbers. Many," says he, "have written history well ; but every body owns, that there are two historians preferable to the rest, though extremely different from each other. Thucydides is close, concise, and sometimes even crowded in his sentences : Herodotus is sweet, copious, and exuberant. Thucydides is more proper for men of warm passions ; Herodotus for those of a sedate turn. Thucydides excels in orations : Herodotus in narrations. The one is more forcible ; the other more agreeable." There have been several editions of Herodotus ; the first in Greek, is that of Aldus, 1502, folio. There are also two by Henry Stephens, in 1570 and 1592 ; one by Gale at London in 1679 ; and one by Gronovius at Leyden in 1715. But the best is that of Wesseling, published at Amsterdam in 1763. There is also an elegant edition by Schœfer, Leipsic, 1800, &c. 8vo, and another printed at Edinburgh, 1806, 7 vols. 8vo. The first Latin translation was published at Venice in 1474, folio. It has been twice translated into English : once by Littlebury, in 2 vols. 8vo, without notes ; the second time by Mr. Beloe, in 4 vols. with many useful and entertaining remarks. There is also an excellent French translation, by M. Larcher, with very learned notes and dissertations, first printed in 1786, 7 vols. 8vo, and reprinted with additions, 1802, 9 vols. 8vo.<sup>1</sup>

<sup>1</sup> Vossius Hist. Græc.—Fabric. Bibl. Græc.—Gen. Dict.—Moreri.—Saxii Onomast.—Dibdin's Classics and Bibl. Spenceriana.

**HEROPHILUS** of Chalcedon, an ancient physician, flourished almost five hundred years before Christ. Cicero, Pliny, and Plutarch, mention him. Fallopius says, that he was the greater anatomist, and understood the structure of the human body better, and made more discoveries than Erasistratus his contemporary. He is also said to have discovered the lacteal vessels; and gave names to the various parts of the body, which they retain to this day. He was a great lover of botany, as well as physic and surgery; and is said to have made some considerable improvement in each. Galen calls him a consummate physician, and a very great anatomist; and says, that these two great anatomists dissected many human bodies at Alexandria in Egypt; Tertullian says 600, and calls him "*Herophilus ille Medicus ant Lanius*;" as they are said to have dissected condemned criminals alive. He is said also to have discovered the nerves, and their use. He makes three sorts of them; the first to convey sensation, the second to move the bones, and the third the muscles. He also mentions the optic nerves, the retina, and the tunica arachnoides, and choroides; the lacteals, mesenteric glands, and the glandulæ prostatæ; and is the first that wrote any thing distinctly with exactness on the pulse.<sup>1</sup>

**HERRERA TORDESILLAS** (ANTONIO DE), a Spanish historian of great fame, was born in 1565. He became first secretary to Vespasian Gonzaga, viceroy of Naples, and afterwards grand historiographer of India, with a considerable pension under Philip II. He did not receive his money unearned, but published a general history of India from 1492 to 1554, in four volumes, folio. A very short time before his death he received from Philip IV. the appointment of secretary of state. He died in 1625. His History of India is a very curious work, carried to a great detail, and chargeable with no defects, except too great a love for the marvellous, a degree of national vanity, and too great inflation in the style. There is an English translation by capt. John Stevens, published in 1725 and 1726, 6 vols. 8vo. He published also a general History of Spain, from 1554 to 1598, which has been less esteemed than the other work. It is in three volumes, folio.<sup>2</sup>

**HERRERAS** (FERDINAND DE), a Spanish poet, was born at Seville, and flourished in the sixteenth century. In

<sup>1</sup> Haller Bibl. Med.—Rees's Cyclopædia, a very elaborate article.

<sup>2</sup> Antonio Bibl. Hisp.—Robertson's Hist. of America.

1582 he published a collection of lyrical and heroic poems, which was reprinted in 1619, and acquired their author a high reputation, as one who had attained to the greatest excellence in the lyric poetry of Spain. His style is neat, correct, elegant, and copious. He published an edition of Garcilasso de la Vega, with notes; the life of sir Thomas More; and a narrative of the war of Cyprus, and the battle of Lepanto.<sup>1</sup>

HERRICK (ROBERT), one of the minor poets, of very considerable merit, in the reign of Charles I. was born in London, but descended from an ancient and genteel family in Leicestershire, the history of which is amply detailed by the able historian of that county. He was the fourth son of Nicholas Herrick, of St. Vedast, Foster-lane, by Julian Stone his wife, and was born in August 1591. He was educated at St. John's college, Cambridge, from 1615 to 1617; and Wood, who indeed speaks with hesitation, seems wrong in placing him in his *Athenæ Oxonienses*. He is said to have afterwards removed to Trinity hall, Cambridge; but nothing more of his academical progress is known. Being patronised by the earl of Exeter, he was presented by king Charles I. on the promotion of Dr. Potter to the see of Carlisle, to the vicarage of Dean Prior in Devonshire, Oct. 1, 1629, where he became distinguished for his poetical talents and wit. During the prevalence of the parliamentary interest, he was ejected from his living, and resided in London in St. Anne's parish, Westminster, until the Restoration, when he again obtained his vicarage. The time of his death is not known. His poetical works are contained in a scarce volume, entitled "*Hesperides, or the works, both humane and divine, of Robert Herrick, Esq. London,*" 1648, 8vo. To this volume was appended his "*Noble numbers, or, his pious pieces,*" in which, says Wood, "he sings the birth of Christ, and sighs for his Saviour's sufferings on the cross. These two books made him much admired in the time they were published, and especially by the generous and boon loyalists, who commiserated his sufferings." In 1810, Dr. Nott of Bristol published a selection from the "*Hesperides,*" which may probably contribute to revive the memory of Herrick as a poet, who certainly in vigour of fancy, feeling, and ease of versification, is entitled to a superior rank among the bards

<sup>1</sup> Antonio Bibl. Hisp.—Moreti.—Dict. Hist.



of his period. He is one of those, however, who will require the selector's unsparing hand, for, notwithstanding his "pious pieces," there are too many of an opposite description, which cannot, like his quaint conceits, be placed to the account of the age in which he lived.<sup>1</sup>

HERRING (THOMAS), a distinguished English prelate, was born in the year 1691, at Walsoken in Norfolk. His father, John Herring, was then rector of that place; and Dr. John Carter, afterwards fellow of Eton, having at that time the care of the school of Wisbeach, in the Isle of Ely, Mr. Herring placed his son under his care. Here our young student continued till June 21, 1710, when he was admitted into Jesus college, Cambridge, under the tuition of Mr. Richard Warren, afterwards D. D. rector of Cavendish, and archdeacon of Suffolk. In this college he took the degree of bachelor of arts; but there being no prospect of his succeeding to a fellowship, he removed in July 1714, to Corpus Christi college, and was made a fellow of that seat of learning on the resignation of Mr. Deane in April 1716. The same year he was ordained deacon, and the year following commenced master of arts, and took upon him the charge of pupils.

In 1719 he was ordained priest, and was successively minister of the several parishes of Great Shelford, Stow cum qui, and Trinity, in Cambridge. In these stations he deservedly acquired the character of a celebrated preacher. His person was majestic; he had a gracefulness in his behaviour, and gravity in his countenance, that always procured him reverence. His pronunciation was so remarkably sweet, and his address so insinuating, that his audience, immediately on his beginning to speak, were prepossessed in his favour. Nor were these conspicuous talents suffered to remain long without being rewarded; for, in the year 1722, bishop Fleetwood made him his domestic chaplain, and, the same year, presented him to the rectory of Rettenden in Essex, and soon after to that of Barclay in Hertfordshire; which occasioned his fellowship to become vacant the year following.

In 1724 he took the degree of bachelor of divinity, and, about the same time, was presented by his majesty to the rectory of Allhallows the Great, in London; but gave up the benefice before institution. His friends, however,

<sup>1</sup> Nichols's Hist. of Leicestershire.—Genl. Mag. LXVI. LXVII.—Quarterly Review, No. VII.—Ellis's Specimens.—Drake's Literary Hours.—Ath. Ox. vol. II.

being desirous of bringing him to town, upon a vacancy of a preacher to Lincoln's-inn, recommended him to that society, who accordingly made choice of him in 1726; and soon after he was appointed chaplain in ordinary to the king, and, on attending his majesty on his visit to the university of Cambridge in 1728, was honoured with the degree of doctor of divinity\*.

In 1731, sir William Clayton, bart. presented him to the rectory of Blechingly in Surrey; upon which he was succeeded in that of Barclay by Mr. Castle. About the close of the same year, his majesty nominated him to the deanery of Rochester, where he was installed on the fifth of February 1731-2. In 1737 he was preferred to the bishopric of Bangor; and, on the death of archbishop Blackburn, in 1743, translated to the archiepiscopal see of York. While he was employed in the business of this high station, the rebellion broke out in Scotland; when his love for his country, his prince, his religion, would not suffer him to remain an indolent and unactive spectator of the dangers which threatened the happy constitution and liberties of these kingdoms. He was indefatigable in assisting, advising, and persuading the inhabitants of his diocese to join heartily in an association, then on foot, for defending his majesty's sacred person and government. In consequence of these services, the archiepiscopal see of Canterbury becoming vacant by the death of archbishop Potter, in 1747, Dr. Herring was translated thither. In 1753 he was seized with a violent fever, which brought him to the brink of the grave; and though he did in some measure recover, yet from that time he might be rather said to languish, than to live. He retired to Croydon, declined all public business, and saw little other company than his relations and particular friends. After languishing about four years, he expired March 13, 1757; and, agreeably to the express direction of his will, was interred in a private manner, in the vault of Croydon church.

\* While preacher at Lincoln's Inn, he took occasion in one of his sermons to condemn Gay's celebrated drama, "The Beggar's Opera," as of pernicious consequence to morals; and much clamour and ridicule were excited against him on this account. He was, however, in general supported by the reflecting part of the public. There are few more disgraceful circumstances in Swift's character or writings, than

the contemptuous manner in which he mentions Dr. Herring's interference. In No. 3 of "The Intelligencer," Swift says, "I should be very sorry that any of them (the clergy) should be so weak as to imitate a court chaplain in England, who preached against the Beggar's Opera, which probably will do more good than a thousand sermons of so stupid, so injudicious, and so prostitute a divine."

In 1763 a volume of his sermons on public occasions was printed, which bear the strongest marks of unaffected piety and benevolence; and the profits of the edition were given to the treasurer of the London Infirmary, for the use of that charity. A volume of his "Letters" was also published by the Rev. Mr. Duncombe in 1777, which exhibit his character in a very amiable point of view, and include many interesting particulars of his life, ably illustrated by the editor. The virtues of the *man*, indeed, appear to have afforded the principal cause of the high praises every where bestowed on the *archbishop*. The natural mildness and indolence of his temper, led him to a degree of indifference towards the disputed doctrines of the church, which procured him the good opinion of the sectaries, some of whom, not content with mere forbearance, seem to have wished his more active co-operation, and have accused him of diffidence and timidity; and from his having spoken slightly of the *orthodox* in one of his letters, and having said "I abhor every tendency to the Trinity controversy," they thought him willing, but unfortunately not ready, to bring about what they call a reformation in the doctrines of the church. In these respects they probably mistook his character\*.

\* Mr. Rastall's character of him appears to be drawn up with candour. "Herring was certainly a very sincere protestant, and as such a steady friend to the house of Hanover; but I have no hesitation in asserting, upon good authority, that his politics were monarchical, and his religion high church. His good sense, however, so far corrected one bias, and his good temper the other, that neither did the former make him servile, nor the latter imperious. I mean, by this, only to shew, that his zeal in the contest (in 1745), where we have seen him so eminent, arose from no personal attachment to the monarch or his family, nor to the cause that called them to the throne. It proceeded not from any speculative opinions of the subject's right to freedom; nor from any very enlarged ideas of the British constitution; but it was the effect of religious conviction, and civil allegiance. Herring was sincere in the attachment to the religion he professed; and he believed the support of that religion to be intimately connected with the safety of the family in possession of the crown. To that fa-

family also he had sworn allegiance, and from them had received protection. These were the pillars on which the archbishop rested his opinions, and which supported his zeal. He does not consider the appointment of parliament, or the voice of the people, as the foundation of the king's title to the obedience of his subjects. He doubted, perhaps, the authority by which the sceptre had been wrested from the family of the Stuarts; but he had found another in possession of the inheritance, whose title he had bound himself, by oath, to defend; and a breach of that oath he treats as the most flagrant violation of faith, the most unprovoked and profligate perjury. His manner of considering this subject seems to have been uniform in every period of his life, and on every occasion when he was called upon to publish his opinion. In 1739, soon after his appointment to the bishopric of Bangor, we find him preaching before the Lords, on the 30th Jan. from the words of St. Peter, "Submit yourselves to every ordinance of man for the Lord's sake." On this occasion, in the unaffected lan-

While archbishop of York, he much improved the gardens at Bishopsthorpe, and gave a new clock to the turret; and after his advancement to the metropolitical see of Canterbury, he laid out about 6000*l.* in repairing the houses and gardens at Lambeth and Croydon. By his last will, he left to the incorporated society for the relief of the widows and sons of poor clergymen the sum of 1000*l.* and to the master and fellows of Corpus Christi college, Cambridge, the sum of 1000*l.* Old South Sea stock, towards rebuilding or repairing the college. His grace was never married<sup>1</sup>.

HERSENT (CHARLES), or Hersan, a French divine, known chiefly for a violent satire which he wrote against cardinal Richelieu, under the feigned name of Optatus Gallus, which, having been condemned and burnt by the parliament of Paris, is become very scarce, and therefore sells at from 60 to 100 livres, among French collectors. It is entitled "*Optati Galli de cavendo Schismate, Liber Paræneticus*," and was published at Paris in 1640, in 8vo. There is, however, a counterfeit edition, bearing the same date, which is distinguished from the true by a very few differences, as *superiorum* for *superiore*, in p. 7, and by the sentence of parliament which takes up twelve pages, and only eleven in the counterfeit. In this book the author maintained that the Gallican church was in danger of separating from Rome, like the English, and strenuously maintained the supremacy of the pope. The cardinal employed three or four writers to answer this anonymous assailant, the best of whom was Isaac Habert in his treatise "*De consensu hierarchiæ et monarchiæ*;" but the author in the mean time retired to Rome, where after a time his violence and indiscretion involved him with the inquisition, on some points respecting the doctrine of grace, which he handled in a "*Panegyric on St. Louis*." He was cited, refused to appear, and was excommunicated. He therefore returned to France, where he died in 1660.

guage of good sense and plain sincerity, he considers the duty which the prince and people mutually owe each to the other. Under the former division of the subject he establishes many excellent maxims of government with great freedom, liberality, and candour. In treating the latter, he allows much to liberty, and to the motives which had

produced the several revolutions in the government of this country; but, without considering the legality, or (if I may so express myself) the constitutionality of its foundation, recommends obedience to the present establishment on his favourite ground, peace, and the benefits of submission to the powers that be." Rastall's Hist. of Southwell.

<sup>1</sup> Biog. Brit. Supplement.—Gent. Mag. see Index.—Disney's Life of Sykes, p. 98.—Letters to Mr. Duncombe.—Jortin's Erasmus.—Swift's Works.

There are extant also by him, a paraphrase on Solomon's Song, in prose, published in 1635, 8vo; some funeral orations, sermons, and attacks against the congregation of the oratory, which he had quitted; with a few other pieces. His chief promotion was that of chancellor to the church of Metz.<sup>1</sup>

HERTIUS (JOHN NICHOLAS), a celebrated civilian, was born at Oberklee, near Giessen, in 1651, was educated at Giessen, and afterwards became professor of law, chancellor of the university of Giessen, and counsellor to the landgrave. He died September 18, 1710. He left, "*Notitia veteris Francorum regni*," 1710, 4to; "*Commentationes et Opuscula ad Historiam et Geographiam antiquæ Germaniæ spectantia*," 1713, 4to; and other valuable works.<sup>2</sup>

HERVET (GENTIAN), a learned Frenchman, was born at Olivet, near Orleans, in 1499. He learned Greek and Latin from his childhood, and was made tutor to Claudius de l'Anbspine, who was afterwards secretary of state. Hervet going then to Paris, assisted Edward Lupset, an Englishman, in an edition of Galeo, and, following Lupset into England, was entrusted with the education of Arthur Pole; from thence he was called to Rome by cardinal Pole, to translate the Greek authors into Latin. He gained the friendship of this cardinal, and of all the illustrious men in Italy; distinguished himself at the council of Trent; was grand-vicar of Noyon and Orleans, and afterwards canon of Rheims, in which last city he passed the remainder of his life, wholly devoted to study. He died September 12, 1584. He left many works in Latin and in French: the principal are, Latin translations from several works of the Fathers; two discourses delivered at the council of Trent, 4to, one to prove the clergy should not be ordained without a title; the other, that marriages contracted by gentlemen's children, without consent of parents, are null: several controversial tracts in French; a French translation of the Council of Trent, &c. Hervet has been mentioned by Wood in his "*Atlienæ*," but it does not appear that he was a member of the university of Oxford, although he might reside there while in England. He acquired such knowledge of the English language, as to translate into it:

<sup>1</sup> Moreri.—Dict. Hist.—Brunet's Manuel du Libraire.

<sup>2</sup> Moreri.—Dict. Hist.—Saxii Onomast.

1. Xenophon's "Treatise of Householde," 1532, 8vo; and
2. "De immensa Dei misericordia," a sermon, from the Latin of Erasmus, Lond. 1533, 8vo, and reprinted in 4to.<sup>1</sup>

HERVEY (JAMES), an English divine of exemplary piety and virtue, was born at Hardingstone, a village about a mile from Northampton, on Feb. 26, 1713-14. His father was minister of the parish of Collingtree, within two miles of Hardingstone. He received his early education at the free grammar-school of Northampton, where he attended for nearly ten years, learning the Latin and Greek languages; and would have made a much greater progress if he had not been impeded by the caprice of his master, who, it is said, would not suffer any of his boys to learn faster than his own son. At the age of seventeen he was entered of Lincoln-college, Oxford, and resided in the university about seven years, but without proceeding farther than his bachelor's degree. His time, however, was not mispent. Besides a very considerable stock of learning which he accumulated here, he imbibed those habits of regularity and principles of piety which gave a colour to his future life and writings, and made him one of the most useful and popular preachers of his time.

His liberality and independence of mind began to appear while at Oxford, where he had a small exhibition of twenty pounds a year; but when his father, after he entered the church, urged him to take some curacy in or near Oxford, and to hold his exhibition, he would by no means comply, as he thought it unjust to detain it, after he was in orders, from some other person who might want it to promote their education. He then, in 1736, left Oxford, and became his father's curate, and afterwards went to London; but, after a short stay, accepted the curacy of Dunmer in Hampshire. Here he continued about a year, until he was invited to Stokes Abbey in Devonshire, the seat of his worthy friend Paul Orchard, esq. with whom he lived upwards of two years. It was to this gentleman's son that he dedicated the second volume of his "Meditations."

From 1738 to 1743, he resided either at Stokes abbey or at Biddeford; and during this period he planned and probably wrote a considerable part of his "Meditations." An excursion to Kilkhampton in Cornwall occasioned him to lay the scene of the "Meditations among the Tombs" in that

<sup>1</sup> Nicéron, vol. XVII. and XX.—Moreri.—Bliss's edit. of Ath. Ox. vol. I.

church. In 1743 he returned to Weston-Favel, and officiated as curate to his father till 1750, when his health became so much impaired by his study and duty, that his friends conveyed him to London for change of air and scene. The purpose was not, however, answered, for he was seized in April 1752 with a severe illness, which nearly proved fatal. On his recovery, and his father's death, which happened about the same time, he returned to Weston, where he constantly resided during the remainder of his life, having accepted the two livings of Weston-Favel and Collingtree.

His labours both in the ministerial office and in his study were pursued by him as long as possible; but his constitution, originally weak, and greatly injured by his late illness, soon exhibited the usual symptoms and concomitants of rapid decay, attended with a hectic cough, which proved fatal on Christmas-day, 1758, in the forty-fourth year of his age. His death, throughout the district over which he extended his services, was deemed a public loss. By the poor it was felt to be so in every sense. In the exercise of his charity he was unbounded, but he was also judicious. He chose to clothe the poor rather than to give them money, and intrusted some friend to buy linen, coarse cloth, stockings, shoes, &c. for them at the best hand, alleging that the poor could not purchase on such good terms what they wanted at the little shops and with small sums of money. But when money promised to be serviceable to a family distressed by sickness or misfortune, he would frequently give five or more guineas at a time, taking care that it should not be known whence the money came. It would be endless to enumerate the personal virtues of Mr. Hervey. He was the father, the instructor, the guide, and the friend of all to whom kindness or instruction was necessary. His piety was constant, ardent, and sincere. It appears in all his writings, but not in them more than in his life and conversation. He viewed every object of art or nature only as it made part of the great Creator's works, and was ever ready to give such a turn to common incidents or appearances as might suggest some pious reflection or useful hint.

His learning was of the superior kind, Greek was almost as familiar to him as his native language. He was master of the classics, and in the younger part of his life had written some verses, which shewed no contemptible genius for

poetry, but these he afterwards suppressed. His "Meditations" are indeed a species of poetical composition as far as respects imagery and fancy. He had, too, a critical knowledge of the Hebrew tongue, and delighted in those studies which tend to explain the sacred text. His Life is prefixed to his "Letters," 2 vols. 8vo.

His writings are, 1. "Meditations and Contemplations: containing Meditations among the Tombs; Reflections on a Flower-garden; and a Descant on Creation," 1746, 8vo. He sold the copy, after it had passed through several editions; which sale, and the profits of the former impressions, amounted to about 700*l*. The whole of this he gave in charity; saying, that as Providence had blessed his attempt, he thought himself bound to relieve his fellow-creatures with it. 2. "Contemplations on the Night and Starry Heavens; and a Winter Piece," 1747, 8vo. Both these have been turned into blank verse, in imitation of Dr. Young's "Night Thoughts," by Mr. Newcomb. 3. "Remarks on Lord Bolingbroke's Letters on the Study and Use of History, so far as they relate to the History of the Old Testament, &c. in a letter to a lady of quality," 1753, 8vo. 4. "Theron and Aspasio; or, a Series of Dialogues and Letters on the most important subjects," 1755, 3 vols. 8vo. Some of the principal points which he endeavours to illustrate in this work, are: the beauty and excellence of the Scriptures; the ruin and depravity of human nature; its happy recovery founded on the atonement, and effected by the Spirit of Christ. But the grand article is, the imputed righteousness of Christ; his notion of which has been attacked by several writers. He introduces most of his dialogues with descriptions of some of the most delightful scenes of the creation. To diversify the work, short sketches of philosophy are also occasionally introduced, easy to be understood, and calculated to entertain the imagination, as well as improve the heart. 5. Some "Sermons," the third edition published after his death, 1759. 6. An edition of "Jenks's Meditations," 1757, with a strong recommendatory preface. 7. A recommendatory preface to "Burnham's pious Memorials," published in 1753, 8vo. 8. "Eleven Letters to Wesley." 9. "Letters to Lady Frances Shirley," 1782, 8vo. All these are included in the genuine edition of his works, 6 vols. 8vo, printed for Messrs. Rivington, whose predecessor published all Mr. Hervey's works. In 1811 ap-



peared, for the first time, what may be considered as a seventh volume, entitled "Letters elegant, interesting, and evangelical, illustrative of the author's amiable character, and many circumstances of his early history not generally known." It is somewhat singular that they were dedicated by the editor colonel Burgess to Paul Orchard, esq. the same gentleman to whom sixty-four years before Mr. Hervey had dedicated his "Meditations."<sup>1</sup>

HERVEY (JOHN, LORD HERVEY of ICKWORTH), a political and poetical writer of considerable fame, was the eldest son of John first earl of Bristol, by his second wife, Elizabeth, sole daughter and heir to sir Thomas Felton of Playford in the county of Suffolk, bart. He was born Oct. 15, 1696, and educated at Clare-hall, Cambridge, where he took his master's degree in 1715, previously to which, on Nov. 7, 1714, he had been made gentleman of the bed-chamber to the Prince of Wales. He came into parliament soon after the accession of George I. and was appointed vice-chamberlain to the king in 1730, and a privy counsellor. In 1733 he was called up by writ to the house of peers, as lord Hervey of Ickworth; and in 1740 was constituted lord privy seal, from which post he was removed in 1742. He died Aug. 5, 1743, in the forty-seventh year of his age, a short period, but to which his life had been protracted with the greatest care and difficulty. Having early in life felt some attacks of the epilepsy, he entered upon and persisted in a very strict regimen, which stopped the progress of that dreadful disease, but prevented his acquiring, or at least long enjoying, the blessing of sound health. It is to this rigid abstemiousness that Pope malignantly alludes in the character he has given of lord Hervey, under the name of *Sporus*, in the line "the mere white curd of asses milk." But lord Hervey affords a memorable instance of the caution with which we ought to read the characters drawn by Pope and his associates; nor can too much praise be given to his late editors for the pains they have taken to rescue some of them from the imputations which proceeded from the irritable temper and malignity of that admired satirist. In the character of *Sporus*, Dr. Warton has justly observed, that language cannot afford more glowing or more forcible terms to express the utmost bitterness of contempt. Pope and his lordship were once

<sup>1</sup> Life, as above, prefixed to his Works.

friends ; but they quarrelled at a time when the poetical world seemed to be up in arms, and perpetually contending in a manner disgraceful to their characters. In the quarrel between Pope and lord Hervey, it appears that Pope was the aggressor, and that lord Hervey wrote some severe lines in reply, and "An Epistle from a Nobleman to a Doctor of Divinity." 1733. (Dr. Sherwin). In answer to this, Pope wrote the "Letter to a Noble Lord, on occasion of some libels written and propagated at court in the year 1732-3," which is printed in his Works, and, as Warburton says, "is conducive to what he had most at heart, his moral character," to which, after all, it conduced very little, as he violated every rule of truth and decency in his subsequent attack on lord Hervey in the "Prologue to the Satires," under the character of *Sporus*, which, we agree with Mr. Coxe, "cannot be read without disgust and horror — disgust at the indelicacy of the allusions, and horror at the malignity of the poet, in laying the foundation of his abuse on the lowest species of satire, personal invective : and what is still worse, on sickness and debility."

The man, however, whom Pope thus affected to despise, possessed very considerable talents both as a statesman and a man of literature. Dr. Middleton, in his dedication to the "Life of Tully," has praised his good sense, consummate politeness, real patriotism, his knowledge and defence of the laws of his country, his accurate skill in history, and his unexampled and unremitted diligence in literary pursuits. To Middleton's work he contributed the translations of the passages from Cicero. Lord Hervey also wrote some of the best political pamphlets in defence of Sir Robert Walpole's administration, of which lord Orford has given a long list. One attributed to him was entitled, "Sedition and Defamation displayed," and contained a severe invective against Pulteney and Bolingbroke. In answer to this, Pulteney wrote "A proper reply to a late scurrilous libel, &c." and treated lord Hervey with such contempt, that the latter challenged him : a duel ensued, and Pulteney slightly wounded his antagonist. It afterwards appeared that lord Hervey did not compose this pamphlet, and Pulteney acknowledged his mistake. It was written by Sir William Yonge, secretary at war, a circumstance of which lord Orford appears to have been ignorant.

Though sometimes too florid and pompous, lord Hervey was a frequent and able speaker in parliament, and possessed more than ordinary abilities, and much classical erudition. He was remarkable for his wit, and the number and appositeness of his repartees. Although his manner and figure were, at first acquaintance, highly forbidding, yet he seldom failed to render himself, by his lively conversation, an entertaining companion to those whom he wished to conciliate. Hence he conquered the extreme prejudice which the king had conceived against him; and from being detested, became a great favourite. He was particularly agreeable to queen Caroline, as he helped to enliven the uniformity of a court with sprightly repartees, and lively sallies of wit. His defects were, extreme affectation, bitterness of invective, prodigality of flattery, and great servility to those above him. Of his poetical effusions, which are easy, elegant, and sufficiently satirical to have made Pope feel, the best are in Dodsley's collection. The advice of George II. to him must not be forgotten, although in our days it is less likely to be taken than at that period: "My lord Hervey, you ought not to write verses; 'tis beneath your rank: leave such work to little Mr. Pope; it is his trade!"

Lord Hervey married, Oct. 25, 1720, Mary, daughter of brigadier-general Nicholas Lepell, an amiable woman, often mentioned, and always with praise, in Pope's and lord Orford's works; and had by her four sons and four daughters. Two of the sons are the subjects of the following articles.<sup>1</sup>

HERVEY (AUGUSTUS JOHN), third earl of Bristol, second son of the preceding, was born May 19, 1724. Choosing a maritime life, he passed through the subordinate stations, and was a lieutenant in the year 1744. In the same year he first saw miss Chudleigh at the house of Mrs. Hammer, her aunt, in Hampshire, where they were privately married, Aug. 4, in that year. A few days after, Mr. Hervey was obliged to embark for Jamaica in vice-admiral Davers's fleet. At his return his lady and he lived together, and were considered by their relations as man and wife. In January 1747, he was advanced to the rank of post-captain, and in the same year his lady brought him a son,

<sup>1</sup> Collins's Peerage, by Sir E. Brydges.—Bowles's Poets, see Index.—Park's edition of the Royal and Noble Authors.—Coxe's Memoirs of Walpole.—Swift's Works.

though she continued a maid of honour to the year 1764. This circumstance gave occasion to the following ænigmatical epigram by the late lord Chesterfield :

“ A wife, whom yet no husband dares to name,  
A mother, whom no children dare to claim ;  
All this is true, but it may yet be said,  
This wife, this mother, still remains a *maid*.”

Soon after this event, a coolness arose between captain Hervey and his wife, which increased till they both became desirous of a separation. In Jan. 1747, he was appointed to the command of the *Princessa*, and served in the Mediterranean under admirals Medley and Byng ; and after the peace, in Jan. 1752, he obtained the *Phoenix* of 22 guns. In the course of two wars, the courage, zeal, and activity of captain Hervey were distinguished in the Mediterranean, off Brest, at the Havannah, and in other places. During the same period he was gradually advanced to the command of a 74 gun ship ; and at the peace in 1763 he was appointed one of the grooms of the bed-chamber to the king. In 1771 he was created one of the lords of the admiralty ; and in 1775, on the death of his brother without issue, he became earl of Bristol, after having represented the borough of Bury St. Edmund's in four parliaments. He now resigned his places, and was created an admiral. In the beginning of the American war, captain Hervey was a strenuous advocate for the measures of the ministry ; but, changing his politics in the year 1775, continued to the end of it as violent an opponent ; not without very striking appearances of inconsistency on several occasions. He died in 1779, when his titles, and as much of his estate as he could not leave away, devolved to his brother the bishop of Derry, as he left no legitimate heir. The affair of his marriage, which attracted much public notice at the time, was briefly thus :—After nine years of preparation, his wife, who had long lived with the duke of Kingston, obtained her suit in the commons, in 1768, by which it was decided that their marriage never had been legal, and was void. She then was married to the duke of Kingston in 1769. But, it appearing afterwards that the decision had been fraudulently obtained, she was indicted in 1775 for bigamy, tried in the House of peers, and found guilty, but, as a peeress, was discharged from corporal punishment. She afterwards died abroad in 1788. The following well-drawn character of lord Bristol, written

by a contemporary peer in the sea-service, lord Mulgrave, seems to justify the insertion of his name in this place; though it may be in some degree heightened by personal partiality.

“The active zeal and diligent assiduity with which the earl of Bristol served, had for some years impaired a constitution naturally strong, by exposing it to the unwholesomeness of variety of climates, and the infirmities incident to constant fatigue of body and anxiety of mind. His family, his friends, his profession, and his country, lost him in the 56th year of his age.

“The detail of the merits of such a man cannot be uninteresting, either to the profession he adorned, or the country which he served; and the remembrance of his virtues must be pleasing to those who were honoured with his esteem; as every hour and every situation of his life afforded fresh opportunities for the exercise of such virtues, they were best known to those who saw him most. But however strong and perfect their impression, they can be but inadequately described by one who long enjoyed the happiness of his friendship, and advantage of his example, and must ever lament the privation of his society.

“He engaged in the sea service when he was ten years old: the quickness of his parts, the decision of his temper, the excellency of his understanding, the activity of his mind, the eagerness of his ambition, his indefatigable industry, his unremitting diligence, his correct and extensive memory, his ready and accurate judgment, the promptitude, clearness, and arrangement with which his ideas were formed, and the happy perspicuity with which they were expressed, were advantages peculiar to himself. His early education under captain William Hervey and admiral Byng (two of the best officers of their time), with his constant employment in active service from his first going to sea till the close of the last war\*, had furnished ample matter for experience, from which his penetrating genius and just observation, had deduced that extensive and systematic knowledge of minute circumstances and important principles, which is necessary to form an expert seaman and a shining officer: with the most consummate professional skill, he possessed the most perfect courage that ever fortified an heart or brightened a character; he

\* This was written in 1780.

loved enterprize, he was cool in danger, collected in distress, decided in difficulties, ready and judicious in his expedients, and persevering in his determinations; his orders in the most critical situations, and for the most various objects, were delivered with a firmness and precision which spake a confidence in their propriety, and facility in their execution, that ensured a prompt and successful obedience in those to whom they were addressed.

“Such was his character as an officer, which made him deservedly conspicuous in a profession, as honourable to the individual as important to the public: nor was he without those qualifications and abilities which could give full weight to the situation in which his rank and connections had placed him in civil life; his early entrance into his profession had indeed deprived him of the advantages of a classical education; this defect was however more than balanced by the less ornamental, but more solid instruction of the school he studied in: as a member of parliament, he was an eloquent, though not a correct speaker: those who differed from him in politics, confessed the extent of his knowledge, the variety of his information, and the force of his reasoning, at the same time that they admired the ingenuity with which he applied them to the support of his opinions.

“He was not more eminent for those talents by which a country is served, than distinguished by those qualities which render a man useful, respected, esteemed, and beloved in society. In the general intercourse of the world, he was an accomplished gentleman and agreeable companion; his manners were noble as his birth, and engaging as his disposition; he was humane, benevolent, compassionate, and generous; his humanity was conspicuous in his profession; when exercised towards the seamen, the sensibility and attention of a commander they adored, was the most flattering relief that could be afforded to the sufferings or distresses of those who served with him; when exerted towards her enemies, it did honour to his country, by exemplifying in the most striking manner that generosity which is the peculiar characteristic and most distinguished virtue of a brave, free, and enlightened people. In other situations his liberality was extensive without ostentation, and generally bestowed where it would be most felt and least seen, upon modest merit, and silent distress. His friendships were warm, and permanent be-

yond the grave, extending their influence to those who shared the affections or enjoyed the patronage of their objects. His resentment was open, and his forgiveness sincere; it was the effect, perhaps the weakness, of an excellent mind, that with him, an injury which he had forgiven was as strong a claim to his protection, as a favour received could be to his gratitude.

“This bright picture is not without its shades; he had faults: the impetuosity of his nature, and the eagerness with which he pursued his objects, carried him sometimes to lengths not justifiable; and the high opinion he justly entertained of his own parts, made him too easily the dupe and prey of interested and designing persons, whom his cooler judgment would have detested and despised, had they not had cunning enough to discover and flatter his vanity, and sufficient art to avail themselves of abilities which they did not possess.—But let it be remembered, that his failings were those of a warm temper and unguarded disposition; his virtues those of an heart formed for every thing amiable in private, every thing great in public life.”<sup>1</sup>

HERVEY (FREDERICK), brother to the preceding, and fourth earl of Bristol, was born in August 1730. He was educated at Westminster school, and was admitted fellow commoner of Corpus Christi college, Cambridge, Nov. 10, 1747, where his application to study was as remarkable as it was unusual in persons of his rank. He took his master's degree, as nobleman, in 1754. While at college his good sense, good nature, and affability, gained him the love and esteem of all who knew him. At first he was designed for the bar, and, leaving Cambridge, went to one of the inns of court, but he afterwards turned his thoughts to the church, and went into holy orders. He was perhaps a singular instance of a man of his learning, family, and connexions, that never attained any ecclesiastical preferment until he was made a bishop, although he held a lay office under government, and in his father's department, that of a principal clerk of the privy seal.

On the death of Dr. Chapin in 1760, his lordship applied to his relation the countess of Portsmouth for the mastership of Magdalen college, Cambridge, but she had

<sup>1</sup> Collins's *Peerage* by Sir E. Brydges,—*Gent. Magazine*, 1782 and 1783; see *Index*.

disposed of it. Having no clerical function at this time, he indulged his taste in visiting the continent; and being at Naples in 1766, when mount Vesuvius was in great agitation previous to its eruption, his curiosity led him into no small danger, for, approaching too near, he was very much wounded by an explosion, in one of his arms.

During his brother's being lord lieutenant of Ireland, he was promoted to the see of Cloyne, in Feb. 1767, and translated to that of Derry in 1768. When appointed to the former, he refused to take an English chaplain over with him, but made choice of Mr. Skelton, with whom he was no otherwise acquainted than by his writings against deism and infidelity. The rev. Philip Skelton, a very learned and pious divine, and author of many excellent works, is the person here intended; but Skelton, who had his oddities as well as his new patron, rendered this design abortive. Skelton's principal work, "Deism revealed," had been published some years, and was much admired by Dr. Hervey, who, before he got his bishopric, wrote to the author, informing him, that as he expected soon to be raised to a station of some eminence in the Irish church, he hoped then to be able to prove the high opinion he entertained for the author of "Deism revealed." Accordingly, on obtaining the bishopric of Cloyne, his lordship sent him another letter to this effect, that having some time before made a sort of an engagement with him, he begged leave now to fulfil it, and therefore requested him to come up to Dublin (from Fintona in the county of Tyrone), and preach his consecration sermon, assuring him that, upon his compliance, he would promote him in the church as high as he was able. Skelton, in his answer, informed his lordship, he would comply with his request, though he was content with the living he had; and if he consented to go to the diocese of Cloyne, it would be only to be nearer the sun, and nearer his lordship. He then prepared a sermon for the occasion, but when the day approached, finding himself somewhat unwell, and the weather very cold, he thought he could not with safety go to Dublin, and of course the bishop was disappointed. However, he sent his lordship the sermon, who, though astonished at the ability it displayed, was still offended with Mr. Skelton, as he imagined his excuse for his absence was not sufficient. Upon this, he informed him by letter, that the chain of their friendship was broken in two; to which



Mr. Skelton replied, that if it were broken, it was of his lordship's own forging, not of his. Yet the bishop, after his promotion to the see of Derry, came to Fintona to pay him a visit, and Skelton happening to be abroad, left word that he had come fifteen miles out of his road to see him. Of this visit Mr. Skelton took no notice, a rudeness certainly unpardonable in the case of a gentleman who had sought him out purely for his merit's sake.

Soon after his translation to Derry, he made a parochial visitation, by which the residence of his clergy, and the erection of their parsonage-houses, were settled and provided for. He also instituted a fund for the support of the superannuated curates of his diocese, regulations which made him extremely popular in his diocese. In 1770, the corporation of Londonderry presented him with the freedom of their city, in a gold box, a compliment never before paid to his predecessors, "because his lordship had effected, what none of his predecessors had before so much as considered, the two most important points in this town—a bridge and a colliery." In this same year, he had the liberality to offer the Roman catholic, or titular bishop of Derry, a considerable sum of money, in order to build a chapel, that he might not be obliged to officiate to his congregation in the open air; with only this condition, that he should pray for the king and royal family. But, although the titular bishop had never failed to do so, he thought proper not to accept the donation, lest it should be said that his motive for loyalty was his lordship's benefaction.

In 1779, on the death of his elder brother, he became earl of Bristol, with a noble estate, the produce of which he expended in acts of munificence and liberality. One of his first donations, after this accession of fortune, was 1000*l.* towards an augmentation of an endowment for the widows and clergy of his diocese. He became, however, about this time, rather eccentric in his political conduct, and was among the leaders of the Irish patriots, as they were called, during the American war, and a member of the famous convention of delegates from the volunteers, held in Dublin in 1782; on which occasion he was escorted from Derry to Dublin by a regiment of volunteer cavalry, and received military honours in every town through which he passed in that long journey. As an amateur, connoisseur, and indefatigable protector of the fine arts, he was generally surrounded by artists, whose talents his judg-

ment directed, and whose wants his liberality relieved. His love of the sciences was only surpassed by his love to his country, and by his generosity to the unfortunate of every country; neither rank nor power escaped his resentment when any illiberal opinion was thrown out against England. At a dinner with the late king of Prussia and the prince royal of Denmark, at Pyrmont, in 1797, he boldly said, after the conversation about the *active ambition* of England had been changed into inquiries about the delicacy of a roasted capon, that he did not like *neutral animals*, let them be ever so delicate. In 1798 he was arrested by the French in Italy, and confined in the castle of Milan; was plundered by the republicans of a valuable and well-chosen collection of antiquities, which he had purchased with a view of transmitting to his native country; and was betrayed and cheated by many Italians, whose benefactor he had been. But neither the injustice nor the ingratitude of mankind changed his liberal disposition: he no sooner recovered his liberty, than new benefactions forced even the ungrateful to repent, and the unjust to acknowledge his elevated mind. The earl of Bristol was one of the greatest English travellers (a capacity in which his merits have been duly appreciated by the celebrated Martin Sherlock); and there is not a country in Europe where the distressed have not obtained his succour, and the oppressed his protection. He may truly be said to have clothed the naked, and fed the hungry; and, as ostentation never constituted real charity, his left hand did not know what his right hand distributed. The tears and lamentations of widows and orphans discovered his philanthropy when he was no more; and letters from Swiss patriots and French emigrants, from Italian catholics and German protestants, proved the noble use his lordship made of his fortune, indiscriminately, to the poor, destitute, and unprotected of all countries, of all parties, and of all religions. But, as no man is without his enemies, and envy is most busy about the most deserving, some of his lordship's singularities have been the object of calumny and ridicule. He certainly did retain that peculiarity of character for which his family were formerly distinguished, and which induced the mother of the late marquis Townshend, a woman of uncommon wit and humour, to say that there were three sorts of people in the world, "men, women, and *Herveys*."—His lordship died at Albano, near

Rome, July 8, 1803, and his remains, being brought to England, were interred in the family vault at Ickworth, near Bury, where, at the time of his death, he was building a magnificent villa on the Italian model. His lordship married, in early life, Elizabeth, daughter of sir Jermyn Davers, bart. by whom he had several children. He was succeeded in titles and estate by Frederic-William, his second son, now fifth earl of Bristol.<sup>1</sup>

HERWART, or HERVART. (JOHN GEORGE), chancellor of Bavaria at the beginning of the seventeenth century, and of a noble family in Augsburg, published some works in which his learning was more displayed than his judgment, in supporting the most extravagant systems. These are, 1. "*Chronologia nova et vera*," two parts, 1622 and 1626, 4to. 2. "*Admiranda Ethicæ Theologicæ Mystéria propalata, de antiquissima veterum nationum superstitione, qua lapis Magnes pro Deo habitus colebatur*," Monach. 1626, in 4to. It was here supported, as the title intimates, that the ancient Egyptians worshipped the magnet, &c. 3. "*An Apology for the Emperor Louis of Bavaria, against the falsehoods of Bzovius*."<sup>2</sup>

HESHUSIUS (TILLEMANNUS), a German protestant theologian, was born at Wesel in the duchy of Cleves, in 1526. He taught theology in several cities of Germany, but was of so turbulent a spirit as to be exiled almost from every one. He adopted several absurd and singular opinions in the zeal of his controversies with the Calvinists, particularly Beza. He died in 1588. His works are, 1. "*Commentaries on the Psalms*." 2. "*On Isaiah*." 3. "*On all the Epistles of St. Paul*." 4. "*A Treatise on Justification and the Lord's Supper*." 5. "*Sexcenti errores, pleni Blasphemiis in Deum, quos Romana pontificiaque Ecclesia contra Deum furenter defendit*." This is scarce. 6. Other miscellaneous productions, now forgotten.<sup>3</sup>

HESIOD, a very ancient Greek poet, is thought by some to have been contemporary with Homer, but there is more reason to think he was at least thirty years older. His father, as he tells us, was an inhabitant of Cumæ, in one of the Æolian isles, now called Taio Nova; and re-

<sup>1</sup> Cole's MS. Athenæ in Brit. Mus.—Gent. Mag. vols. LXI. LXVIII. and LXXIV.—Burdy's Life of Skelton, p. 148.

<sup>2</sup> Gen. Diet.—Morei.—Clement Bibl. Curieuse.

<sup>3</sup> Melchior Adam.—Gen. Diet.—Frcheri Theatrum.—Morei.—Saxii Onomasticon.

moved from thence to Ascra, a village of Bœotia at the foot of mount Helicon, where Hesiod was probably born, and called, as he often is, Ascraeus from it. Of what quality his father was, is nowhere said; but that he was driven by misfortunes from Cumæ to Ascra, Hesiod himself informs us. His father seems to have prospered better at Ascra, than he did in his own country; yet his son could arrive at no higher fortune, than that of keeping sheep at the top of Helicon, where the Muses met with him, and received him into their service.

Upon the death of the father, an estate was left, which ought to have been equally divided between the two brothers Hesiod and Perses; but Perses defrauded him in the division, by corrupting the judges. Hesiod was so far from resenting this injustice, that he expresses a concern for those poor mistaken mortals who place their happiness in riches only, even at the expence of their virtue. He lets us know, that he was not only above want, but capable of assisting his brother in time of need; which he often did, though he had been so ill used by him. The last circumstance he mentions relating to himself, is his conquest in a poetical contention. Archidamas, king of Eubœa, had instituted funeral games in honour of his own memory, which his sons afterwards took care to have performed. Here Hesiod was a competitor for the prize in poetry, and won a tripod, which he consecrated to the Muses. Plutarch, in his "Banquet of the Seven Wise Men," makes Periander give an account of the poetical contention at Chalcis, in which Hesiod and Homer are made antagonists. Hesiod was the conqueror, and dedicated the tripod, which he received for his victory, to the Muses. We are told, that Philip of Macedon and his son Alexander had a dispute on this subject. The prince declared in favour of Homer; his father told him, "that the prize had been given to Hesiod;" and asked him, whether "he had never seen the verses Hesiod had inscribed upon the tripod, and dedicated to the Muses on mount Helicon?" Alexander allowed it; but said, that Hesiod "might well get the better, when kings were not the judges, but ignorant ploughmen and rustics." The authority of these relations is, however, questioned by learned men; especially by such as will not allow these two poets to have been contemporaries, but make Hesiod between thirty and forty

years the older of the two, which agrees nearly with the chronology of the Arundelian marbles.

Hesiod, having entered into the service of the Muses, discontinued the pastoral life, and applied himself to the study of arts and learning. When he was grown old, for it is agreed by all that he lived to a very great age, he removed to Locris, a town about the same distance from Parnassus as Ascra was from Helicon. The story of his death, as told by Solon in Plutarch's "Banquet," is very remarkable. The man with whom Hesiod lived at Locris, a Milesian born, ravished a maid in the same house; and though Hesiod was entirely ignorant of the fact, yet being maliciously accused to her brothers as an accomplice, he was injuriously slain with the ravisher, and thrown with him into the sea. It is added, that when the inhabitants of the place heard of the crime, they drowned the perpetrators, and burned their houses. We have the knowledge of some few monuments, which were framed in honour of this poet. Pausanias, in his *Bœoticks*, informs us, that his countrymen, the Bœotians, erected to him an image with a harp in his hand; and relates in another place, that there was likewise a statue of Hesiod in the temple of Jupiter Olympicus. Ursinus and Boissard have exhibited a breast with a head, a trunk without a head, and a gem of him; and Ursinus says, that there is a statue of brass of him in the public college at Constantinople. The "Theogony," and "Works and Days," are the only undoubted pieces of this poet now extant: though it is supposed, that these poems are not perfect. The "Theogony, or Generation of the Gods," Fabricius makes indisputably the work of Hesiod; "nor is it to be doubted," adds he, "that Pythagoras took it for his, who feigned that he saw in hell the soul of Hesiod tied in chains to a brass pillar, for what he had written concerning the nature of the gods." This doubtless was the poem which gave Herodotus occasion to say, that Hesiod and Homer were the first who introduced a Theogony among the Grecians; the first who gave names to the gods, ascribed to them honours and arts, and gave particular descriptions of their persons. The "Works and Days" of Hesiod, Plutarch assures us, were used to be sung to the harp. Virgil has shewn great respect to this poet, and proposed him as his pattern in his *Georgics*, though in truth he has greatly excelled him. There is also in the works of Hesiod a large fragment of another

poem, called the "Shield of Hercules," which was ascribed to him, and some have rejected. Manilius has given a high character of this poet and his works. Heinsius in the preface to his edition of Hesiod remarks, that among all the poets, he scarce knew any but Homer and Hesiod, who could represent nature in her true native dress; and tells us, that nature had begun and perfected at the same time her work in these two poets, whom for that very reason he makes no scruple to call Divine. In general, the merit of Hesiod has not been estimated so highly; and it is certain that, when compared with Homer, he must pass for a very moderate poet: though in defining their different degrees of merit, it may perhaps be but reasonable to consider the different subjects on which the genius of each was employed. But his "Works and Days" is certainly an interesting and valuable monument of antiquity, as written so near what may be termed the origin of Greek poetry. The first edition of the "Opera et Dies" is supposed to have been printed at Milan in 1493, folio, and the first edition of Hesiod's entire works, from the Aldine press, appeared at Venice, 1495, folio. Both are described in the Bibl. Spenceriana. The best editions since are those of Graviius, Amst. 1667, Gr. and Lat.; Le Ciere, Amst. 1701, 8vo: Robinson, Oxford, 1737, 4to; and Loesner, Leipsic, 1778, 8vo. All these are Gr. and Lat. We have English translations of the "Works and Days" by Chapman, 1618, 4to, and by Cooke, 1729 and 1740.<sup>1</sup>

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HESSE (WILLIAM, prince of), rendered his name immortal by his encouragement of learning, by his studies, and by his observations, for many years, of the celestial bodies. For this purpose he erected an observatory at Cassel, and furnished it with good instruments, well adapted to that design; calling also to his assistance two eminent artists, Christopher Rothmann and Jaste Byrge. His observations, which are of a very curious nature, were published at Leyden, in 1618, by Willebrord Snell; and are in part mentioned by Tycho Brahe, as well in his epistles as in the 2d volume of his "Progymnasmata." This prince died in 1597.<sup>2</sup>

HESSELS (JOHN), or Hesselius, a celebrated professor of theology at Louvain, was born there in 1522. Being

<sup>1</sup> Mocerii.—Vossius.—Saxii Onomast.—D'Idm's Classics

<sup>2</sup> Marten's Belg. Histo.—Huet's Hist. Litt.

sent as a legate to the council of Trent, he greatly distinguished himself by his profound erudition. He was particularly conversant in the works of St. Austin and St. Jerom, and was more remarkable for judgment than for eloquence. After having been afflicted by the stone, he died of an apoplexy at the early age of forty-four, in 1566, and was buried in the church of St. Peter at Louvain, of which he was a canon. He wrote a great number of controversial works against the protestants, which in his time were much esteemed. Also, 1. "Commentaries on St. Matthew, and several of the Epistles." 2. "A famous Catechism," containing a vast mass of moral and theological learning. His epitaph says, "*Hærcses suo tempore grassantes tum vivâ voce, tum editis libris strenuè profligavit.*" "The heresies which were spreading in his time he stoutly defeated both by speeches and books," which means no more than that he wrote ably against the reformers.<sup>1</sup>

HESYCHIUS was a celebrated grammarian of Alexandria, whom Isaac Casaubon has declared to be, in his opinion, of all the ancient critics, whose remains are extant, the most learned and instructive, for those who would apply themselves in earnest to the study of the Greek language. Who or what Hesychius was, and indeed at what time precisely he lived, are circumstances which there is not light enough in antiquity to determine; as Fabricius himself owns, who has laboured abundantly about them. He has left us a learned lexicon or vocabulary of Greek words, from which we may perceive that he was a Christian, or, at least, that he had a thorough and intimate knowledge of Christianity; for he has inserted in his work the names of the apostles, evangelists, and prophets, as well as of those ancient writers who have commented upon them. Some say that he was a disciple of Gregory of Nazianzen, and that he was extremely well versed in the sacred Scriptures: and Sixtus Sinensis is of opinion that he ought to be placed about the end of the fourth century. The first edition of Hesychius's lexicon was published in folio by Aldus at Venice in 1513; then appeared one by Schrevelius, at Leyden, in 4to; in 1668, in Greek only. The best edition is in two volumes, folio; the first published by Alberti at Leyden in 1746; the second, completed by Ruhnkenius, after the death of Alberti, and

<sup>1</sup> Nicéron, vol. XXXIV.—Foppen Bibl. Belg.—Morcri.—Freheri Theatrum.

published in 1706. This is a complete and excellent edition, abounding in learned and useful notes. It is reckoned one of the best editions existing of any ancient author. But, after all the labours of the acutest men, much yet remains to be corrected and discovered in this work.

Julius Scaliger has spoken with great contempt of Hesychius, and calls him a frivolous author, who has nothing that is good in him: "but," says Bailet, "I believe this critic is very singular in his opinion. His son Joseph on the contrary declares that Hesychius is a very good author, though we have nothing left of him but an epitome, and though his citations are lost beyond recovery. Meric Casanbon also esteems him a most excellent grammarian; and Menage calls him the most learned of all the makers of dictionaries."<sup>1</sup>

HEURNIUS (JOHN), a celebrated physician, born at Utrecht in 1543, after having made himself master of every thing belonging to his art at Louvain, Paris, Padua, Turin, was invited to Leyden to be professor, where he is said to have been the first who taught anatomy by lectures upon human bodies. He died of the stone in 1601. There are several of his productions extant, but the most capital is, "A Treatise upon Disorders of the Head." Heurnius published Hippocrates in Greek and Latin, with explanatory commentaries, which have undergone many editions: the fourth was at Amsterdam, 1688, in 12mo. Gerard Vossius calls him "summum medicum;" and says, that he was his master "in scientiâ naturali." His works were published in folio at Leyden, in 1658. He had a son named Otto, who also obtained some celebrity.<sup>2</sup>

HEUSINGER (JOHN MICHAEL), a celebrated Saxon divine and scholar, was born in September 1690, at Sunderhausen in Thuringia. He studied at home and at Gotha, when having determined for the clerical profession, he removed in 1708 to Halle. Hence, after a short stay, he went to Jena, where he pursued his theological studies under the celebrated Buddens, and his philological under Darius. In 1711, he returned to Halle; but, being obliged by ill health to change the air, he took a literary tour to Eisenach, Cassel, Marburg, and Giessen. At the latter of these places he settled, and took pupils in 1713;

<sup>1</sup> Fabric. Bibl. Græc.—Bailet Jugemens des Savans.—Moreri.

<sup>2</sup> Nicolson, vol. XXXVII.—Chausseppe.—Foppen Bibl. Bel.—Burman Tract. Erudit.—Moreri.—Saxæ Grammat.



but in 1722 undertook the care of a school at Laubach. In 1730 he was appointed a professor at Gotha, where he remained till 1738, when, by particular invitation, he gave up that situation for a similar one of more profit at Eisenach. Heusinger was married, and had a son and two daughters. He died in March 1751. This philologer is highly praised by his biographer for learning, piety, good temper, and sound judgment. He published several editions of classical books; as, "Julius Cæsar," with notes, Gotha, 1736; "Æsop's Fables," in Greek; "Phædrus;" "Three Orations of Cicero;" "Cornelius Nepos," Eisenach, 1747, and others; besides several valuable editions of modern philological works. His original productions consist chiefly of academical prolusions and disputations, of which his biographer gives a long list.<sup>1</sup>

HEUSINGER (JAMES FREDERICK), was a nephew of the former, under whom he made his principal studies at Gotha. He was born in 1719, at Usingen in Wetteravia, near Eisenach; and, when prepared by his uncle for academical lectures, completed his education at Jena. There, after some time, he began to teach philology, and continued his lectures for six years; but in 1750 removed to Wolfenbüttel, where he was at first second master of the principal school; but in 1759 became head-master. These situations he filled with the greatest credit; being a good grammarian, a sound critic, and an admirable interpreter of Greek and Latin authors. He died in 1778, having made himself famous by several very learned publications; the chief of which are, 1. "A specimen of observations on the Ajax and Electra of Sophocles," 1746, at Jena. 2. "An edition of Plutarch on Education, with the version of Xylander corrected, and his own annotations," Leipsic, 1749. This tract, however, Wytttenbach pronounces to be one of those that are falsely ascribed to Plutarch. 3. "Flavii Mallii Theodori, de metris liber;" from old manuscripts. This was printed in 4to, at Wolfenbüttel, in 1759. J. F. Heusinger was twice married, and left a son, who was also a man of learning.<sup>2</sup>

HEVELIUS (JOHN), or Hevelke, a celebrated astronomer and mathematician, was born at Dantzic January 28, 1611. His parents, who were of rank and fortune, gave him a liberal education; in which he discovered early

<sup>1</sup> *Harles de Vitis Philol.* vol. III.—*Saxii Onomast.*

<sup>2</sup> *Ibid.*

a propensity to natural philosophy and astronomy. He studied mathematics under Peter Crugerus, in which he made a wonderful progress; and learned also to draw, to engrave, and to work both in wood and iron in such a manner as to be able to frame mechanical instruments. In 1630 he set out upon his travels, on which he spent four years, visiting Holland, England, France, and Germany; and on his return was so taken up with civil affairs, that he was obliged to intermit his studies for some years, until his master, Crugerus, who foresaw his future fame, recalled him to the study of astronomy; and in 1639 Hevelius began to apply himself entirely to it, by building an observatory upon the top of his house, which he furnished with instruments for making the most accurate observations. He constructed excellent telescopes himself, and began his observations with the moon, whose various phases and spots he noted very accurately; "with a view," as he says, "of taking lunar eclipses with greater exactness, and removing those difficulties which frequently arise for want of being able to settle more precisely the quantity of an eclipse." When he had finished his course of observations, and prepared a great number of fine engravings, he published his work at Dantzick, 1647, under the title of "*Selenographia, sive, Lunæ descriptio*;" to which he added, by way of appendix, the phases of the other planets, as they are seen through the telescope, with observations upon them, upon the spots of the sun and Jupiter in particular; all engraved by himself upon copper, and distinctly placed before the eyes of the reader. At the entrance of this work there is a handsome mezzotinto of himself by Falek, as he then was, in his thirty-sixth year, with a just encomium, although in bad Latin verse.

After this, Hevelius continued to make his observations upon the heavens, and to publish, from time to time, whatever he thought might tend to the advancement of astronomy. In 1654 he published two epistles; one to the famous astronomer Ricciolus, "*De motu Lunæ libratorio*;" another to the no less famous Bullialdus, "*De utrimque luminaris defectu*." In 1656, a dissertation "*De natura Saturni faciei, ejusque phasibus certa periodo redeuntibus*." In 1661, "*Mercurius in sole visus*." In 1662, "*Historiola de nova stella in collo Ceti*." In 1665, "*Prodromus Cometicus, or the history of a Comet, which appeared in 1664*." In 1666, "*The History of another Comet, which*

appeared in 1665;" and, in 1668, "*Cometographia, cometarum naturam, et omnium à mundo condito historiam exhibens.*" He sent copies of this work to several members of the royal society at London, and among the rest to Hooke; who in return sent Hevelius a description of the dioptric telescope, with an account of the manner of using it; and at the same time recommended it to him as greatly preferable to telescopes with plain sights. This gave rise to a dispute between them; the point of which was, "whether distances and altitudes could be taken with plain sights nearer than to a minute." Hooke asserted that they could not; but that, with an instrument of a span radius, by the help of a telescope, they might be determined to the exactness of a second. Hevelius, on the other hand, insisted, that, by the advantage of a good eye and long use, he was able with his instruments to come up even to that exactness; and appealing to experience and facts, sent by way of challenge eight distances, each between two different stars, to be examined by Hooke. Thus the affair rested for some time with outward decency, but not without some inward animosity. In 1673 Hevelius published the first part of his "*Machina Cœlestis*," as a specimen of the exactness both of his instruments and observations; and sent several copies as presents to his friends in England, but omitted Hooke. This, it is supposed, occasioned Hooke to print, in 1674, "*Animadversions on the first part of the Machina Cœlestis*;" in which he treated Hevelius with great disrespect, and threw out several unhandsome reflections, which were greatly resented; and the dispute grew afterwards so public, and rose to such a height, that, in 1679, Halley went at the request of the royal society, to examine both the instruments and the observations made with them. Halley gave a favourable judgment of both, in a letter to Hevelius; and Hooke, merely from his mode of managing the controversy, was universally condemned, though the preference has since been given to telescopic sights. Hevelius, however, could not be prevailed with to make use of them: whether he thought himself too experienced to be informed by a young astronomer, as he considered Hooke; or whether, having made so many observations with plain sights, he was unwilling to alter his method, lest he might bring their exactness into question; or whether, being by long practice accustomed to the use of them, and not thoroughly appre-

hending the use of the other, nor well understanding the difference, is uncertain. Besides Halley's letter, Hevelius received many others in his favour, which he took the opportunity of inserting among the astronomical observations in his "*Annuus Climactericus*," printed in 1685. In a long preface prefixed to this work, he spoke with more confidence and greater indignation than he had done before; and particularly exclaimed against Hooke's dogmatical and magisterial manner of assuming a kind of dictatorship over him. This revived the dispute, and caused several learned men to engage in it. The book itself being sent to the royal society, an account was given of it at their request by Dr. Wallis; who, among other things took notice, that "Hevelius's observations had been misrepresented, since it appeared from this book, that he could distinguish by plain sights to a small part of a minute." About the same time, Molyneux also wrote a letter to the society in vindication of Hevelius against Hooke's "*Animadversions*." Hooke drew up an answer to this letter, which was read likewise before the society; in which he observed, "that he was not the aggressor, and denied that he had intended to depreciate Hevelius."

In 1679, Hevelius had published the second part of his "*Machina Cœlestis*;" but the same year, while he was in the country, he had the misfortune to have his house at Dantzic burnt down. By this calamity he is said to have sustained several thousand pounds damage; having not only his observatory and all his valuable instruments and astronomical apparatus destroyed, but also a great number of copies of his "*Machina Cœlestis*;" which accident has made this second part very scarce, and dear. In 1690, were published a description of the heavens, called, "*Firmamentum Sobiescianum*," in honour of John III. king of Poland; and "*Prodromus astronomiæ, & novæ tabulæ solares, unâ cum catalogo fixarum*," in which he lays down the necessary preliminaries for taking an exact catalogue of the stars. Both these works, however, were posthumous; for Hevelius died January 28, 1687, which was the day of his birth, on which he entered upon his 77th year. He was a man greatly esteemed by his countrymen, not only on account of his skill in astronomy, but as an excellent and worthy magistrate. He was made a burgo-master of Dantzic; which office he is said to have executed with the utmost integrity and applause. He was

also very highly esteemed by foreigners; and not only by foreigners skilled in astronomy and the sciences, but by foreign princes and potentates: as appears abundantly evident from a collection of their letters, which were printed at Dantzic in 1683.<sup>1</sup>

HEWSON (WILLIAM), an eminent anatomist, was born at Hexham, in Northumberland, November 14, 1739. He attended the grammar school of that town until he was apprenticed to his father, a surgeon and apothecary of reputation; after which he resided some time with Mr. Lambert, surgeon, at Newcastle. In 1759 he was sent to London, and resided with that distinguished anatomist, Mr. John Hunter, attending the lectures of his no less celebrated brother, Dr. Wm. Hunter. Young Hewson's assiduity and skill having attracted the attention of the teachers, he was appointed to superintend the dissecting room, while Mr. Hunter went abroad with the army in 1760; and in 1762, after studying a year at Edinburgh, he became associated with Dr. Hunter, and occasionally delivered the anatomical lectures; and when Dr. Hunter's spacious establishment was completed in Windmill-street, Mr. Hewson was allotted an apartment in the house. Here he pursued his anatomical investigations, and "his experimental inquiries into the properties of the blood;" an account of which he published in 1771, and he communicated to the royal society several papers containing an account of his discoveries of the lymphatic system in birds and fishes, for which he received the Copleyan medal, and was soon after elected a fellow of that body. In 1770, his connection with Dr. Hunter was dissolved, and he began a course of anatomical lectures alone in September 1772, in Craven-street; and published a second edition of his "Experimental Inquiry," which he dedicated to sir John Pringle, as a testimony of gratitude for the undeviating friendship of that illustrious physician. In the spring of 1774, he published his work on the "Lymphatic system." At this time his anatomical theatre was crowded with pupils, his practice was daily increasing, and his ardour for experimental research undiminished, when he was seized with a fever, occasioned by a wound received in dissecting a morbid body, which terminated fatally on the 1st of May 1774, in the thirty-fifth year of his age. His papers, which were afterwards collected together, were originally published in the 23d, 24th,

<sup>1</sup> Martin's Biog. Philos.—Ward's Gresh. Professors.—Mörieli.—Saxii Onom.

25th, and 28th volumes of the Philosophical Transactions, annis 1768—73.<sup>1</sup>

HEXHAM, ROGER of. See ROGER.

HEYLIN (Dr. PETER), an English divine, descended from an ancient family at Pentre-Heylin in Montgomeryshire, the son of Henry Heylin, gent. by Elizabeth, daughter of Francis Clampard, of Wrotham in Kent, and was born at Burford in Oxfordshire, Nov. 29, 1600 \*. In 1613 he was entered of Hart-hall in Oxford, and two years after chosen a demy of Magdalen-college. He had, while at school, given a specimen of his genius for dramatic poetry, in a tragi-comedy on the wars and fate of Troy; and now composed a tragedy, entitled "Spurius," which was so approved by his society, that the president, Dr. Langton, ordered it to be acted in his apartments. After this, he read cosmographical lectures in the college, which being a very unusual thing, and he very conversant in that branch of science, so much recommended him to the society, that he was chosen fellow in 1619. In 1621 he published his "Microcosmus, or Description of the World;" the chief materials of which were the lectures just mentioned. It was universally approved, and so speedily sold, that, in 1624, it was reprinted in the same size, but with considerable additions, and again presented to prince Charles, to whom it had been dedicated. It was soon after put into the hands of the king, who seemed at first greatly pleased with it; till meeting with a passage in it, where Heylin gave precedency to the French king, and styled France the more famous kingdom, he took so much offence; that he ordered the lord-keeper to suppress the book. Heylin, to

\* Pentre Heylyn in the county of Montgomery was the seat of the Heylyn's. This name in the British language signifies a Cup Bearer; and they were hereditary Cup Bearer to the princes of Powis-Land, from whom they descended in a direct line by Grono ap Heylyn, who, in the reign of king Edward I. was commissioned by Lewellyn, the last prince of Wales, to treat with the commissioners of the said king about a final peace. This family possessed their seat at Pentre Heylyn until A. D. 1637, at which time Rowland Heylin, alderman of London, died without issue male, and so the seat was transferred into the family of counsellor

Niccols, who married Rowland Heylin's daughter, who was an heiress, and whose grand-daughter, Mary Niccols of Highgate in the county of Middlesex, married col. William Congreve, of the foot-guards, grandfather to the late major-general William Congreve, of the royal artillery, who had in his possession the portraits of Rowland Heylin and his wife, counsellor Niccols and his wife, (their son and daughter), — Niccols, esq. of Highgate (who was an eminent Turkey merchant) and his wife, and Mary Niccols their daughter, who married col. William Congreve; also their descendants; in all, seven generations.

<sup>1</sup> From Dr. Simmon's Account of the Life and Writings of Dr. Hunter, in New Ann. Register, 1795.—Rees's Cyclopaedia.

make his peace with the king, declared that the error, in one of the exceptionable passages, was entirely the printer's, who had put *is* instead of *was*; and that when he himself mentioned the precedency of France before England, he did not speak of England as it then stood augmented by Scotland, and besides he took what he did say from Camden's Remains. James being satisfied with this apology, Heylin took care that the whole clause, which gave so much disgust, should be left out in all future impressions. The work was afterwards successively enlarged, till it became a great folio, and has since been often reprinted in that size.

In 1625 he went over to France, where he continued about six weeks, and took down in writing an account of his journey; the original manuscript of which he gave to his friend lord Danvers, but kept a copy for himself, which was published about thirty years after. In April 1627, he answered, *pro forma*, upon these two questions: 1. "An ecclesia unquam fuerit invisibilis?" "Whether the church was ever invisible?" 2. "An ecclesia possit errare?" "Whether the church can err?" both which determining in the affirmative, a great clamour was raised against him as a papist, or at least a favourer of popery. Wood says, that Prideaux, the divinity-professor, "fell foul upon him for it, calling him Bellarminian, Pontifician, and I know not what." Heylin was not easy under the charge of being popishly affected; for which reason, to clear himself from that imputation, he took an opportunity, in preaching before the king on John iv. 20, of declaring vehemently against some of the errors and corruptions of the Romish church. In 1628, lord Danvers, then earl of Danby, recommended him to Laud, then bishop of Bath and Wells; by whose interest also, in 1629, he was made one of the chaplains in ordinary to his majesty. On Act-Sunday 1630, he preached before the university of Oxford at St. Mary's on Matth. xiii. 25, whence he took occasion to deliver his sentiments very freely in regard to an affair which at first sight had a specious appearance of promoting the honour and emolument of the ecclesiastical state, but was in reality a most iniquitous scheme, injurious to the laity, and of no service where it was pretended to avail. This was a feoffment, that some designing persons had obtained, for the buying in of impropriations; but Heylin, seeing through the disguise, exposed very clearly the knavery of

## H. E Y L I N.

the designers. About this time he resigned his *fellowship*, having been married near two years; *in concealing which* marriage he acted very unstatutably, not to say *dishonestly*, nor did his friends attempt to justify him for it. What rendered it more irregular was, that he was married in Magdalen-college chapel.

In 1631 he published his "History of that most famous Saint and Soldier of Jesus Christ, St. George of Cappadocia," &c. to which he subjoined, "the institution of the most noble order of St. George, named the garter;" &c. which work he presented to his majesty, to whom he was introduced by Laud, then raised to the see of London. It was graciously received by the king, and Heylin soon after reaped the fruits of it: for in Oct. 1631 he was presented to the rectory of Hemmingsford in Huntingdonshire, to a prebend of Westminster in November following, and shortly after to the rectory of Houghton in the bishopric of Durham, worth near 400*l.* per annum. In April 1633 he was created D. D. and gave fresh offence to the divinity-professor Prideaux by the questions he put up; which were, 1. "Whether the church hath authority in determining controversies of faith?" 2. "Whether the church hath authority of interpreting the Sacred Scriptures?" 3. "Whether the church hath authority of appointing rites and ceremonies?" Of all which he maintained the affirmative. Prideaux, however, in the course of this dispute, is said to have laid down some tenets, which gave as much offence to Laud, who was chancellor of Oxford, and to the king, whom Laud informed of them, as Heylin's had given to him; as, "That the church was a mere chimæra"—"That it did not teach nor determine any thing."—"That controversies had better be referred to universities than to the church, and might be decided by the literari there, even though bishops were laid aside." Heylin afterwards found an opportunity of revenging himself on Prideaux, for the rough treatment he had received from him. This divine, we are told, had delivered a lecture on the sabbath, somewhat freer than suited the rigid orthodoxy of the times; of which, however, not much notice was taken. But shortly after, when the king, by publishing the book of sports on Sundays, had raised a violent outcry throughout the nation against himself and Laud, Heylin translated this lecture into English, and published it with a preface in 1633-4, to the great vexation of Prideaux, who suffered much in the esteem and affection of the puritans.



Williams, bishop of Lincoln and dean of Westminster, having incurred the king's and Land's displeasure, and being suspended and imprisoned, Heylin was made treasurer of the church of Westminster in 1637; and was also presented by the prebendaries, his brethren, to the rectory of Islip near Oxford. This he exchanged, in 1638, for that of South-Warnborough in Hampshire; and the same year was made one of the justices of the peace for that county. In 1639 he was employed by Land to translate the Scotch liturgy into Latin; and was chosen by the college of Westminster their clerk, to represent them in convocation. But a cloud was gathering, which threatened to overwhelm all who, like him, had distinguished themselves as champions for royal or ecclesiastical prerogative. To shelter himself therefore from the impending storm, he withdrew from the metropolis, where he had long basked in the sun-shine of a court, to his parsonage; but not thinking himself secure there, retreated soon after to Oxford, then garrisoned by the king, and the seat of his residence. On this the parliament voted him a delinquent, and dispatched an order to their committee at Portsmouth, to sequester his whole estate, and seize upon his goods. In consequence of this severe decree, he was deprived of his most curious and valuable library, which was carried with his household furniture to that town. He was employed by the king at Oxford to write a periodical paper, published weekly in that city, entitled "*Mercurius Aulicus*;" but in 1645, when the king's affairs became desperate, and the "*Mercurius Aulicus*" could be no longer supported, he quitted Oxford, and wandered from place to place, himself and his family reduced to the utmost straits. At Winchester he stayed for a while with his wife, &c. but that city being at length delivered up to the parliament, he was forced to remove again. In 1648 he went to Minster-Lovel in Oxfordshire, the seat of his elder brother, which he farmed for the six or seven years following of his nephew colonel Heylin, and spent much of his time in writing. On quitting this farm, he went to Abingdon in Berkshire, where he also employed himself in composing treatises, which he published from time to time. Upon the restoration of Charles II. he was restored to all his spiritualities, and undoubtedly expected from that prince some very eminent dignity in the church, as he had heroically exerted himself in behalf of it, as well as of the

crown; and endured so much on that account, during their suffering condition. Here, however, he was utterly disappointed, being never raised above the sub-deanery of Westminster. One day when bishop Cosin came to see him, he said "I wonder, brother Heylin, thou art not a bishop, for we all know thou hast deserved it." To which he answered, "I do not envy them, but wish they may do more than I have done." He died May 8, 1662, and was interred before his own stall, within the choir of the abbey, leaving by his wife, Lætitia, daughter of Thomas Highgate, of Hayes in Middlesex, esq. four children.

Wood tells us, that he was "a person endowed with singular gifts, of a sharp and pregnant wit, solid and clear judgment. In his younger years he was accounted an excellent poet, but very conceited and pragmatical; in his elder, a better historian, a noted preacher, and a ready extemporaneous speaker. He had a tenacious memory, to a miracle. He was a bold and undaunted man among his friends and foes, though of a very mean port and presence; and therefore by some of them he was accounted too high and proud for his function. A constant assertor of the church's right and the king's prerogative; a severe and vigorous opposer of rebels and schismatics. In some things too much a party-man to be an historian, and equally an enemy to popery and puritanism." Much perhaps cannot be added to this character. He was undoubtedly biassed and warm to a great degree, which must be imputed to, although it cannot be defended by a reference to his sufferings. That he should be suspected of popery is not very wonderful, as in his history of the reformation he preceded Collier in many of those opinions which brought the same charge against the latter; and in his aversion to puritanism he departs farther from the orthodoxy of his own church than is consistent with a knowledge of or attachment to its doctrines. He had, as Swift justly observes, "according to the current opinion of the age he lived in, too high notions of regal power; led by the common mistake of the term supreme magistrate, and not rightly distinguishing between the legislature and administration."

He was a very voluminous writer, and although few of his works can be recommended to general perusal, there are none perhaps of the whole series which may not be consulted with advantage, by those who have leisure and inclination to study the history of parties, in the distracted

period in which he lived. Many of his lesser pieces were published together in 1681, in a folio volume, with a life of the author by the rev. George Vernon, which having given offence to his relations, a new life was published by his son-in-law Dr. Barnard, 1682, 12mo. It is from a comparison of both (Vernon's has since been published in 12mo) that a proper judgment can be formed of Dr. Heylin. His other works of most note are, 1. "An Help to English History," &c. 1641, 8vo, published under the name of Robert Hall, gent. republished with the additions of Christopher Wilkinson a bookseller, but with Heylin's name, in 1670, 8vo. It was again republished, and brought down to 1709; and in 1773 an improved edition was published by Paul Wright, D. D. in 1773, a large 8vo. Capt. Beaton's "Political Index" may be considered as a continuation of this work. 2. "History of the Sabbath," 1636, 4to, intended to reconcile the public to that dreadful error in the conduct of the court, the "Book of Sports," which did incalculable injury to the royal cause. 3. "Theologia Veterum; the Sum of the Christian Theology contained in the creed, according to the Greeks and Latins, &c. Lond. 1654, fol. reprinted 1673. 4. "Ecclesia Vindicata; or the Church of England justified, 1. In the way and manner of her Reformation, &c. 2. In officiating by a public Liturgy. 3. In prescribing a set form of Prayer to be used by preachers before their sermons. 4. In her right and patrimony of tithes. 5. In retaining the episcopal government, and therewithal the canonical ordination of priests and deacons," London 1657, in 4to, dedicated to Mr. Edward Davys, vicar of Shilton in Berkshire, formerly his master in the free-school of Burford in Oxfordshire. 5. "Short View of the Life and Reign of King Charles (the second monarch of Great Britain) from his birth to his burial," London, 1658, in 8vo. This Life Wood supposes to be the same with that which was printed with and prefixed to "Reliquiæ sacræ Carolinæ," printed at the Hague, 1649, in 8vo. 6. "Examen Historicum; or a discovery and examination of the mistakes and defects in some modern histories, viz. 1. In the Church History of Britain, by Tho. Fuller. To which is added, an Apology of Dr. Jo. Cosin, dean of Peterborough, in answer to some passages in the Church History of Britain, in which he finds himself concerned. 2. In the History of Mary Queen of Scots, and of her son King James VI.; the His-

tory of King James I. of Great Britain; and the History of King Charles I. from his cradle to his grave, by Will. Sanderson, esq. London, 1658, in a large 8vo. To this is added, An Appendix in an answer to some passages in a scurrilous pamphlet called *A Post-haste Reply, &c.* by Will. Sanderson, esq." Soon after Dr. Thomas Fuller published a thin folio, entitled "*The Appeal for injured Innocence,*" which was commonly bound up with the remaining copies of his *Church History* in quires; and Mr. Sanderson wrote a pamphlet, entitled "*Peter pursued; or Dr. Heylin overtaken, arrested, and arraigned upon his three Appendixes: 1. Respondet Petrus. 2. Answer to Post-Haste Reply. 3. Advertisements on three Histories. viz. of Mary Queen of Scots, King James, and King Charles,*" 1658, in 8 sheets in 4to. 7. "*Historia Quinqu-Articularis: or a declaration of the Judgment of the Western Churches, and more particularly of the Church of England, in the five controverted points, reproached in these last times by the name of Arminianism. Collected in the way of an Historicall Narration out of the public acts and monuments, and most approved authors of those severall churches,*" London, 1660, in 4to. This involved him in a controversy with some able writers. 8. "*History of the Reformation of the Church of England from the first preparations to it made by King Henry VIII. until the legal settling and establishing of it under Queen Elizabeth,*" &c. London, 1661, 1670, and 1674, in folio. 9. "*Cyprianus Anglicus: or the History of the Life and Death of William (Laud) Archbishop of Canterbury,*" &c. London, 1668 and 1671, fol. 10. "*Aerius Redivivus: or the History of the Presbyterians. Containing the beginning, progress, and successes of that sect. Their oppositions to monarchical and episcopal government. Their innovations in the church; and their imbroylments of the kingdoms and estates of Christendom in the pursuit of their designs. From the year 1536 to the year 1647,*" London, 1670 and 1672, in folio.<sup>1</sup>

HEYWOOD (ELIZA), a voluminous female writer, was the daughter of a tradesman of London, of the name of Fowler, and was born about 1693. An unfortunate marriage reduced her to the necessity of depending on her pen, for the support of herself and two children, the eldest of whom was then only seven years of age. Her g enius

<sup>1</sup> *Biog. Brit* —Vernon's and Barnard's Lives.—*Ath. Ox.* vol. II.—*Gen. l. Mag.* LXXIV. p. 72J.

leading her to novel-writing, she took Mrs. Manley's "Atalantis" for her model, and produced "The Court of Arimania," "The New Utopia," with other pieces of a like kind. The looseness of these works were the ostensible reason of Pope for putting her into his "Dunciad;" but it is most probable, that some provocation of a private and personal nature was the real motive to it. She seemed, however, to be convinced of her error; since, in the numerous volumes she published afterwards, she generally appeared a votary of virtue, and preserved more purity and delicacy of sentiment. Her latter writings are, 1. "The Female Spectator," 4 vols. 2. "Epistles for the Ladies," 2 vols. 3. "Fortunate Foundling," 1 vol. 4. "Adventures of Nature," 1 vol. 5. "History of Betsey Thoughtless," 4 vols. 6. "Jenny and Jenny Jessamy," 3 vols. 7. "Invisible Spy," 2 vols. 8. "Husband and Wife," 2 vols. all in 12mo; and a pamphlet, entitled "A Present for a Servant Maid."

When young, she attempted dramatic poetry, but with no great success; none of her plays being either much approved at first, or revived afterwards. She had also an inclination for the theatre as a performer, and was on the stage at Dublin in 1715. It would be natural to impute gallantry to such a woman, yet nothing criminal was ever laid to her charge. On the contrary, she is represented as not only good-natured, affable, lively, and entertaining, but as a woman also of strict decorum, delicacy, and prudence, whatever errors she might have committed in her younger years. She died Feb. 25, 1756.<sup>1</sup>

HEYWOOD (JOHN), one of the oldest English dramatic writers, was born at North Mims, near St. Alban's in Hertfordshire, and received the first rudiments of his education at Oxford; but the sprightliness of his disposition not being well adapted to the sedentary life of an academician, he went back to his native place, which being in the neighbourhood of the great sir Thomas More, he presently contracted an intimacy with that Mæcenas of wit and genius, who introduced him to the knowledge and patronage of the princess Mary. Heywood's ready aptness for jest and repartee, together with the possession of great skill both in vocal and instrumental music, rendered him a favourite with Henry VIII. who frequently rewarded him

<sup>1</sup> Biog. Dram.—Tatler, with notes, vol. I. 21, 54. III. 525.—Bowles's edition of Pope.

very highly. On the accession of Edward VI. he still continued in favour, though the author of the "Art of English Poetry" says, it was "for the mirth and quickness of conceit, more than any good learning that was in him." When his old patroness queen Mary came to the throne, he stood in higher estimation than ever, being admitted into the most intimate conversation with her, on account of his happy talent of telling diverting stories, which it is said he did to amuse her painful hours, even when she was languishing on her death-bed. His stories must have been diverting indeed if they soothed the recollections of such a woman.

At the decease of that princess, however, being a bigoted Roman catholic, perceiving that the protestant interest was likely to prevail under the patronage of her successor queen Elizabeth, and perhaps apprehensive that some of the severities, which had been practised on the protestants in the preceding reign, might be retaliated on those of a contrary persuasion in the ensuing one, and especially on the peculiar favourites of queen Mary, he thought it best, for the security of his person, and the preservation of his religion, to quit the kingdom. Thus throwing himself into a voluntary exile, he settled at Mechlin in Brabant, where he died in 1565, leaving several children behind him, to all of whom he had given liberal educations. His character in private life seems to have been that of a sprightly, humorous, and entertaining companion. As a poet, he was held in no inconsiderable esteem by his contemporaries, though none of his writings extended to any great length, but seem, like his conversation, to have been the result of little sudden sallies of mirth and humour. His longest work is entitled "A Parable of the Spider and the Fly," and forms a pretty thick quarto in old English verse, and printed in the black letter, 1556. Our honest chronicler Holinshed describes this poem in the following words: "One also hath made a booke of the Spider and the Flie, wherein he dealeth so profoundlie, and beyond all measure of skill, that neither he himselfe that made it, neither anie one that readeth it, can reach unto the meaning thereof." Description of England, p. 229. By way of Frontispiece to this book, is a wooden print of the author at full length, and most probably in the habit he usually wore; for he is drest in a fur gown, somewhat resembling that of a master of arts, excepting that the bottom of the sleeves reach no

lower than his knees. He has a round cap on his head, and a dagger hanging to his girdle ; and his chin and lips are close shaven. There are seventy-seven chapters in this work, at the beginning of each of which is the portrait of the author, either standing or sitting before a table, with a book on it, and a window near it hung round with cobwebs, flies, and spiders. A perfect copy of this work is now of rare occurrence, and on that account only very dear, for, as Warton justly observes, there never was so dull, so tedious, and trifling an apologue, without fancy, meaning, or moral.

His other works are, a dialogue composed of all the proverbs in the English language ; and three quarto pamphlets, containing six hundred epigrams. Of both of these there were numerous editions before the year 1598. None of his dramatic works, which are six in number, have extended beyond the limits of an interlude. The titles of them are as follow : 1. " A Play between Johan the husband, Tyb the wife, and sir Johan the priest," 1533, 4to. 2. " A merry Play between the Pardoner and the Friar, the Curate and Neighbour Prat," 1533, 4to. 3. " The Play called the Four PP. A newe and a very merry Interlude of a Palmer, a Pardoner, a Potycary, a Pedlar," N. D. D. C. 4to. 4. " A Play of Genteelness and Nobility," N. D. Int. 4to. 5. " A Play of Love," Int. 1533, 4to. 6. " A Play of the Weather, called, A new and a very merry Interlude of Weathers," 1553, 4to, amply described in Cens. Lit. vol. III. Phillips and Winstanley have attributed two other pieces to him, viz. " The Pindar of Wakefield," and " Philotas, Scotch." But Langbaine rejects their authority, with very good reason, as both those pieces are printed anonymous, and both of them not published till upwards of thirty years after this author's death. A poem of his, however, entitled " A Description of a most noble Lady," princess Mary, occurs among the Harleian MSS. and some of his " witty sayings," among the Cotton MSS. in the British Museum. He left two sons, both eminent men : the eldest of whom, ELLIS Heywood, was born in London, and educated at All Souls' college in Oxford, of which he was elected fellow in 1547. Afterwards he travelled into France and Italy ; continued some time at Florence, under the patronage of cardinal Pole ; and became such an exact master of the Italian tongue, that he wrote a book in that language, entitled " Il Moro," Firenz. 1556,

8vo. He then went to Antwerp, and thence to Louvain, where he died in the twelfth year after his entrance into the society of the Jesuits; which was about 1572.—The youngest, JASPER, was born in London about 1535, and educated at Merton college in Oxford; of which he was chosen fellow, but obliged to resign, for fear of expulsion, on account of his immoralities, in 1558. He was then elected fellow of All Souls, but left the university, and soon after England. In 1561, he became a popish priest; and the year after, being at Rome, was entered among the Jesuits. After he had passed two years in the study of divinity, he was sent to Diling in Switzerland; whence being called away by pope Gregory XIII. in 1581, he was sent into England, where he was appointed provincial of the Jesuits. After many peregrinations, he died at Naples Jan. 9, 1598. Before he left England the first time, he translated three tragedies of Seneca; and wrote "Various Poems and Devices;" some of which are printed in "The Paradise of Dainty Devices," 1573," 4to.<sup>1</sup>

HEYWOOD (OLIVER), a nonconformist divine, the son of Richard Heywood, was born at Little Lever, in Bolton parish, Lancashire, in March 1629. In 1647 he was admitted pensioner in Trinity college, Cambridge, where he took the degree of A. B. but was afterwards called home, his father not being able to support him there. He lived retiredly for some time at home, but at length became a preacher, by the advice and solicitation of the neighbouring ministers, and having preached some time about the country occasionally, he was invited to Coley chapel, in the parish of Halifax, Yorkshire; soon after which, Aug. 4, 1652, he was ordained in Bury church, Lancashire, according to the forms used after the established church was overthrown. He married to his first wife Elizabeth, daughter of the rev. Mr. Angier of Denton in Lancashire, in 1655, by whom he had several children. He had occasional disputes with part of his congregation, who after abolishing what they called ecclesiastical tyranny, became themselves the most capricious tyrants. Some were displeased with him, because he would not admit all comers promiscuously to the Lord's table without distinction; others, because he would not thank God for killing the

<sup>1</sup> Cibber's Lives.—Biog. Dram.—Philips's Theatrum —Ellis's Specimens.—Ath. Ox. vol. I. new edit.—Cens. Lit. vol. III. IX.—Warton's Hist.—British Bibliographer, vol. III.—Dodd's Ch. Hist. vol. II.



Scots. Once he was carried before cornet Denham, by some of colonel Lilburne's soldiers, and the cornet told him, that he was one of the Cheshire rebels; but by the mediation of friends he was dismissed.

His annual income from Coley did not exceed 36*l.* per annum, but he had a lecture for which he had a consideration, and a small paternal estate in Lancashire. After the restoration he was deprived of his little preferment, but contrived occasionally to preach, and was sometimes brought into trouble, particularly a tedious imprisonment in York castle. After a long and fatiguing life, he died March 4, 1702. He appears to have been an able, laborious, and conscientious divine. Watson gives many interesting extracts from his Diary, and a more full and curious life of him was published in 1798, by the rev. Mr. Fawcett. He printed, 1. "Heart Treasure," 1667. 2. "Closet Prayer," 1671. 3. "Sure Mercies of David," 1672. 4. "Life in God's Favour." 5. "Israel's Lamentation," 1681. 6. "Mr. Angier's Life," and some other pious treatises. He had a brother NATHANIEL, also a non-conformist, who died Dec. 16, 1677. A volume of his sermons was published by Oliver in 1679, entitled "Christ Displayed." Calamy tells us, that one of his hearers, when he was going to quit his living, expressing a desire for him still to preach in the church, Mr. Heywood said, he would as gladly preach, as they could desire it, if he could conform with a safe conscience; to which the man replied, "Oh, sir, many a man, now a-days, makes a great gash in his conscience, cannot you make a little nick in yours?"<sup>1</sup>

HEYWOOD (THOMAS), an actor, and a writer of plays, in the reigns of queen Elizabeth, James I. and Charles I. has not had the time of his birth and death recorded. Winstanley says, he was one of the most voluminous writers of his age: and, in a preface to one of his plays, he tells us, that it was one preserved out of 220; of which number only 24 now remain. He displayed much learning in his "Actor's Vindication;" but what rank he held on the stage none of his biographers have informed us. Lambaine observes of him, that he was a general scholar and tolerable linguist, as his translations from Lucian, Erasmus, and from other Latin as well as Italian authors, sufficiently shew: the wits and poets, however, have always held him

<sup>1</sup> Watson's Hist. of Halifax.—Calamy.—Fawcett's Life.

cheap. Besides his "Actor's Vindication," he wrote "A Life of Merlin;" "The Hierarchy of Angels;" "Life of queen Elizabeth;" "The Lives of nine Worthies;" "The Lives of nine Women Worthies;" "A general History of Women," &c. &c. Notices of some of these may be found in our authorities.<sup>1</sup>

HICKERINGILL (EDMUND), a half-crazy kind of writer, whose works may probably excite some curiosity respecting the author, was born in 1630, in Essex, where there was a considerable family of that name. He was first a pensioner in St. John's college, Cambridge; then, in 1650, junior bachelor of Gonvill and Caius college. He was soon after a lieutenant in the English army in Scotland, then a captain in general Fleetwood's regiment, when he was Swedish ambassador in England for Carolus Gustavus. He afterwards went to Jamaica in some capacity, and on his return, in 1660, published an account of it, called "Jamaica viewed," 4to. two editions of which were printed in 1661, dedicated to Charles II. who in return appointed the author secretary to the earl of Windsor, then going out as governor of Jamaica. This post, however, he did not accept, but took orders, and first obtained the vicarage of Boxted in Essex, Oct. 22, 1662, and, about the same time, the rectory of All Saints, Colchester. The former he resigned in 1664, but retained the latter the whole of his life, notwithstanding he gave much offence to his brethren by his wild and often scurrilous attacks on the church in a variety of pamphlets. "He was a man," says Newcourt, "though episcopally ordained (by bishop Sanderson), yet publicly bade defiance to the preface, and that of his own diocesan in particular: an impudent, violent, ignorant fellow, very troublesome, as far as he could, to his right reverend diocesan, and to all that lived near him." He died Nov. 30, 1708, and was interred in the church of All Saints, Colchester, with a long Latin epitaph; part of which, "Reverendus admodum Dominus — tam Marte quam Mercurio clarus, quippe qui terra marique militavit non sine gloria, ingenique vires scriptis multiplice argumento insignitis demonstravit, &c." was afterwards effaced, by order, as it was commonly reported at Colchester, of bishop Compton. His tracts, which in point of style and often of matter, are beneath criticism, were collected and

<sup>1</sup> Biog. Dram.—Warton's History.—Censura Lit. vol. I.—Bibliographæ, vol. I.—Restituta, vol. I. p. 240.—Ellis's Specimens.

published by himself in a quarto vol. 1707. They include his account of Jamaica; the trial of the spiritual courts; general history of priestcraft; a satyr upon poverty; a satyr against fame; the survey of the earth; and the writ *de excommunicato capiendo* unmasked; receipts to cure the evil of this wicked world; the art of contentment, a poem, &c. &c. Mr. Malone has introduced him in his life of Dryden, as the author of the "Mushroom, or a satyr against libelling Tories and prelatical tantrivies, &c." He published also a few occasional sermons, which are reprinted in a second edition of his works, 1716, 2 vols. 8vo.<sup>1</sup>

HICETAS was a celebrated philosopher of Syracuse, who, according to Theophrastus, as quoted by Cicero, believed that the heavens, sun, and stars, remained still, and that it was the earth which moved; and, by turning on its axis, produced the same appearance to us as if the heavens had turned and the earth had been immovable. Copernicus acknowledges that this passage in Cicero suggested to him the first idea of his system. Diogenes Laertius also mentions Hicetas.<sup>2</sup>

HICKES (GEORGE), an English divine of uncommon abilities and learning, was born June 20, 1642, at Newsham in Yorkshire, where his parents were settled on a very large farm. He was sent to the grammar school at North Allerton, and thence in 1659, to St. John's college in Oxford. Soon after the Restoration he removed to Magdalen college, from whence to Magdalen hall; and at length, in 1664, was chosen fellow of Lincoln college, taking the degree of M. A. the year after. In June 1666 he was admitted into orders, became a public tutor, and discharged that office with great reputation for seven years. Being then in a bad state of health, he was advised to travel; upon which sir George Wheeler, who had been his pupil, and had conceived a filial affection for him, invited him to accompany him to the continent. They set out in Oct. 1673, and made the tour of France; after which they parted, Hickes being obliged to return to take his degree of B. D. At Paris, where he staid a considerable time, he became acquainted with Mr. Henry Justell, who in confidence told him many secret affairs, particularly that of the intended revocation of the edict of Nantes, and of a design in Holland and England to set aside the family of

<sup>1</sup> Ath. Ox. vol. II.—Newcourt's Repertorium.—Malone's Dryden, vol. I. p. 164.

<sup>2</sup> Moreri.

the Stuarts. He committed to him also his father's MS. of the "*Codex canonum ecclesiæ universalis*," to be presented in his name to the university of Oxford.

After his return home, in May 1675, he took the degree just mentioned, being about that time rector of St. Ebbe's church in Oxford; and, in Sept. 1676, was made chaplain to the duke of Lauderdale. In May 1677, his grace being appointed high commissioner of Scotland, took his chaplain with him into that kingdom; and, in April 1678, sent him up to court, with Dr. Burnet, archbishop of Glasgow, to lay before the king the proceedings in Scotland. He returned the month following, and was desired by Sharp, archbishop of St. Andrew's, to accept the degree of D. D. in that university, as a testimony of his and his country's great esteem for him, which request the duke of Lauderdale approving, Hickes was dignified in a full convocation, although rather against his will, as he seems to have thought that this was putting a slight on his own university. Afterwards, when he returned with his patron into England, the archbishop, in his own name and that of all his brethren, presented him with a copy of Labbe's "*Concils*," in 18 vols. folio, as an acknowledgment of his services to that church.

In Sept. 1679 he married; and December following was created D. D. at Oxford. In March 1679-80 the king promoted him to a prebend of Worcester; and in August he was presented by Sancroft, archbishop of Canterbury, to the vicarage of Allhallows Barking, near the Tower of London. In Dec. 1681, he was made chaplain in ordinary to the king; and, in Ang. 1683, dean of Worcester. The bishopric of Bristol was vacant the next year, and Hickes, it is said, might have had it if he would; but, missing his opportunity, the king died, and he lost his prospect of advancement; for though his church principles were very high, yet he had distinguished himself too much by his zeal against popery to be any favourite with James II. In May 1686 he left the vicarage of Barking, and went to settle on his deanery; the bishop of Worcester having offered him the rectory of All-church, not far from that city, which he accepted.

Upon the Revolution in 1688, Dr. Hickes, with many others, refusing to take the oaths of allegiance, fell under suspension in August 1689, and was deprived the February following. He continued, however, in possession till the

beginning of May; when reading in the Gazette that the deanery of Worcester was granted to Talbot, afterwards bishop of Oxford, Salisbury, and Durham, successively, he immediately drew up in his own hand-writing a claim of right to it, directed to all the members of that church; and, in 1691, affixed it over the great entrance into the choir, that none of them might plead ignorance in that particular. The earl of Nottingham, then secretary of state, called it "Dr. Hickes's Manifesto against Government;" and it has since been published by Dr. Francis Lee, in the appendix to his "Life of Mr. Kettlewell," with this title, "The Protestation of Dr. George Hickes, and claim of right, fixed up in the cathedral church of Worcester." Expecting on this account the resentment of the government, he privately withdrew to London, where he absconded for many years, till May 1699, when lord Somers, then chancellor, out of regard to his uncommon abilities, procured an act of council, by which the attorney-general was ordered to cause a *noli prosequi* to be entered to all proceedings against him.

Soon after their deprivation, archbishop Sancroft and his colleagues began to consider about maintaining and continuing the episcopal succession among those who adhered to them; and, having resolved upon it, they sent Dr. Hickes over, with a list of the deprived clergy, to confer with king James about that matter. The doctor set out in May 1693, and had several audiences of the king, who complied with all he asked. Dr. Hickes, after being detained some months by an ague and fever, returned to England in February, and on the eve of St. Matthias the consecrations were performed by Dr. Lloyd bishop of Norwich, Dr. Turner bishop of Ely, and Dr. White bishop of Peterborough, at the bishop of Peterborough's lodgings in the Rev. Mr. Giffard's house, Southgate. Hickes was consecrated suffragan bishop of Thetford, and Wagstaffe suffragan of Ipswich; at which solemnity Henry earl of Clarendon is said to have been present. It has indeed been averred, that Hickes was once disposed to take the oaths, in order to save his preferments; but this is not probable: he was a man very strict in his principles, and what he was convinced was his duty he closely adhered to, choosing to suffer any thing rather than violate his conscience. Some years before he died he was grievously tormented with the stone; and at length his constitution, though naturally

strong, gave way to that distemper, Dec. 15, 1715, in his 74th year.

Dr. Hickes was a man of universal learning; but his temper, situation, and connexions were such, as to suffer him to leave us but few monuments of it that are worth remembering; for though he wrote a great deal, the greatest part consists of controversial pieces on politics and religion, which, however, we shall enumerate, as they throw considerable light on his character and opinions. In his controversies with the Romanists he is a sound and acute reasoner, and confirms his arguments with exact and elaborate proofs. The late bishop Horne had a high opinion of him in this respect. He was particularly skilful in the old Northern languages, and in antiquities, and has given us some works on these subjects, which will be valued when all his other writings are forgotten. He was deeply read in the primitive fathers of the church, whom he considered as the best expositors of Scripture; and as no one better understood the doctrine, worship, constitution, and discipline of the catholic church in the first ages of Christianity, it was his utmost ambition and endeavour to prove the church of England perfectly conformable to them.

The principal works of Dr. Hickes are the three following: 1. "*Institutiones Grammaticæ Anglo-Saxonicæ & Mæso-Gothicæ. Grammatica Islandica Runolphi Jonæ. Catalogus librorum Septentrionalium. Accedit Edwardi Bernardi Etymologicum Britannicum*," Oxon. 1689, 4to. inscribed to archbishop Sancroft. While the dean was writing the preface to this book, there were great disputes in the house of commons, and throughout the kingdom, about the original contract; which occasioned him to insert the ancient coronation oath of our Saxon kings, to shew, what was not very necessary, that there is not the least footstep of any such contract. 2. "*Antiquæ literaturæ Septentrionalis libri duo: quorum primus G. Hiccesii S. T. P. Linguarum Veterum Septentrionalium thesaurum grammatico-criticum & Archæologicum, ejusdem de antiquæ literaturæ Septentrionalis utilitate dissertationem epistolarum, & Andræ Fountaine equitis aurati numismata Saxonica & Dano-Saxonica, complectitur: alter continet Humfredi Wanleii librorum Veterum Septentrionalium, qui in Angliæ Bibliothecis extant, catalogum historico-criticum, necnon multorum veterum codicum Septentrionalium alibi extantium notitiam, cum totius operis sex indicibus*,"

Oxon. 1705, 2. or sometimes 3 vols. folio. Foreigners as well as Englishmen, who had any relish for antiquities, have justly admired this splendid and laborious work, which is now scarce and dear. It was originally published at 3*l*. 3*s*. the small, and 5*l*. 5*s* the large paper. The latter now rarely appears, and the former is worth 15*l*. The great duke of Tuscany's envoy sent a copy of it to his master, which his highness looking into, and finding full of strange characters, called a council of the Dotti, and commanded them to peruse and give him an account of. They did so, and reported it to be an excellent work, and that they believed the author to be a man of a particular head; for this was the envoy's compliment to Hickes, when he went to him with a present from his master. 3. Two volumes of Sermons, most of which were never before printed, with a preface by Mr. Spinckes, 1713, 8vo. After his death was published another volume of his Sermons, with some pieces relating to schism, separation, &c. 4. "A Letter sent from beyond the seas to one of the chief ministers of the nonconforming party, &c. 1674;" which was afterwards reprinted in 1684, under the title of "The judgment of an anonymous writer concerning these following particulars: first, a law for disabling a papist to inherit the crown; secondly, the execution of penal laws against protestant dissenters; thirdly, a bill of comprehension: all briefly discussed in a letter sent from beyond the seas to a dissenter ten years ago." This letter was in reality an answer to his elder brother, Mr. John Hickes, a dissenting minister, bred up in Cromwell's time at the college of Dublin; whom the doctor always endeavoured to convince of his errors, but without success. John persisted in them to his death, and at last suffered for his adherence to the duke of Monmouth; though, upon the doctor's unwearied application, the king would have granted him his life, but that he had been falsely informed that this Mr. Hickes was the person who advised the duke of Monmouth to take upon him the title of king. 5. "Ravillac Redivivus, being a narrative of the late trial of Mr. James Mitchel, a conventicle preacher, who was executed Jan. 18, 1677, for an attempt on the person of the archbishop of St. Andrew's, &c." 6. "The Spirit of Popery speaking out of the mouths of fanatical Protestants; or, the last speeches of Mr. John Kid and Mr. John King, two presbyterian ministers, who were executed for high treason at Edinburgh,

## H I C K E S.

on Aug. 14, 1679." These pieces were published in 1680, and they were occasioned by his attendance on the duke of Lauderdale in quality of chaplain. The spirit of faction made them much read, and did the author considerable service with several great personages, and even with the king. 7. "Jovian; or, an answer to Julian the apostate;" printed twice in 1683, 8vo. This is an ingenious and learned tract in defence of passive obedience and non-resistance, against the celebrated Samuel Johnson, the author of "Julian." 8. "The case of Infant Baptism, 1683;" printed in the second vol. of the "London Cases, 1683;" 4to. 9. "Speculum beate Virginis, a discourse on Luke i. 28. of the due praise and honour of the Virgin Mary, by a true Catholic of the Church of England, 1686." 10. "An apologetical Vindication of the Church of England, in answer to her adversaries, who reproach her with the English heresies and schisms, 1686," 4to; reprinted, with many additions, a large preface, and an appendix of "Papers relating to the Schisms of the Church of Rome," 1706, 8vo. 11. "The celebrated story of the Theban Legion no fable: in answer to the objections of Dr. Gilbert Burnet's Preface to his Translation of Lactantius de mortibus persecutorum, with some remarks on his Discourse of Persecution;" written in 1687, but not published till 1714, for reasons given in the preface. 12. "Reflections upon a Letter out of the country to a member of this present parliament, occasioned by a Letter to a member of the house of commons, concerning the Bishops lately in the Tower, and now under suspension, 1689." The author of the letter to which these reflections are an answer, was generally presumed to be Dr. Burnet, though that notion was afterwards contradicted. 13. "A Letter to the author of a late paper entitled A Vindication of the Divines of the Church of England, &c. in defence of the history of passive obedience, 1689." The author of the "Vindication," was Dr. Fowler, bishop of Gloucester, though his name was not to it. 14. "A Word to the Wavering, in answer to Dr. Gilbert Burnet's Inquiry into the present state of affairs, 1689." 15. "An Apology for the new Separation, in a letter to Dr. Sharp, archbishop of York, &c. 1691." 16. "A Vindication of some among ourselves against the false principles of Dr. Sherlock, &c. 1692." 17. "Some Discourses on Dr. Burnet and Dr. Tillotson, occasioned by the late funeral sermon of the former upon the latter, 1695."



It is remarkable, that in this piece Hickes has not scrupled to call Tillotson an atheist. 18. "The Pretences of the Prince of Wales examined and rejected, &c. 1701." 19. A letter in the "Philosophical Transactions," entitled, "Epistola viri Rev. D. G. Hickesii S. T. P. ad D. Hans Sloane, M. D. & S. R. Secr. de varia lectione inscriptionis, quæ in statua Tagis exaratur per quatuor alphabeta Hebræusca." 20. "Several Letters which passed between Dr. G. Hickes and a Popish priest, &c. 1705." The person on whose account this book was published, was the lady Theophila Nelson, wife of Robert Nelson, esq. 21. "A second collection of controversial Letters relating to the church of England and the church of Rome, as they passed between Dr. G. Hickes and an honourable lady, 1710." This lady was the lady Gratiana Carew, of Hadconib in Devonshire. 22. "Two Treatises; one of the Christian Priesthood, the other of the dignity of the episcopal order, against a book entitled, The Rights of the Christian Church." The third edition in 1711, enlarged into two volumes, 8vo. 23. "A seasonable and modest apology in behalf of the Rev. Dr. Hickes and other nonjurors, in a letter to Thomas Wise, D. D. 1710." 24. "A Vindication of Dr. Hickes, and the author of the seasonable and modest apology, from the reflections of Dr. Wise, &c. 1712." 25. "Two Letters to Robert Nelson, esq. relating to bishop Bull," published in Bull's life. 26. "Some Queries proposed to civil, canon, and common lawyers, 1712;" printed, after several editions, in 1714, with another title, "Seasonable Queries relating to the birth and birthright of a certain person." Besides the works enumerated here, there are many prefaces and recommendations written by him, at the earnest request of others, either authors or editors.<sup>1</sup>

HICKMAN (HENRY), a nonconformist divine, was a native of Worcestershire, and first educated at Cambridge, which he left after taking his bachelor's degree, and removed to Oxford in 1647. Here he entered of Magdalen hall, and by favour of the parliamentary visitors, was first demy, and soon after fellow of Magdalen college, and took his master's degree. He then was licenced as a preacher, and officiated at St. Aldate's church, Oxford, and at Brackley, in Northamptonshire. In 1658 he became B. D. but

<sup>1</sup> Biog. Brit. vol. VII. Supplement. —Burnet's Own Times.—Birch's Life of Tillotson.—Letters by Eminent Persons, 3 vols. 8vo. 1813.—Jones's Life of Bishop Horne.

at the restoration was ejected from his fellowship, which was restored to the right owner, and went to Holland. He afterwards returned, and for some time taught logic and philosophy to a few pupils at Sturbridge, but went again to Holland, and preached for some years in the English church at Leyden, where he died in 1692. He wrote several treatises, principally of the controversial kind, in defence of the non-conformists, and against Mr. Thomas Pierce, Mr. Dorell, Dr. Heylin, Mr. Scrivener, and others, who supported the cause of the established church. The best of his performances appeared without his name, under the title of "*Apologia pro Minstris in Anglia (vulgo) Non-conformistis, &c.*" Wood, who has given a particular account of his other writings, says that "he was a person several ways learned, much conversant in books, a leading man and pillar of his party, but altogether a severe enemy to the ceremonies of the church of England." Calamy says very little of him.<sup>1</sup>

HICKS (FRANCIS), a man of learning of the sixteenth century, was born in 1566, at Tredington, in Worcestershire, and in 1579 entered of St. Mary hall, Oxford, which he left after taking his bachelor's degree, and appears to have lived the life of a country gentleman, relieving his agricultural pursuits by study. His favourite object was the Greek language. He died while on a visit to a relation at Sutton, in Gloucestershire, Jan. 9, 1630. His translation of "*Lucian*" was published by his son THOMAS HICKS, A. M. chaplain of Christ Church, Oxford, in 1634, 4to, who also presented to the library of that college manuscript translations by his father of "*Timocydides*" and "*Herodian*." The Life of Lucian and the notes were written by this son, who died young, in 1634, and had been, as Wood says, esteemed a good poet and an excellent limner.<sup>2</sup>

HICKS (WILLIAM). Wood gives two authors of these names, of which some brief notice may be taken. The first, the son of Nicholas Hicks, a Cornish gentleman, was born in 1620, and was for some time a commoner of Wadham college, but removed thence by his relations to join the parliamentary forces. He was a captain of the train bands, and an enthusiast and fifth monarchy man; in which spirit he wrote a folio entitled "*Revelation revealed*;

<sup>1</sup> Ath. Ox. vol. II.—Calamy.

<sup>2</sup> Ath. Ox. vol. I.

being a practical exposition on the Revelation of St. John," Lond. 1659; but this not succeeding, a new title page and a portrait of the author were added in 1661. He died in 1659.—The other William Hicks became also a captain, apparently in the recruiting service, in the beginning of Charles II.'s reign. With some it may be thought an honour, that he was the first compiler of a *jest-book*, under the title of "Oxford Jests," which was followed by others called "Oxford Drollery," and "Coffee-house Jests," and these by "Cambridge Jests," "London Jests," &c. down to our own times. Anthony Wood, who thought it no honour that Oxford should be suspected of first inventing these vulgar collections, or of educating men to compile *jest-books*, takes care to inform us that capt. Hicks, as he was called, owed nothing to his education there, being born in St. Thomas's parish, of poor and dissolute parents, afterwards bred a tapster at the Star inn, then a clerk to a woodmonger at Deptford, where he was living in 1669 as *capt. Hicks*, but while at Oxford "was a sharking and indigent fellow," who wrote "little trivial matters merely to get bread, and make the pot walk."<sup>1</sup>

HIDALGO (DON JOSEPH GARCIA), was a Spanish artist, but although he wrote his own life, the year and place of his birth remain uncertain. He was probably born about 1656, and was living in 1711. At Valencia, he tells us, he was called a Castilian; perhaps he was a Murcian, for in Murcia he applied first to the art under Villacis and Gilarte: he then travelled to Rome, and under the direction of Giacinto Brandi was making considerable progress, when declining health hastened his return to the milder climate of Valencia, from whence, after a studious residence of some years, he advanced to Madrid, and in 1674 received the commission of decorating the cloisters of S. Felipe el Real with a series of paintings; a labour often interrupted by other numerous avocations, and protracted to 1711: in the twenty-four subjects of this extensive work, he shewed himself master of composition. Garcia was made painter to the court, and knight of S. Miguel, by Philip V.; and by the tribunal of the inquisition appointed censor of public paintings. His exertions in art were chiefly directed to the improvement of style and the acquisition of a classic taste in Spain; with this view he pub-

<sup>1</sup> Ath. Ox. vol. II.

lished, in 1691, his "*Principios para estudiar el Nobilísimo Arte de la Pintura.*"

**HIEROCLES**, a great persecutor of the Christians in the beginning of the fourth century, was at first president of Bithynia, and afterwards governor of Alexandria; in both which situations he acted with great cruelty against the Christians. Lactantius relates, that at the time he was teaching rhetoric in Bithynia, and the Christian church under persecution, Hierocles was then one of the judges, and had been the chief promoter of the bloody persecution which the Christians suffered under the emperor Dioclesian; and those whom he could not crush by his power, he endeavoured to destroy with his pen. With this view he composed two small books, not indeed professedly against the Christians, 1<sup>st</sup> he should seem to inveigh against them as an enemy; but addressed to the Christians, that he might be thought to advise them kindly as a friend. They were entitled "*Δογματισταὶ κατὰ Χριστιανούς*, Sermones veritantes ad Christianos;" in which he endeavoured to prove that the Holy Scripture is false, by shewing it to be inconsistent with itself. He insisted upon some points, which seemed to him to contradict each other; and he collected so many peculiarities relating to Christianity, that, as Lactantius says, he may well appear to have been a Christian himself. He abused Peter and Paul, and the other disciples, as though they had been the contrivers of the cheat; and yet he confessed at the same time, that they wanted skill and learning, for that some of them gained their livelihood by fishing. He attempted also to compare the feigned miracles of Apollonius Tyianus with those of Jesus Christ, and pretended to prove that Apollonius had performed even greater wonders. Eusebius undertook, in his book against Hierocles, to confute the latter part of this work; but, as Cave says, "he has done it very indifferently, his confutation being little more than a bare running over of Philostratus's Life of Apollonius." Lactantius did not make a particular answer to Hierocles, his design being to establish the foundations of the gospel, and to ruin those of Paganism; and he thought, as he tells us, that this would be answering at once all that the adversaries of Christianity had published, or would publish for the future.

It is reported by Eusebius, that the martyr Ædesius,

transported with an holy zeal, ventured to approach Hierocles while he was presiding at the trial of some Christians of Alexandria, and to give him a box on the ear; upbraiding him at the same time with his infamous cruelty. The remains of Hierocles were collected into one volume 8vo, by bishop Pearson, and published at London in 1654, with a learned dissertation upon him and his writings prefixed.<sup>1</sup>

HIEROCLES, a Platonic philosopher of Alexandria, flourished about A. D. 450. He was cruelly scourged at Constantinople for his adherence to the Pagan superstitions; and it is said that, in the midst of his torture, when he received some of the blood into his own hand, he threw it upon the face of his judge, repeating, from Homer,

“Cyclops! since human flesh has been thy feast,  
Now drain this goblet, potent to digest.”—POPE.

It appears, however, that notwithstanding this unjust treatment by the Christians at Constantinople, he afterwards philosophized at Alexandria in his usual manner; and hence we may infer, that the severities with which the Gentile people, and particularly their learned men and philosophers, were treated, were not extremely rigorous. Hierocles wrote a treatise “On Providence,” of which Photius has given large extracts, and in which he appears to be an advocate for the Eclectic philosophy, labouring to reconcile the doctrines of Plato and Aristotle concerning providence, the origin of the world, the immortality of the soul, and other subjects. He pursues the same method of philosophizing in his book “On Fate,” and in his “Commentary on the Golden Verses of Pythagoras,” which is still extant. Besides these, there are large fragments of other works preserved in Stobæus, and generally published together with the works above-mentioned. All these are valuable, tending to recommend and promote virtue; but not with that force which flows from revelation, enjoining every part of moral righteousness by divine authority, and with the assurance of recompences in a future state. The first edition of the “Golden Verses” was published at Paris, Gr. and Lat. 1583. The best is that of Ashton and Warren, Gr. and Lat. Lond. 1742. From this an English translation was published by the rev. William Rayner, vicar of Calthorpe, Norwich, 1797, 8vo.<sup>2</sup>

<sup>1</sup> Cave.—Lardner's works.—Gen. Dict.—Saxii Onomast.

<sup>2</sup> Brucker.—Gen. Dict.—Lardner's Works.—Saxii Onomast.

**HIERON (SAMUEL)**, an English divine and writer, was the son of Roger Hieron, a learned clergyman, vicar of Epping, in Essex, who died in 1592. His son, who was born in 1572, received his early education from his father, who afterwards sent him to Eton school, whence he was elected by the free choice of provost Goade, into a scholarship of King's college, Cambridge. On the death of his father, who probably left no great provision behind him, he was much assisted in the prosecution of his studies in the university by sir Francis Barrington, of Barrington-hall, in Essex, knt. While at Cambridge he studied divinity under Lawrence Chaderton, master of Emanuel college, and made such progress that at his first preaching at King's, he was heard with the utmost approbation, seeming, as his biographer says, "rather a bachelor in divinity than a bachelor in arts, and rather a divine of forty, than only twenty-four years of age." On his appearance as a preacher in London, he immediately became so popular that many congregations, together with the Inns of court, desired to have him settled as their minister. But being offered the living of Modbury, in Devonshire, in the gift of Eton college, he preferred that, and preached with great success, both there and at other places, particularly Plympton, where, by the means of sir Ferdinand Gorges, and other gentlemen of the neighbourhood, a lecture was established, of which he became one of the preachers. His public and private character procured him the reverence both of the poor and rich, and it appears by the dedications of his works that he had many friends of high rank. He inclined to puritan principles, but with a strict adherence to the church of England; and was particularly zealous against popery. He was long afflicted with a chronic distemper, but continued his public services and private studies notwithstanding the apparent incapacity of his weak body. This disorder, however, put an end to his useful life in the forty-fifth year of his age, in 1617. He was interred in Modbury church. His works, consisting principally of sermons and commentaries, printed often separately, in 4to and 8vo, were collected by him and published in 1614 in fol. and reprinted at London in 1620, with an additional volume edited by Robert Hill, D. D. rector of St. Bartholomew, Exchange. To this Dr. Hill prefixed a life, from which the above particulars are taken.<sup>1</sup>

<sup>1</sup> Life, as above.—Coir's MS. Athens in Brit. Mus.—Wood's Fasti, vol. L.—Harwood's Alumni Etonenses.

HIERONYMUS. See JEROME.

HIFFERNAN (PAUL), a minor author of the last century, much patronized and befriended by Garrick, was born in the county of Dublin in 1719. and educated for a popish priest, first in Ireland, and afterwards for many years in France. Yet after all, he took his degree of bachelor in physie, and returned to Dublin that he might practise. Indolence, however, prevented his application to that or any profession, and he came to London about 1753, where he subsisted very scantily and idly, as an author, for the remainder of his life; producing several works, but none of any great merit. He was principally employed by the booksellers in various works of translation, compilation, &c. In short, with no principles, and slender abilities, he was perpetually disgracing literature, which he was doomed to follow for bread, by such a conduct as was even unworthy of the lowest and most contemptible of the vulgar. His conversation was highly offensive to decency and good manners, and his whole behaviour discovered a mind over which the opinions of mankind had no influence. He associated, however, occasionally with some of the most celebrated men of his time, Foote, Garrick, Murphy, Goldsmith, Kelly, &c. who tolerated his faults, and occasionally supplied his necessities, although when he thought their liberality insufficient, he made no scruple of writing the grassest libels on their character. One of his peculiar fancies was to keep the place of his lodging a secret, which he did so completely, that he refused to disclose it even when dying, to a friend who supported him, and actually received his last contributions through the channel of the Bedford coffee-house. When he died, which was in June 1777, it was discovered that he had lodged in one of the obscure courts near St. Martin's-lane. Dr. Hiffernan, as he was usually called, was author of the following works: 1. "The Ticklers," a set of periodical and political papers, published in Dublin about 1750. 2. "The Tuner," a set of periodical papers, published in London in 1753. 3. "Miscellanies in prose and verse," 1754. 4. "The Ladies' Choice," a dramatic petite piece, acted at Covent-garden in 1759. 5. "The Wishes of a free People," a dramatic poem, 1761. 6. "The New Hippocrates," a farce, acted at Drury-lane in 1761, but not published. 7. "The Earl of Warwick," a tragedy, from the French of La Harpe, 1764. 8. "Dramatic Genius," an essay, in

nve books, 1770. 9. "The Philosophic Whim," a farce, 1774. 10. "The Heroine of the Cave," a tragedy, left unfinished by Henry Jones, author of the "Earl of Essex," completed by Hillernan, and acted at Drury-lane in 1774. He also issued proposals for a quarto volume of additional Miscellanies in prose and verse, which we believe never appeared.<sup>1</sup>

HIGDEN (RANULPH or RALPH), the author of an old chronicle, not in much estimation, was a Benedictine of St. Werberg's monastery in Chester, where he died about 1360, aged between eighty and ninety. He is thought to have borrowed much from another monk of his monastery, Roger Cestrensis, but probably both were indebted to the same original materials, and both were sufficiently admirers of the marvellous to compile works rather of curiosity than of use, unless where they present us with the transactions of their own time. Higden's work was entitled "Polychronicon;" Dr. Gale published that part which relates to the Britons and Saxons among his "Quindecim Scriptores, &c." But the greatest curiosity among collectors is the English translation of the "Polychronicon," by John de Trevisa, printed by Caxton in 1482, folio, in seven books, to which Caxton added an eighth. The most magnificent copy of this work extant is in the library of earl Spencer. There are also copies in his majesty's collection, in the Bodleian and British Museum, and in Mr. Heber's library. The "Chester Mysteries," exhibited in that city in 1328, at the expence of the several trading corporations, have been ascribed to our Chronicler.<sup>2</sup>

HIGFORD (WILLIAM), a polite writer in the seventeenth century, was born in 1580, at or near Alderton, Gloucestershire, and became a gentleman commoner of Oriel college, Oxford, in 1595. He was soon, however, removed to Corpus Christi, where his father William Higford, esq. and his grandfather sir John Higford, had both studied, the latter under the celebrated bishop Jewell, and both, as well as the subject of the present article, became zealous puritans. At Corpus Christi, Mr. Higford was placed under the tuition of Seb. Benefield, and was accounted an accomplished scholar and gentleman. After

<sup>1</sup> Biog. Dram.—Davies's Life of Garrick, vol. I. p. 247.—Ireland's Life of Henderson, p. 61.

<sup>2</sup> Nicolson's Hist. Library.—Dublin's Typographical Antiquities, vol. I.—Warton's Hist. of Poetry.—Biog. Dram.



taking a degree in arts, he went home, was admitted into the commission of the peace, and was much respected by the lord Chandois, and other persons of quality in his country. He died at his house at Dixton, near Alderton, April 6, 1657. He left behind him some things fit for the press, but which were lost. A manuscript, however, was preserved, entitled "Institution, or Advice to his Grandson," of which an abridgment was published by Barksdale, 1660, 12mo. This sensible volume is amply described in the "Censura Literaria." A descendant of the author's, the rev. Henry Higford, died at Dixton, aged eighty-six, March 25, 1795.<sup>1</sup>

HIGGINS, or HIGINS (JOHN), one of the principal writers in the fourth edition of that early collection of poetical narratives, "The Mirror for Magistrates," 1575, was a man, as it appears from his share in that work, of considerable talents in poetry, for his time. Higgins lived at Winsham in Somersetshire, was a clergyman, educated at Oxford, and was engaged in the instruction of youth. He compiled, 1. The "Flosculi of Terence," on the plan of a former collection by Udal, master of Eton. 2. He published also, "Holcot's Dictionaire, newly corrected, amended, set in order, and enlarged, with many names of men, townes, beastes, fowles, &c. by which you may find the Latine or French name of any Englishe worde you will. By John Higgins, late student in Oxforde." Printed for Marshe, in 1572, folio. 3. "The Nomenclator of Adrian Junius," translated into English, in conjunction with Abraham Fleming, and published at London for Newberie and Durham, in 1585, 8vo. From the dedication to this book he seems to have been connected with the school of Ilminster, a neighbouring town in Somersetshire. He appears to have been living so late as 1602; for in that year he published, 4. An answer to a work of controversy by one William Perkins, concerning Christ's descent to Hell, which was dated at Winsham. The former editions of the "Mirror for Magistrates," were published in 1563, 1571, and 1574. His edition appeared in 1587. The dedication is dated a year earlier. In this he wrote a new induction in the octave stanza, and without assistance from friends began a new series of histories, from Albanact the youngest son of Brutus, and the first king of Albanie, or Scotland,

<sup>1</sup> Ath. Ox. vol. II.—Censura Literaria, vol. VII.

to the emperor Caracalla. There were also a few additions by other writers, in the poems relating to British personages, after the conquest.<sup>1</sup>

HIGGONS (Sir THOMAS), son of Dr. Thomas Higgons, some time rector of Westburgh in Shropshire, was born in 1624, in that county; became a commoner of St. Alban's-hall in the beginning of 1638, when he was put under the tuition of Mr. Edward Corbet, fellow of Merton college, and lodged in the chamber under him in that house. Leaving the university without a degree, he retired to his native country. He married the widow of Robert earl of Essex; and delivered an oration at her funeral, Sept. 16, 1656. "*Oratione funebri, à marito ipso, more prisco laudata fuit,*" is part of this lady's epitaph. He married, secondly, Bridget, daughter of sir Bevil Greenvill of Stow, and sister to John earl of Bath; and removed to Grewell in Hampshire; was elected a burgess for Malmsbury in 1658, and for New Windsor in 1661. His services to the crown were rewarded with a pension of 500*l.* a year, and gifts to the amount of 4000*l.*\* He was afterwards knighted; and in 1669, was sent envoy extraordinary to invest John George duke of Saxony with the order of the garter. About four years after, he was sent envoy to Vienna, where he continued three years. In 1685 he was elected burgess for St. Germain's, "being then," says Wood, "accounted

\* "King Charles II. sold Dunkirk to Louis XIV. and gave him English oak enough to build the very fleet that afterwards attacked and defeated one of ours in Bantry Bay on the coast of Ireland. This puts me in mind of the foresight of a gentleman, who had been some time envoy from the king to the princes and states of Italy, and who, in his return home, made the coast of France his road; in order to be as useful to his country as possible, and to his sovereign too, as he thought. In his audience of the king, he told his majesty, that the French were hard at work, building men of war in several of their ports, and that such a hasty increase of the naval power of France could not but threaten England's severe retaliation; and consequently portend destruction to her trade. The gentleman was in the right. For our trade and sovereignty of the seas are

dependent on each other; they must live or die together. But what a recompense do you think he met with for his fidelity? verily such a one as I would hardly have believed, had I been told of it by any person but his own son, the late Mr. Bevil Higgons, whose works, both in prose and verse, have made him known to all the men of letters in Britain, and whose attachment to the family of Stuart, even to his dying day, puts his veracity in this point out of dispute. The recompense was a severe reprimand from the king, as the fore-runner to the laying him aside, for talking of things which his majesty told him it was not his business to meddle with." I forget (says Mr. Nichol.) from which of the poetical writers between 1750 and 1770 this anecdote was transcribed; most probably "The Craftsman."

<sup>1</sup> Ath. Ox. vol. I.—Warton's Hist. of Poetry.—Ph. Kipp's Theatrum by Sir E. Budge.—Cooper's Muses' Library, p. 1+2.

a loyal and accomplished person, and a great lover of the regular clergy." He died suddenly, of an apoplexy, in the King's-bench court, having been summoned there as a witness, Nov. 24, 1691; and was buried in Winchester cathedral near the relics of his first wife. His literary productions are, 1. "A Panegyric to the King," 1660, folio. 2. "The Funeral Oration on his first Lady," 1656. 3. "The History of Isoof Bassa," 1684. He also translated into English, "The Venetian Triumph;" for which he was complimented by Waller, in his poems; who has also addressed a poem to Mrs. Higgons. Mr. Grauger, who styles sir Thomas "a gentleman of great merit," was favoured by the duchess dowager of Portland with a MS copy of his Oration; and concludes, from the great scarcity of that pamphlet, that "the copies of it were, for certain reasons, industriously collected and destroyed, though few pieces of this kind have less deserved to perish. The countess of Essex had a greatness of mind which enabled her to bear the whole weight of infamy which was thrown upon her; but it was, nevertheless, attended with a delicacy and sensibility of honour which poisoned all her enjoyments. Mr. Higgons had said much, and I think much to the purpose, in her vindication; and was himself fully convinced from the tenor of her life, and the words which she spoke at the awful close of it, that she was perfectly innocent.—In reading this interesting oration, I fancied myself standing by the grave of injured innocence and beauty; was sensibly touched with the pious affection of the tenderest and best of husbands doing public and solemn justice to an amiable and worthy woman, who had been grossly and publicly defamed. Nor could I withhold the tribute of a tear; a tribute which, I am confident, was paid at her interment by every one who loved virtue, and was not destitute of the feelings of humanity. This is what I immediately wrote upon reading the oration. If I am wrong in my opinion, the benevolent reader, I am sure, will forgive me. It is not the first time that my heart has got the better of my judgment." "I am not afraid," Mr. Nichols adds, "of being censured for having transcribed this beautiful passage."<sup>1</sup>

HIGGONS (BEVIL), younger son of sir Thomas (and first cousin to the late earl of Granville), by Bridget his

<sup>1</sup> Nichols's Poems; see Index.—Ath. Ox. vol. II.

second wife, was born in 1670, and became a commoner of St. John's college, Oxford, in Lent term 1686; and went afterwards to Cambridge, and then to the Middle Temple. Wood enumerates five of his poems. He wrote some others; and was the author of a tragedy, entitled "The Generous Conqueror, or the Timely Discovery," acted at Drury-lane, and printed in 1702, 4to. He was a steady adherent to the cause of the exiled family; and accompanied king James into France, where he maintained his wit and good-humour undepressed by his misfortunes. He died in March 1735. He published a poem "on the Peace of Utrecht;" and on the publication of hishop Burnet's "History of his own Times," he wrote some strictures on it, in a volume entitled "Historical and Critical Remarks," the second edition of which was printed in 1727, 8vo; and, in the same year, published "A short View of the English History, with Reflections, political, historical, civil, physical, and moral; on the reigns of the kings; their characters, and manners; their successions to the throne, and other remarkable incidents to the Revolution 1688. Drawn from authentic Memoirs and MSS." "These papers," he tells us in his preface, "lay covered with dust 36 years, till every person concerned in the transactions mentioned were removed from the stage."<sup>1</sup>

HIGGS (GRIFFIN, or GRIFFITH), descended from a considerable family in Gloucestershire, was born at Stoke Abbat, or South Stoke, near Henley in Oxfordshire, in 1589. After being educated at Reading school, he was entered of St. John's college, Oxford, in 1606, and acquired very high reputation, both as an orator and disputant. Some time after taking his bachelor's degree, he wrote a life of sir Thomas White, the founder of the college, in Latin verse, which is still preserved in MS. in the college. Bound up with it, is an account of the mock ceremonies on choosing a lord of misrule, an ancient Christmas frolic in that and other colleges. In 1611 he was elected probationer fellow of Merton college, and taking his master's degree, went into holy orders, and had two small cures bestowed on him by the college.

In 1627 he was sent to the Hague as chaplain to the queen of Bohemia, sister to Charles I. in which capacity he remained for twelve years. In 1630 he took his doctor's

<sup>1</sup> Ath. Ox. vol. II.—Nichols's Poems.

degree at Leyden, under the celebrated Andrew Rivet. On his return home, he was promoted, by the interest of archbishop Laud, to the living of Cliffe near Dover, and was also made chanter of St. David's, and in 1638, dean of Lichfield, which cathedral, Wood says, he adorned to his great charge. When the church establishment was overthrown, he lost all his preferments, and retired to South Stoke, where he died Dec. 16, 1659. To the poor and school of Stoke he was a liberal benefactor by his will, and also to St. John's and Merton colleges. His published works are, 1. "*Problemata Theologica*," Leyden, 1630, 4to. 2. "*Miscellanæ Theses Theologicæ*," *ibid.* 1630<sup>1</sup>.

HIGHMORE (JOSEPH), an eminent painter, was born in the parish of St. James, Garlickhithe, London, June 13, 1692, being the third son of Mr. Edward Highmore \*, a coal-merchant in Thames-street. Having such an early and strong inclination to painting, that he could think of nothing else with pleasure, his father endeavoured to gratify him in a proposal to his uncle, who was serjeant-painter to king William, and with whom Mr. (afterward Sir James) Thornhill † had served his apprenticeship. But this was afterwards for good reasons declined, and he was articulated as clerk to an attorney, July 18, 1707; but so much against his own declared inclination, that in about three years he began to form resolutions of indulging his natural disposition to his favourite art, having continually employed his leisure hours in designing, and in the study of geometry, perspective, architecture, and anatomy, but without any instructors except books. He had afterwards an opportunity of improving himself in anatomy, by attending the lectures of Mr. Cheselden, besides entering himself at the Painters' Academy in Great Queen-street, where he drew ten years, and had the honour to be particularly noticed by sir Godfrey Kneller, who distinguished him by the name of "the Young Lawyer." On June 13, 1714, his clerkship expired; and on March 26, 1715, he

\* His grandfather, Abraham, who was first cousin to Nathaniel, the celebrated physician, being a lieutenant-colonel in the royal service, had, in return for his losses, an honourable augmentation to his arms, as mentioned in the "*Gentleman's Magazine* for 1772," p. 449.

† The Highmores and Thornhills were connected by marriage; Edward, the uncle of sir James, marrying Susanna, the daughter of Nathaniel Highmore, rector of Purse Candell, Dorsetshire, sister to the physician.

began painting as a profession, and settled in the city. In the same year Dr. Brook Taylor published his "Linear Perspective: or a new method of representing justly all manner of objects as they appear to the eye, in all situations." On this complete and universal theory our artist grounded his subsequent practice; and it has been generally allowed, that few, if any, of the profession at that time, were so thoroughly masters of that excellent, but intricate system. In 1716, he married miss Susanna Hiller, daughter and heiress of Mr. Anthony Hiller, of Eddingham in Surrey; a young lady in every respect worthy of his choice. For Mr. Cheselden's "Anatomy of the Human Body," published in 1722, he made drawings from the real subjects at the time of dissection, two of which were engraved for that work, and appear, but without his name, in tables xii. and xiii. In the same year, on the exhibition of "The Conscious Lovers," written by sir Richard Steele, Mr. Highmore addressed a letter to the author, (published in 1760 in the Gentleman's Magazine), on the hints of filial obedience, pointing out a material defect in the character of Bevil, with that clearness and precision for which, in conversation and writing, he was always remarkable, as the pencil by no means engrossed his whole attention. His reputation and business increasing, he took a more conspicuous station, by removing to a house in Lincoln's-inn-fields, in March 1723-4; and an opportunity soon offered of introducing him advantageously to the nobility, &c. from his being desired, by Mr. Pine the engraver, to make the drawings for his prints of the Knights of the Bath, on the revival of that order in 1725. In consequence of this, several of the knights had their portraits also by the same hand, some of them whole lengths; and the duke of Richmond, in particular, was attended by his three esquires, with a perspective view of king Henry the VIIIth's chapel. This capital picture is now at Goodwood. The artist was also sent for to St. James's, by George I. to paint the portrait of William duke of Cumberland, from which Smith scraped a mezzotinto.

In 1728, Mr. Hawkins Browne, then of Lincoln's-inn, who had always a just sense of Highmore's talents and abilities, addressed to him a poetical epistle "On Design and Beauty;" and, some years after, an elegant Latin ode, both now collected in his poems. In the summer of 1752, Mr. Highmore visited the continent, in company with Dr.

Pemberton, Mr. Benj. Robins, and two other friends, chiefly with a view of seeing the gallery of pictures belonging to the elector palatine at Dusseldorp, collected by Rubens, and supposed to be the best in Europe. At Antwerp also he had peculiar pleasure in contemplating the works of his favourite master. In their return they visited the principal towns in Holland. In 1734, he made a like excursion, but alone, to Paris, where he received great civilities from some of his countrymen, particularly the duke of Kingston, Dr. Hickman (his tutor), Robert Knight, esq. (the late cashier), &c. Here he had the satisfaction of being shown, by cardinal de Polignac, his famous group of antique statues, the court of Lycomedes, then just brought from Rome, and since purchased by the king of Prussia, and destroyed at Charlottenbourg, in 1760, by the Russians. In 1742, he had the honour to paint Frederick prince and the princess of Wales, for the duke of Saxe Gotha; as he did some years after, the queen of Denmark, for that court. The publication of Pamela, in 1744, gave rise to a set of paintings by Mr. Highmore, which were engraved by two French engravers, and published by subscription, in 1745. In the same year he painted the only original of the late general Wolfe, then about 18. His Pamela introduced him to the acquaintance and friendship of the excellent author, whose picture he drew, and for whom he painted the only original of Dr. Young. In 1750 he had the great misfortune to lose his excellent wife. On the first institution of the Academy of Painting, Sculpture, &c. in 1753, he was elected one of the professors; an honour, which, on account of his many avocations, he desired to decline. In 1754 he published, "A critical examination of those two Paintings [by Rubens] on the ceiling of the Banqueting-house at Whitehall, in which architecture is introduced, so far as relates to perspective; together with the discussion of a question which has been the subject of debate among painters:" printed in 4to, for Nourse. In the solution of this question he proved that Rubens, and several other great painters, were mistaken in the practice, and Mr. Kirby, and several other authors, in the theory and practice: and in the eighteenth volume of the "Monthly Review," he animadverted (anonymously) on Mr. Kirby's unwarrantable treatment of Mr. Ware, and detected and exposed his errors, even where he exults in his own superior science.

Of the many portraits which Mr. Highmore painted, in an extensive practice of 46 years, (of which several have been engraved), it is impossible and useless to discuss particulars. His principal historical pictures were: "Hagar and Ishmael," a present to the Foundling-hospital: "The Good Samaritan," painted for Mr. Shepherd of Campsey Ash: "The finding of Moses," purchased at his sale by gen. Lister: "The Harlowe Family," as described in "Clarissa," in the possession of Thomas Watkinson Payler, esq. at Heden in Kent: "Clarissa," the portrait mentioned in that work: "The Graces unveiling Nature," drawn by memory from Rubens: "The Clementina of Grandson," and "the Queen-mother of Edward IV. with her younger son, &c. in Westminster-abbey:" the three last in the possession of his son.

In 1761, on the marriage of his daughter to the Rev. Mr. Duncombe, son to one of his oldest friends, he took a resolution of retiring from business, and disposing of his collection of pictures, which he did by auction, in March 1762; and soon after removed to the house of his son-in-law at Canterbury, where he passed the remainder of his life, without ever re-visiting the metropolis. But though he had laid down the pencil, he never wanted employment: so active and vigorous was his mind, that, with a constitutional flow of spirits, and a relish for instructive society, he was "never less alone than when alone;" and, besides his professional pursuits (abovementioned), to philosophy, both natural and moral, and also divinity, he laudably dedicated his time and attention. No man had more clearness and precision of ideas, or a more ardent desire to know the truth; and, when known, conscientiously to pursue it. With strong passions, ever guided by the strictest virtue, he had a tender, susceptible heart, always open to the distresses of his fellow-creatures, and always ready to relieve them. His capital work of the literary kind was his "Practice of Perspective, on the Principles of Dr. Brook Taylor, &c." written many years before, but not published till 1763, when it was printed for Nourse, in one vol. 4to. This not only evinced his scientific knowledge of the subject, but removed, by its perspicuity, the only objection that can be made to the system of Dr. Taylor. It accordingly received, from his friends and the intelligent public, the applauses it deserved. In 1765, he published (without his name) "Observations on a pamphlet intitled,



'Christianity not founded on Argument,' [by Dodwell];\* in which, after shewing that it is a continued irony, and lamenting that so ample a field should be offered the author of it for the display of his sophistry, he gives up creeds, articles, and catechisms, as out-works raised by fallible men, and, confining himself to the defence of the Gospel, or citadel, shews, that pure primitive Christianity, though assaulted by infidels, will ever remain impregnable. His opinion of Rubens may be seen in the *Gent. Mag.* for 1766, p. 353, under the title of "Remarks on some Passages in Mr. Webb's 'Enquiry into the Beauties of Painting,' &c." In the same year he published, with only his initials, "J. H." two small volumes of "Essays, moral, religious, and miscellaneous; with a translation in prose of Mr. Browne's Latin poem on the Immortality of the Soul," selected from a large number written at his leisure, at different periods of his life. "As such," says Dr. Hawkesworth, in his review of them in *Gent. Mag.* vol. XXXV. "they do the author great credit. They are not excursions of fancy, but efforts of thought, and indubitable indications of a vigorous and active mind." In the *Gent. Mag.* for 1769, p. 287, he communicated "A natural and obvious manner of constructing sun-dials, deduced from the situation and motion of the earth with respect to the sun," explained by a scheme: and in that for 1778, p. 526, his remarks on colouring, suggested by way of a note on the "Epistle to an eminent Painter," will shew that his talents were by no means impaired at the age of 86. He retained them indeed to the last, and had even strength and spirit sufficient to enable him to ride out daily on horseback, the summer before he died. A strong constitution, habitual temperance, and constant attention to his health in youth as well as in age, prolonged his life, and preserved his faculties to his 88th year, when he gradually ceased to breathe; and, as it were, fell asleep, on March 3, 1780. He was interred in the south aisle of Canterbury cathedral, leaving one son, Anthony, educated in his own profession; and a daughter, Susanna, mentioned above.

His abilities as a painter appear in his works, which will not only be admired by his contemporaries, but by their posterity; as his tints, like those of Rubens and Vandyck, instead of being impaired, are improved by time, which some of them have now withstood above 60 years. His idea of beauty, when he indulged his fancy, was of the

highest kind ; and his knowledge of perspective gave him great advantages in family-pieces, of which he painted more than any one of his time. He could take a likeness by memory as well as by a sitting, as appears by his picture of the duke of Lorrain (the late emperor), which Faber engraved ; and those of king George II. (in York assembly room) ; queen Caroline, the two miss Gunnings, &c. Like many other great painters, he had "a poet for his friend," in the late Mr. Browne ; to which may be added, a poem addressed to him in 1726, by the Rev. Mr. Bunce, at that time of Trinity-hall, Cambridge, who succeeded Mr. Highmore, and in 1780, was vicar of St. Stephen's near Canterbury.<sup>1</sup>

HIGHMORE (NATHANIEL), a physician and anatomist, mentioned in the preceding life, was born at Fordingbridge, in Hampshire, Feb. 6, 1613, and educated at Oxford, where he was elected a scholar of Trinity college in 1632, and took his degree of M. D. in 1642. After this he practised at Sherbourne, in Dorsetshire, with a considerable share of reputation, and died there March 21, 1684. He was buried at Candle Purse in that county, of which place his father had been rector. Though with limited opportunities of dissection, he pursued the study of anatomy with zeal, and his name has been given to some discoveries not strictly his ; as that of the *antrum maxillare*, of which he obtained a view from an extracted tooth, which suggested the operation of piercing into it from the jaw, practised by Cowper. Casserius had mentioned the cavity under the name of *antrum genæ*. His principal work is, "*Corporis Humani Disquisitio Anatomica*," printed at the Hague in 1651, in folio, the descriptions in which are too brief, the reasonings unnecessarily copious, and the figures chiefly copied from Vesalius. His other writings are, "*Exercitationes duæ, quarum prior de passione hysterica, altera de affectione hypochondriaca*," Oxon. 1660, abounding with physiological remarks and hypotheses, some of which are ingenious, but being attacked by Dr. Willis, Highmore printed, in 1670, "*De hysterica et hypochondriaca passione, Responsio Epistolaris ad Willisium*." "A History of Generation," 8vo, 1651, which has some good figures of the embryo in the egg, during the state of incubation ; "Considerations on the Scarborough Spa," and

<sup>1</sup> Gent. Mag. vol. L.

"Accounts of the Springs at Farindon and East Chenock," both in the *Philosophical Transactions*.<sup>1</sup>

**HILARION**, the founder of the monastic life in Palestine, was born at Tabatha, near Gaza, in the year 291, of a Pagan family, but embraced Christianity. He went afterwards to join St. Anthony in his solitude, from which he returned to his own country, and having distributed all his property among the poor, withdrew into a desert, where he acquired a high character for piety and devotion. The number of his disciples soon becoming very numerous, he distributed them into different establishments throughout Palestine and Syria, over which he exercised a most vigilant superintendence. He died in the year 371, at the island of Cyprus.<sup>2</sup>

**HILARIUS**, or **HILARY**, an ancient father of the Christian church, who flourished in the fourth century, was born, as St. Jerom tells us, at Poitiers in France; but in what year, is not known. His parents, persons of rank and substance, had him liberally educated in the pagan religion, which they themselves professed, and which Hilary did not forsake till many years after he was grown up; when reflecting upon the gross errors of paganism, he was gradually led to the truth, and confirmed in it by reading the holy Scriptures. He was then baptized, together with his wife and daughter, who were also converted with him. He was advanced to the bishopric of Poitiers in the year 355, according to Baronius; though Cave thinks he was bishop of that place some years before. As soon however as he was raised to this dignity, he became a most zealous champion of the orthodox faith, and distinguished himself particularly against the Arians, whose doctrines were at that time gaining ground in France. In 356, he was sent by Constantinus to support the party of Athanasius at the synod of Betera, or Beziers, against Saturninus bishop of Arles, who had just before been excommunicated by the bishops of France; but Saturninus had so much influence with the emperor, who was then at Milan, as to induce that monarch to order him to be banished to Phrygia, where Hilary continued continued four years, and applied himself during that time to the composing of several works. He wrote his twelve books upon the Trinity, which Cave calls "a noble work,"

<sup>1</sup> Ath. Ox. vol. II.—Gent. Mag. vol. XLII.—Rees's Cyclopædia.

<sup>2</sup> Moreri.

and which has been much admired in all ages. He wrote also "A Treatise concerning Synods," addressed to the bishops of France; in which he explains to them the sense of the Eastern churches upon the doctrine of the Trinity, and their manner of holding councils. This was drawn up by Hilary, after the council of Ancyra in 358, whose canons are contained in it; and before the councils of Rimini and Seleucia, which were called in the beginning of 359. Some time after he was sent to the council of Seleucia, where he defended the Gallican bishops from the imputation of Sabellianism, which the Arians had fixed upon them; and boldly asserted the sound and orthodox faith of the Western bishops. He was so favourably received, and so much respected by this council, that they admitted him as one who should give in his opinion, and assist in a determination among their bishops. Hilary, however, finding the greater part of them to be Arian, would not act, although he continued at Seleucia till the council was over; and thinking the orthodox faith in the utmost peril, followed the deputies of the council to Constantinople, when he petitioned the emperor for leave to dispute publicly with the Arians. The Arians, from a dread of his talents, contrived to have him sent to France, in which he arrived in 360, and after the catholic bishops had recovered their usual liberty and authority under Julian the Apostate, Hilary assembled several councils to re-establish the ancient orthodox faith, and to condemn the determinations of the synods of Rimini and Seleucia. He condemned Saturninus bishop of Arles, but pardoned those who acknowledged their error; and, in every respect, exerted himself so zealously, that France was in a great measure freed from Arianism by his single influence and endeavours. He extended a similar care over Italy and some foreign churches, and was particularly qualified to recover men from the error of their ways, being a man of a mild candid turn, very learned, and accomplished in the arts of persuasion, and in these respects, says the candid Dupin, "affords a very proper lesson of instruction to all who are employed in the conversion of heretics."

About 367 Hilary had another opportunity of distinguishing his zeal against Arianism. The emperor Valentinian coming to Milan, issued an edict, obliging all to acknowledge Auxentius for their bishop. Hilary, persuaded that Auxentius was in his heart an Arian, presented

a petition to the emperor, in which he declared Auxentius to be a man whose opinions were opposite to those of the church. Upon this the emperor ordered Hilary and Auxentius to dispute publicly; and Auxentius, after many subtleties and evasive shifts to save his bishopric, was forced to own, that Jesus Christ "was indeed God, of the same substance and divinity with the Father." The emperor, believing this profession sincere, embraced his communion; but Hilary still insisted that he prevaricated, on which account he was ordered to depart from Milan, as one who disturbed the peace of the church. Hilary died the latter end of this year, after many struggles and endeavours to support the catholic faith. His works have been published several times: but the best edition of them was given by the Benedictines in 1693 at Paris, fol. That of the marquis de Maillet, published at Verona in 1730, 2 vols. folio, although it contains some additions, is less esteemed. There has since appeared an edition in 4 vols. 8vo, by Oberthur, at Wurtzberg, 1785—1788. The principal articles are: the twelve books on the Trinity; the Treatise on Synods, three pieces addressed to the emperor Constantius; Commentaries on St. Matthew, and part of the Psalms. Cave has enumerated several articles improperly attributed to him. He was a man of great piety as well as abilities and learning, of which the ancient author of his life, attributed to Fortunatus, has given us some instances, mixed with superstitious prodigies and fictions. It appears that Hilary was married, and had by his wife a daughter called Abra, whose education he carefully superintended. To him the great church at Poitiers is dedicated, and in the midst of the city is a column erected to him, with an inscription expressive of their admiration of his virtues, but partaking a little of the superstitions.<sup>1</sup>

HILARIUS, another Romish saint of that name, bishop of Arles, was born in the year 401, of rich and noble parents, and educated under St. Honoratus, abbot of Lérins. When Honoratus was promoted to the see of Arles, Hilarius, afterwards his successor, attended him, and when he was himself promoted to that dignity, he held several councils, and presided in that at Rome in 441. In consequence of some false accusations, he was partly degraded by pope

<sup>1</sup> Cave, vol. I.—Dupin.—Fabric. Bibl. Lat. et Bibl. Med. Lat.—Lardner's Works.—Saxu Onomast.

Leo, but his merit was afterwards fully perceived by that prelate. He died at the age of 48, May 5, 449, and although so young, was yet worn out by his ecclesiastical labours. In sentiments he was a Semi-Pelagian, yet he bore the highest character for piety, and all virtues. His works are, 1. "Homilies," under the name of Eusebius of Emesa, which are in the library of the fathers. 2. "The Life of St. Honoratus," his predecessor, Paris, 1578, 8vo; 3. Various smaller works, but no collection has been made of them.<sup>1</sup>

HILDERSHAM (ARTHUR), a very eminent and learned puritan divine, was descended from the royal family of England. He was the son of Thomas Hildersham, a gentleman of an ancient family, by Anne Pole (or Poole), his second wife, daughter to sir Jeffery Pole, fourth son of sir Richard Pole, consin-german to Henry VII. This sir Richard Pole's wife was Margaret countess of Salisbury, daughter to George duke of Clarence, second brother to king Edward IV. by Isabella, eldest daughter and co-heiress of Richard earl of Warwick and Salisbury. All this will appear from the pedigree of cardinal Pole (who was Mr. Hildersham's great uncle), as given from the Heralds office, by the cardinal's biographer, Mr. Phillips, but we might perhaps have passed it over, unless for a remarkable coincidence of descent which we shall soon have to notice in our account of bishop *Hildesley*.

Mr. Hildersham was born at Stechworth in Cambridgeshire, Oct. 6, 1563, and educated at Christ's college, Cambridge. His parents were zealous papists, but during his abode at the university, he embraced the doctrines of the reformed church with a cordiality and decision which nothing could shake, and when his father found him so resolute, he disinherited him. He soon, however, obtained a liberal patron in his relation Henry earl of Huntingdon, lord president of the north, who sent him to the university, which he had been obliged to leave, and generously supported him. Being disappointed of a fellowship of Christ's college, owing to the partiality of Dr. Barwell, the master, for another candidate, he was nearly about the same time, in 1586, chosen fellow of Trinity-hall, by the influence of lord Burleigh, chancellor of the university. This fellowship, however, he did not hold above two years, and having unguardedly began to preach without being admitted

<sup>1</sup> Cave, vol. I.—Dupin.—Saxii Opera.

into orders, he received a check from archbishop Whitgift, although this irregularity was not in those days very uncommon. In 1593, however, every obstacle of this kind being removed, the earl of Huntingdon presented him to the living of Ashby-de-la-Zouch in Leicestershire, where he remained the whole of his life. Being dissatisfied with some points of ecclesiastical discipline, such as wearing the surplice, baptizing with the cross, and kneeling at the sacrament, he often incurred the penalties of the law, and more than once was suspended from his functions; but always restored by the intervention of some friend, or the prevalence of his own excellent character. ~~The~~ wonder is that a man of his learning, piety, and good sense, should have adhered with such pertinacity to matters of comparatively little consequence, when he found the law and the general sentiments of his brethren against him, and when, what was of more importance to him, those labours were interrupted in which he delighted, and in which he was eminently successful. With these interruptions, however, he continued in the exercise of his ministry at Ashby until his death, March 4, 1631. He was interred in the south-side of the chancel of Ashby church, with an inscription which, after adverting to his noble descent, says that he was "more honoured for his sweet and ingenuous disposition, his singular wisdom in settling peace, advising in secular affairs, and satisfying doubts; his abundant charity, and especially his extraordinary knowledge and judgment in the Holy Scriptures, his painful and zealous preaching, &c." This character is amply illustrated by his biographers, and may in part be confirmed by his works, which in point of style and matter are equal, if not superior to those of his contemporaries. Those which are best known are his "Lectures on John iv." 1628, fol. and his "CLII Lectures on Psalm 51," 1635, fol. In all these his steady adherence to the doctrines of the church is visible, and his aversion to sectarianism and popery. He was particularly an opponent of the Brownists, or first independents. Echard justly says he was "a great and shining light of the puritan party, and celebrated for his singular learning and piety." He was the author also of "Lectures on Psalm 34," 1632, 4to; and "A Treatise on the Lord's Supper," which we have never seen. He left in MS. a paraphrase on the whole Bible, from which was extracted a paraphrase on the Song of Solomon,

printed, 1672, in 12mo. His son, Samnel, was ejected, for nonconformity, from the living of West Felton in Shropshire, and died in 1674. He was editor of his father's Lectures.<sup>1</sup>

HILDESLEY (MARK), a worthy prelate, appears by his pedigree given by his biographer, compared with that of the preceding Mr. Hildersham, to have been descended in the same line from the royal family of England, but as this circumstance seems to have escaped Mr. Butler's notice, we are unable to say whether the name Hildersham and Hildesley were originally the same. It is certain that Hildersham occurs in the descents in cardinal Pole's pedigree, and that Hildesley does not. The subject of this article was the eldest surviving son of the rev. Mark Hildesley, rector of the valuable living of Houghton, held with the chapel of Witton, or Wyton All Saints, in the county of Huntingdon, who died in 1729. He was born Dec. 9, 1698, at Murston, near Sittingbourne, in Kent, of which his father was at that time rector. He was educated at the Charter-house, and at the age of nineteen was sent to Trinity-college, Cambridge, where he took his degree of A. B. in 1720, and of A. M. in 1724, having been elected a fellow the year preceding. He was ordained deacon in 1722, and in 1723 was appointed domestic chaplain to lord Cobham. In 1725 he was nominated a preacher at Whitehall, by Dr. Gibson, bishop of London; and from 1725 to 1729 held the curacy of Yelling in Huntingdonshire. In Feb. 1731 he was presented by his college to the vicarage of Hitchin in Hertfordshire, and the same year married miss Elizabeth Stoker, with whom he lived in the utmost conjugal affection for upwards of thirty years, but by whom it does not appear that he had any issue.

At Hitchin, the value of which would not admit the expense of a curate, he began that attention to the duties of his function which predominated through his life, and having advanced considerably to repair the vicarage-house, he was obliged to add to his labours by undertaking the education of from four to six select pupils, as boarders. It was his general custom at this time to preach either from memory, or short notes; and at a visitation at Ballock he delivered a discourse to the clergy from memory alone,

<sup>1</sup> Clark's Lives, bound up with his Martyrology.—Neal's Puritana.—Nichols's Leicestershire.



with very singular and agreeable address. In Oct. 1735, he succeeded to the neighbouring rectory of Holwell, in the county of Bedford, upon the presentation of Ralph Radcliffe, esq. This living he held about thirty-two years, and during the twenty years of his residence, executed all the duties of his important function with a truly primitive fidelity, not only by frequent public preaching, but by private visiting, exhortation, and catechising, distributing good books, &c. At length his exemplary conduct became known to the duke of Athol, lord and patron of the bishopric of Sodor and Mann, who justly considered him as a proper person to succeed the excellent and venerable bishop Wilson, who died in 1755. He was accordingly consecrated in Whitehall chapel in April of that year, after being created D. D. by archbishop Herring; and on Aug. 6, was installed in the cathedral of St. German on Peel, in the Isle of Mann.

His removal took place, as he terms it in one of his letters, at a critical juncture, when the double charge of his pupils, and a large parochial cure together, began to be too heavy for his "weak shoulders." He added, that he had "in his new province, as much *care*, but not quite so much *labour*." For some time after his promotion to the diocese, he had been obliged to retain by commendam the rectory of Holwell, on account of the smallness of his episcopal income, which was too slender to support the dignity of his station. Indeed it appears that the expences, fees, and other charges attendant or consequent on his acceptance of the bishopric, amounted to no less than 928*l.* a sum which must have greatly embarrassed him. As soon, however, as was possible, he resigned Holwell, and the same year, 1767, was presented by the bishop of Durham, Dr. Trevor, to the mastership of Sherburn hospital; and he had also a prebend of Lincoln given him, but at what time does not appear.

Having thus succeeded bishop Wilson, he made it the invariable rule of his conduct to tread as nearly as possible in the steps of his truly excellent predecessor, of whom, both in his letters and conversation, he always spoke with a kind of filial respect and veneration. He accordingly devoted himself to the various duties of his charge with a generous assiduity, and amongst the very chief of those duties, undertook to execute the arduous task of getting the Holy Scriptures translated into the Manks language,

and printed for the use of the native inhabitants. This had been already begun by bishop Wilson, who, at his own expence, proceeded so far as to print the gospel of St. Matthew; and had also prepared for the press a manuscript version of the other evangelists, and the Acts of the Apostles, which afterwards underwent a very careful revision. Impressed, therefore, with deep solicitude and concern for the spiritual welfare of a flock, which providence had so unexpectedly entrusted to his care, bishop Hildesley could have no rest till he had accomplished this glorious design. It lay, indeed, so much at his heart, that he was often heard to say, "He only wished to live to see it finished; and he then should be happy, die when he would;" and his wish was accomplished. He lived to see the work completed, by the divine blessing on his own endeavours, and on those of his clergy, in consequence of a successful application made to the society for promoting Christian knowledge; who, immediately, and in the most liberal manner, espoused the cause; together with the aid of many persons of eminence and distinction, who were pleased to honour themselves by patronizing the undertaking.

At first, with the sanction and support of the society, Dr. Hildesley printed only the New Testament; the "Book of Common Prayer" translated, under his direction, by the clergy of his diocese; "The Christian Monitor;" Mr. Lewis's "Exposition of the Catechism," and bishop Wilson's "Form of Prayer" for the use of the Herring-fishery. But the benefactions came in so far beyond their expectation, that about 1766 they were encouraged to set on foot a Manks version of the Old Testament, which had scarcely been accomplished, when the good prelate's health, which was always delicate, showed alarming symptoms of approaching dissolution, and although he had alternations of apparent recovery, and in June 1772 had gained firmness enough to visit his hospital near Durham, yet his usual vivacity was visibly much reduced, and application to business of any kind proved rather irksome. This continued till about the middle of November following, when he was again enabled to dispatch common affairs without apparent fatigue, and performed the duties of his ministerial office with great alacrity. On Saturday, Nov. 28, he received the last part of the translation of the Bible, so long the object of his ardent prayers; upon which occasion, accord-

ing to his own repeated promise, he very emphatically sang *Nunc, Domine, Dimittis*, in the presence of his congratulating family. Next Sunday he officiated in his own chapel, and preached "on the uncertainty of human life," which subject he repeated in private exhortation to his family in the evening. On the Monday following, Nov. 30, after dining and cheerfully conversing in his palace, with his family and one of the neighbouring clergy around him, he was seized with a stroke of apoplexy on the left side, which in a moment deprived him of his intellectual powers, and in that situation he remained, until Dec. 7, when he calmly expired, deeply regretted by the clergy and inhabitants of his diocese, to whom his amiable manners and active benevolence had endeared him. In the work to which we are indebted for the particulars of this sketch, may be found many proofs of his piety, liberality, and anxiety for the best concerns of his flock. A narrative, indeed, like that of Mr. Butler's, strengthened by so much authentic and minute information, and interesting correspondence, cannot be too frequently consulted by the junior clergy. Bishop Hildesley is known as an author, only by a small tract which he published without his name, entitled "Plain Instructions for young persons in the principles of the Christian religion; in six conferences, between a minister and his disciple; designed for the use of the isle and diocese of Mann. By a resident clergyman," in two parts, 1762 and 1767.<sup>1</sup>

HILDUIN is recorded as a celebrated abbot of St. Denys in France, in the ninth century, in the reigns of Louis le Débonnaire, and Lothaire his son. He became despicable by his attachment to the latter, and by frequently violating the oath of fidelity which he swore to the emperor Louis, whenever he was reconciled to his children. As a writer he was the first who confounded St. Denys, or Dionysius, bishop of Paris, with Dionysius the Areopagite, in his life of St. Dionysius entitled "*Areopagitica*," Paris, 1565, 8vo, which is replete with fabulous absurdities.<sup>2</sup>

HILL (AARON), an English poet and dramatic writer of some celebrity in his day, was born in Beaufort-buildings in the Strand, February 10, 1685. He was the eldest son

<sup>1</sup> *Memoirs of Mark Hildesley, D. D.* by the rev. Weeden Butler, 1799, 8vo.

<sup>2</sup> Dupis.—Moreri.—Saxii Quomast.

of George Hill, esq. of Malmsbury-abbey in Wiltshire; and, in consequence of this descent, the legal heir to an entailed estate of about 2000*l.* per annum; but the misconduct of his father having, by a sale of the property, which he had no right to execute, rendered it of no advantage to the family, our author was left, together with Mr. Hill's other children, to the care of, and a dependence on, his mother and grandmother; the latter of whom (Mrs. Anne Gregory) was more particularly anxious for his education and improvement. The first rudiments of learning he received from Mr. Reyner, of Barnstaple in Devonshire, to whom he was sent at nine years old, and, on his removal from thence, was placed at Westminster-school, under the care of the celebrated Dr. Knipe. After remaining here until he was fourteen years of age, he formed a resolution singular enough in one so young, of paying a visit to his relation lord Paget, then ambassador at Constantinople; and accordingly embarked for that place, March 2, 1700. When he arrived, lord Paget received him with much surprise, as well as pleasure; wondering, that a person so young should run the hazard of such a voyage, to visit a relation whom he only knew by character. The ambassador immediately provided for him a very learned ecclesiastic in his own house; and, under his tuition, sent him to travel, so that he had an opportunity of seeing Egypt, Palestine, and a great part of the East. With lord Paget he returned home about 1703, and in his journey saw most of the courts in Europe, and it is probable that his lordship might have provided genteelly for him at his death, had he not been dissuaded by the misrepresentations of a female about him, which in a great measure prevented his good intentions. The young man's well known merit, however, soon recommended him to sir William Wentworth, a Yorkshire baronet, who being inclined to make the tour of Europe, his relations engaged Mr. Hill to accompany him as a travelling tutor, which office he performed, for two or three years, to their entire satisfaction.

In 1709, he commenced author, by the publication of an "History of the Ottoman Empire," compiled from the materials which he had collected in the course of his different travels, and during his residence at the Turkish court. This work, though it met with success, Mr. Hill frequently afterwards repented the having printed, and would himself, at times, very severely criticize it; and indeed, to say

the truth, there are in it a great number of puerilities, which render it far inferior to the merit of his subsequent writings; in which correctness has ever been so strong a characteristic, that his critics have even attributed it to him as a fault; whereas, in this work, there at best appears the labour of a juvenile genius, rather choosing to give the full reign to fancy, and indulge the imagination of the poet, than to aim at the plainness and perspicuity of the historian. About the same year he published his first poetical piece, entitled "Camillus," in vindication and honour of the earl of Peterborough, who had been general in Spain. This poem was printed without any author's name; but lord Peterborough, having made it his business to find out to whom he was indebted, appointed Mr. Hill his secretary; which post, however, he quitted the year following, on occasion of his marriage.

In 1709, he, at the desire of Mr. Booth, wrote his first tragedy of "Elfrid; or, The Fair Inconstant." This play was composed in little more than a week, on which account it is no wonder that it should be, as he himself has described it, "an unpruned wilderness of fancy, with here and there a flower among the leaves; but without any fruit of judgment." This, however, he altered, and brought on the stage again about twenty years afterwards, under the title of "Athelwold." Yet, even in its first form, it met with sufficient encouragement to induce him to a second attempt in the dramatic way, though of another kind, viz. the opera of "Rinaldo," the music of which was the first piece of composition of that admirable master Mr. Handel, after his arrival in England. This piece, in 1710, Mr. Hill brought on the stage at the king's theatre in the Haymarket, of which he was at that time director, and where it met with very great and deserved success.

It appears, from the above account, that Mr. Hill was, at this period, manager of the theatre, which he conducted entirely to the satisfaction of the public; and, indeed, no man seemed better qualified for such a station, if we may be allowed to form our opinion from the judgment he displays on the subject, not only in a poem, entitled "The Art of Acting," and in the course of his periodical essays entitled the Prompter, which appeared in his life-time, but also in many parts of an epistolary correspondence which he maintained with various persons of taste and genius, and which have since been published among his

posthumous works, in four volumes in 8vo. This post, however, he relinquished in a few months, from some misunderstanding; and though he was not long after very earnestly solicited to take the charge on him again, yet he could not be prevailed on, by any means, to re-accept it.

It is probable, however, that neither pride, nor any harboured resentment, were the motives of this refusal, but that spirit of projecting new schemes which seems to have more or less animated him throughout life, however unfortunate he might be in indulging it. Among the Harleian MSS. 7524, is a letter from him to the lord-treasurer, dated April 12, 1714, on a subject by which "the nation might gain a million annually." In 1715, he undertook to make an oil, as sweet as that from olives, of the beech-nuts, and obtained a patent for the purpose: but, after having formed a joint-stock company to be called the "Beech Oil Company," who were to act in concert with the patentee, disputes arose among them, and the whole design was overthrown, without any benefit having accrued either to the patentee, or the sharers. He was next concerned with sir Robert Montgomery in a design for establishing a plantation of a vast tract of land in the south of Carolina, for which purpose a grant had been purchased from the lords proprietors of that province; but here again the want of a larger fortune than he was master of, stood as a bar in his way; for, though it has many years since been extensively cultivated under the name of Georgia, yet it never proved of any advantage to him.

Another project he set on foot about 1727, was the turning to a great account many woods of very large extent in the north of Scotland, by applying the timber, produced by them, to the uses of the navy, for which it had been long erroneously imagined they were totally unfit. The falsity of this supposition, however, he clearly evinced; for one entire vessel was built of it, and, on trial, was found to be of as good timber as that brought from any part of the world; and although, indeed, there were not many trees in these woods large enough for masts to ships of the largest burthen, yet there were millions fit for those of all smaller vessels, and for every other branch of ship-building. In this undertaking, however, he met with various obstacles, not only from the ignorance of the natives of that country, but even from Nature herself; yet Mr. Hill's assiduity and perseverance surmounted them all. For when

the trees were by his order chained together into floats, the unexperienced Highlanders refused to venture themselves on them down the river Spey; nor would have been prevailed on, had not he first gone himself to convince them that there was no danger. And now the great number of rocks, which choaked up different parts of this river, and seemed to render it impassable, were another impediment to his expedition. But, by ordering great fires to be made upon them at the time of low tide, when they were most exposed, and throwing quantities of water upon them, they were, by the help of proper tools, broken to pieces and thrown down, and a free passage opened for the floats.

This design was, for some time, carried on with great vigour and advantage, till some of the persons concerned in it thought proper to call off the men and horses from the woods of Abernethy, in order to employ them in their lead mines in the same country, from whence they promised themselves to reap a still more considerable profit. What private emolument Mr. Hill received from this affair, or whether any at all, seems unknown. However, the magistrates of Inverness, Aberdeen, &c. paid him the compliment of the freedom of their towns, and entertained him with much respect. Yet, notwithstanding these honours, which were publicly paid to our author, and the distinguished civilities which he met with from the duke and duchess of Gordon, and other persons of rank to whom he became known during his residence in the Highlands, this Northern expedition was near proving of very unhappy consequences to his fortune; for, in his return, his lady being at that time in Yorkshire for the recovery of her health, he made so long a continuance with her in that county, as afforded an opportunity to some persons into whose hands he had confided the management of some important affairs, to be guilty of a breach of trust, that aimed at the destruction of the greatest part of what he was worth. He happily, however, returned in time to frustrate their intentions.

In 1731, he met with a very great shock in the loss of a wife, to whom he had been married twenty years. She was the only daughter of Edmund Morris, esq. of Stratford in Essex, by whom he had nine children, and also a handsome fortune. After this he appears to have continued in London until 1738, when he retired to Plaistow

in Essex, and devoted himself to study, and to the concerns of his family. One more project he attempted here, and with some success, although not to himself; viz. the art of making pot-ash equal to that brought from Russia. Here also he wrote several poetical pieces, particularly an heroic poem, entitled "The Fanciad," another of the same kind, "The Impartial," a "Poem upon Faith," and three books of an epic poem on the story of Gedeon. He also adapted to the English stage, Voltaire's tragedy of "Merope," which was the last work he lived to complete. This he just lived to see introduced to the public; but the day before it was, by command of Frederic prince of Wales, to have been represented for his benefit, he died, in the very minute of the memorable earthquake, Feb. 8, 1750, of the shock of which, it is said, he appeared sensible. He was interred near lord Godolphin's monument, in the great cloister of Westminster-abbey, in the same grave with his wife.

With regard to Mr. Hill's private character, all who have written of him say he was in every respect perfectly amiable. His person was, in his youth, extremely fair and handsome. He was tall, not too thin, yet genteelly made. His eyes were a dark blue, bright and penetrating; his hair brown, and his face oval. His countenance was most generally animated by a smile, which was more particularly distinguishable whenever he entered into conversation; in the doing which his address was most engagingly affable, yet mingled with a native unassumed dignity, which rendered him equally the object of admiration and respect with those who had the pleasure of his acquaintance. His voice was sweet, and his conversation elegant; and so extensive was his knowledge in all subjects, that scarcely any could occur on which he did not acquit himself in a most masterly and entertaining manner. His temper, though naturally warm when roused by injuries, was equally noble in a readiness to forgive them; and so much inclinable was he to repay evil with good, that he frequently exercised that Christian lesson, even to the prejudice of his own circumstances. He was a generous master, a sincere friend, an affectionate husband, and an indulgent and tender parent; and indeed so benevolent was his disposition in general, even beyond the power of the fortune he was blessed with, that the calamities of those he knew, and valued as deserving, affected him more



deeply than his own. In consequence of this we find him bestowing the profits of many of his works for the relief of his friends, and particularly his dramatic ones, none of which he could ever be prevailed on to accept of a benefit for, till at the very close of his life, when his narrow circumstances compelled him to solicit the acting of his "Merope," for the relief of its author from those difficulties out of which he had frequently been the generous instrument of extricating others. His manner of living was temperate to the greatest degree in every respect but that of late hours, which, as the night is less liable to interruptions than the day, his indefatigable love of study frequently drew him into. No labour deterred him from the prosecution of any design which appeared to him to be praise-worthy and feasible; nor was it in the power of the greatest misfortunes to overcome, or even shake, his fortitude of mind.

As a writer, we cannot follow his panegyrists so far, as to allow him to stand in a very exalted rank of merit. The rigid correctness with which he constantly re-perused his works for alteration, the frequent use of compound epithets, and an *ordo verborum* in great measure peculiar to himself, have justly laid him open to the charge of being very generally turgid and obscure; yet he is not in some parts without a portion of nervous power, and of intrinsic sterling sense. The æra of his fame, however, is gone by, and although four volumes of his works, in 8vo, have been published since his death, they have never been in much favour with the public. His quarrel with Pope would have scarcely been worth reviving in this place, if a recent publication had not thrown new light on Hill's conduct. He seems to have lived in perfect harmony with all the writers of his time excepting Pope, with whom he had a short paper war, occasioned by that gentleman's introducing him in the "Dunciad," as one of the competitors for the prize offered by the goddess of Dulness, in the following lines:

"Then Hill essay'd; scarce vanish'd out of sight,  
He buoys up instant, and returns to light;  
He bears no token of the sabler streams,  
And mounts, far off, among the swans of Thames."

This, though far the gentlest piece of satire in the whole poem, and conveying at the same time a very elegant compliment, roused Hill to the taking some notice of it, which

he did by a poem, written during his peregrination in the North, entitled "The Progress of Wit, a Caveat for the use of an eminent writer," which he begins with the following eight lines, in which Pope's too well-known disposition is elegantly, yet very severely characterized :

"Tuneful Alexis, on the Thames' fair side,  
The ladies' play-thing, and the Muse's pride;  
With merit popular, with wit polite,  
Easy, tho' vain, and elegant, tho' light;  
Desiring, and *deserving* others' praise,  
Poorly *accepts* a fame he ne'er *repays* :  
Unborn to cherish, *sneakingly approves*,  
And wants the soul to *spread* the worth he *loves*."

The "sneakingly approves," in the last couplet, Pope was much affected by; and, indeed, through their whole controversy afterwards, in which it was generally thought Hill had considerably the advantage, Pope seems rather to express his repentance by denying the offence, than to vindicate himself, supposing it to have been given.

All this, however, might have passed among two of the *genus irritabile* without creating perpetual animosity, and indeed we have been told that the parties were afterwards reconciled; but from Hill's letters, published in "The Correspondence of Samuel Richardson," we find him expressing sentiments of Pope, which not only detract from his memory as a man of taste, but even lessen much of that respect which the character his friends gave him has a tendency to create. In these letters he gravely tells Richardson that Pope's "popularity arose from meditated little personal assiduities, and a certain bladdery swell of management;" and again exclaims, "But rest his *memory* in peace! It will very rarely be disturbed by that time he himself is in *ashes*."<sup>1</sup>

HILL (ABRAHAM), a learned English gentleman, fellow and treasurer of the royal society, one of the lords of trade, and comptroller to the archbishop of Canterbury, was descended of an ancient and honourable family of that name, seated at Shilston, in Devonshire, and was the son of Richard Hill, of Shilston, esq. His father was bred to mercantile business, which he pursued with great success, was chosen an alderman of London, and was much in the con-

<sup>1</sup> Biog. Brit. Supplement, vol. VII.—Biog. Dram.—Cibber's Lives.—Johnson's and Pope's Works.—Davies's Life of Garrick.—Richardson's Correspondence.—Ruffhead's Life of Pope, p. 270, 431.

fidence of the Long-parliament, and of Cromwell and his statesmen. Abraham, his eldest son, was born April 18, 1633, at his father's house, in St. Botolph's parish by Billingsgate, and after a proper education, was introduced into his business. He was also an accomplished scholar in the Greek, Latin, French, Dutch, and Italian languages, and was considered as one of very superior literary attainments. On his father's death in 1659, he became possessed of an ample fortune, and that he might, with more ease, prosecute his studies, he hired chambers in Gresham college, where he had an opportunity of conversing with learned men, and of pursuing natural philosophy, to which he was much attached. He was one of the first encouragers of the royal society, and on its first institution became a fellow, and in 1663 their treasurer, which office he held for two years. His reputation, in the mean time, was not confined to his native country, but by means of the correspondence of his learned friends, was known over most part of Europe. Having, like his father, been biassed in favour of the republican party, from which he recovered by time and reflection, his merit was in consequence overlooked during the reigns of Charles II. and James II. but on the accession of king William, he was called to a seat at the board of trade, where his knowledge of the subject made his services of great importance; and when Dr. Tillotson was promoted to the see of Canterbury in 1691, he prevailed on Mr. Hill to take on him the office of his comptroller, which he accordingly accepted, and lived in high favour with that distinguished prelate, who would frequently term him "his learned friend and his instructing philosopher." On the accession of queen Anne, Mr. Hill resigned his office in the Board of Trade, and retired to his seat of St. John's in Sutton, at Hone in the county of Kent, which he had purchased in 1665, and which was always his favourite residence. Here he died Feb. 5, 1721. In 1767 a volume of his "Familiar Letters" was published, which gives us a very favourable idea of his learning, public spirit, and character; and although the information these letters contain is not of such importance now as when written, there is always an acknowledged charm in unreserved epistolary correspondence, which makes the perusal of this and all such collections interesting.<sup>1</sup>

<sup>1</sup> Life prefixed to the "Familiar Letters."

**HILL** (Sir JOHN), an English writer, and most extraordinary character, was the son of a Mr. Theophilus Hill, a clergyman of Peterborough or Spalding, and born about the year 1716. He was bred an apothecary, and set up in St. Martin's-lane, Westminster; but marrying early, and without a fortune on either side, he was obliged to look round for other resources than his profession. Having, therefore, in his apprenticeship, attended the botanical lectures which are periodically given under the patronage of the apothecary's company, and being possessed of quick natural parts, he soon made himself acquainted with the theoretical as well as practical parts of botany; after which, being recommended to the duke of Richmond and lord Petre, he was by them employed in the inspection and arrangement of their botanic gardens. Assisted by the liberality of these noblemen, he executed a scheme of travelling over several parts of this kingdom, to gather some of the most rare and uncommon plants, accounts of which he afterwards published by subscription. But, after great researches, and the exertion of uncommon industry, which he possessed in a peculiar degree, this undertaking turned out by no means adequate either to his merits or expectations.

The stage next presented itself, as a soil in which genius might stand a chance of flourishing; but this plan proved likewise abortive; and, after two or three unsuccessful attempts at the Haymarket and Covent-garden, he was obliged to apply again to his botanical inquiries, and his business as an apothecary. In the course of these pursuits, he was introduced to the acquaintance of Martin Folkes and Henry Baker, esqrs. both of the Royal Society, and through them to the literary world; where he was received and entertained on every occasion with much candour and friendly warmth, being considered by them as a young man of great natural and acquired knowledge, struggling against the tide of misfortune, and in this view pitied and encouraged.

At length, about 1716 (at which time he had the trifling appointment of apothecary to one or two regiments in the Savoy) he translated from the Greek a small tract of Theophrastus, "On Gems," which he published by subscription; and this, being well executed, procured him friends, reputation, and money. Encouraged by this success, he engaged in works of greater extent and importance: The

first he undertook was "A General Natural History," three vols. folio. He next engaged, in conjunction with George Lewis Scott, esq. for a "Supplement to Chambers's Dictionary." At the same time he undertook the "British Magazine;" and when engaged in these and a number of other works, some of which seemed to require a man's whole attention, he carried on a daily essay under the title of "Inspector." Notwithstanding all this employment, he was a constant attendant upon every place of public amusement; where he collected, by wholesale, a great variety of private intrigue, and personal scandal, which he as freely retailed again to the public in his "Inspectors" and "Magazines." It would make a folio, instead of an article in this work, were we to trace Dr. Hill (for he had now obtained a diploma from the college of St. Andrew's, in Scotland) through all his various pursuits in life. Let it suffice to say, that from this successful period he commenced a man of fashion, kept his equipage, dressed, went into all polite companies, and in every respect claimed the character of a man of *bon ton*. His writings supported him in all this for a time; and, notwithstanding the graver part of them were only compilations, and the lighter part such as could produce no great copy-money, yet there is no doubt that he made, for several years, a considerable income.

But the disposition of Dr. Hill was greatly changed with his circumstances: from being humble and diffident, he had become vain and self-sufficient. There appeared in him a pride, which was perpetually claiming a more than ordinary homage, and a vindictive spirit, which could never forgive the refusal of it. Hence his writings abounded with attacks on the understandings, morals, or peculiarities of others, descending even to personal abuse and scurrility. This licence of his pen engaged him frequently in disputes and quarrels; and an Irish gentleman of the name of Browne, supposed to be ridiculed in an "Inspector," proceeded so far as to cane him in the public gardens at Ranelagh. He had a paper war with Woodward the comedian; was engaged with Henry Fielding in the affair of Elizabeth Canning; and concerned in a contest with the Royal Society. Of this, the origin and progress has been thus detailed by one who had every opportunity of knowing the circumstances. When Mr. Hill had started all at once as before related, from a state of indigence and distress, to taste the comforts of very considerable emoluments from

his labour, giddy with success, and elated beyond bounds with the warm sunshine of prosperity, he seemed to be seized with a kind of infatuation. Vanity took entire possession of his bosom, and banished from thence every consideration but of self. His conversation turned on little else, and even his very writings were tainted with perpetual details of every little occurrence that happened to him. His raillery, both in company and in his writings, frequently turned on those who closely attached themselves to philosophical investigations, especially in the branches of natural philosophy. The common-place wit of abusing the medal-scraper, the butterfly-hunter, the cockle-shell-merchant, &c. now appeared in some of his Magazines and Inspectors, and in two or three places he even indulged some distant glances of satire at the Royal Society. Notwithstanding which, however, when the Supplement to "Chambers's Dictionary" was nearly finished, the proprietors of that work, very sensible of the weight of an F. R. S. annexed to the author's name, were very desirous that Dr. Hill should have this addition as well as Mr. Scott, his colleague in the work. In consequence of this design, Dr. Hill procured Mr. Scott to propose him for election into that honorable body; but the doctor's conduct for some time past having been such as had rendered him the object of contempt to some, of disgust to others, and of ridicule to almost all the rest of his former grave and philosophical acquaintances, he now stood but a very indifferent chance for carrying an election, where an opposition of one third was sufficient to reject the candidate; and as the failing in that attempt might have done our author more essential prejudice than the succeeding in it could even have brought him advantage, the late ingenious and worthy president, Martin Folkes, esq. whose remembrance must ever live in the highest estimation with all who ever had the honour of knowing him, notwithstanding that Dr. Hill had given him personal occasion of offence against him, yet with the utmost generosity and candour, advised Mr. Scott to dissuade his friend, for his own sake, against a design which there appeared so little probability of his succeeding in. This advice, however, Dr. Hill, instead of considering in the generous light it was meant, misinterpreted into a prejudiced opposition against his interest, and would have persisted in his intention even in despite of it, had not his being unable to obtain the subscription of the

requisite number of members to his recommendation, obliged him to lay it aside, from a conviction that he could not expect to carry an election in a body composed of three hundred members, of which he could not prevail on three to set their names to the barely recommending him as a candidate. Thus disappointed, his vanity piqued, and his pride lowered, no relief was left him but railing and scurrility, for which purpose, declaring open war with the society in general, he first published a pamphlet entitled "A Dissertation on Royal Societies," in a letter from a Slavonian nobleman in London to his friend in Slavonia; which, besides the most ill-mannered and unjust abuse on the whole learned body he had been just aiming, in vain, to become a member of, is interlarded with the grossest personal scurrility on the characters of Mr. Folkes and Mr. Henry Baker, two gentlemen to whom Dr. Hill had formerly been under the greatest obligations, and whose respective reputations in both the moral and literary world had long been too firmly established for the weak efforts of a disappointed scribbler to shake or undermine. Not contented with this, he proceeded to compile together a large quarto volume entitled "A Review of the Works of the Royal Society," in which, by the most unfair quotations, mutilations, and misrepresentations, numbers of the papers read in that illustrious assembly, and published under the title of the "Philosophical Transactions," are endeavoured to be rendered ridiculous. This work is ushered into the world with a most abusive and infamous dedication to Martin Folkes, esq. against whom and the afore-mentioned Mr. Henry Baker the weight of this furious attack was chiefly aimed; but the whole recoiled upon himself; and by such personal abuse, malignant altercation, proud and insolent behaviour, together with the slovenliness and inaccuracy of careless and hasty productions, he wrote himself out of repute both with booksellers and the town; and, after some time, sunk in the estimation of the public nearly as fast as he had risen. He found, however, as usual, resources in his own invention. He applied himself to the preparation of certain simple medicines; namely, "the Essence of Water-dock; Tincture of Valerian; Pectoral Balsam of Honey; and Tincture of Bardana." The well-known simplicity of these preparations led the public to judge favourably of their effects; they had a rapid sale, and once more enabled the doctor to live in splendour.

Soon after the publication of the first of these medicines, he obtained the patronage of the earl of Bute; under which he published a very pompous and voluminous botanical work, entitled "A System of Botany;" but is said to have been a very considerable loser by this speculation. His botanical works, however, had a favourable influence in promoting the science in general. To wind up the whole of so extraordinary a life, having a year or two before his death presented an elegant set of his botanical works to the king of Sweden, that monarch invested him with one of the orders of his court, that of Vasa, in consequence of which he assumed the title of Sir John. He died Nov. 22, 1775, of the gout, which he professed to cure others. As to his literary character, and the rank of merit in which his writings ought to stand, Hill's greatest enemies could not deny that he was master of considerable abilities, and an amazing quickness of parts. The rapidity of his pen was ever astonishing, and he has been known to receive within one year, no less than 1500*l.* for the works of his own single hand; which, as he was never in such estimation as to be entitled to any extraordinary price for his copies, is, we believe, at least three times as much as ever was made by any one writer in the same period of time. But, had he written much less, his works would probably have been much more read. The vast variety of subjects he handled, certainly required such a fund of universal knowledge, and such a boundless genius, as were never perhaps known to centre in any one man; and it is not therefore to be wondered, if, in regard to some he appears very inaccurate, in some very superficial, and in others altogether inadequate to the task he had undertaken. His works on philosophical subjects seemed most likely to have procured him fame, had he allowed himself time to digest the knowledge he possessed, or preserved that regard to veracity which the relation of scientific facts so rigidly demands. His novels, of which he has written many, such as "The History of Mr. Lovell," (in which he had endeavoured to persuade the world he had given the detail of his own life), "The Adventures of a Creole," "The Life of Lady Frail," &c. have, in some parts of them, incidents not disagreeably related, but the most of them are merely narratives of private intrigues; containing throughout the grossest calumnies, and endeavouring to blacken and undermine the private characters of many worthy persons.



In his "Essays," which are by much the best of his writings, there is, in general, a liveliness of imagination, and adroitness in the manner of extending, perhaps some very trivial thought, which at first may by many be mistaken for wit; but, on a nearer examination, will be found to lose much of its value. A continued use of smart short periods, bold assertions, and bolder egotisms, produces a transient effect, but seldom tempts the spectator to take a second glance. The utmost that can be said of Hill is, that he had talents, but that, in general, he either greatly misapplied them, or most miserably hackneyed them for profit. As a dramatic writer he stands in no estimation, nor has he been known in that view by any thing but three very insignificant pieces: namely, 1. "Orpheus," an opera, 1740. 2. "The Critical Minute," a farce, published in 1754, but not acted, 3. "The Rout," a farce, 1754\*. A large volume might be written on the life and adventures of this extraordinary man, as affording a complete history of literary quackery, every branch of which he pursued with a greater contempt for character than perhaps any man in our time.<sup>1</sup>

HILL (JOSEPH), an English divine and lexicographer, was born Oct. 1625, at Bromley, near Leeds, where his father, Joshua Hill, was a puritan preacher. He was carefully educated in classical learning, and sent to Cambridge in 1644, where he was admitted of St. John's college. In 1649, he was chosen fellow of Magdalen college, and became a favourite tutor. In 1658 he served the office of senior proctor, and in 1660 kept the act for the degree of bachelor of divinity, and having declared his sentiments in favour of nonconformity, his fellow-collegians erased his name from their books, that he might be enabled to retire without suffering a formal ejection. He then retired to London, and preached for a while at the church

\* Some smart epigrams, by Garrick and others, on his joint occupations of poet and physician, will be remembered longer than his own dramas. Some of them run thus:

"For physic and farces, his equal there scarce is; [is.]"

His farces are physic, his physic a farce Another.

"Thou essence of dock, of valerian, and sage,

<sup>1</sup> Gent. Mag. see Index.—Biog. Dram.—Davies's Life of Garrick.—Dilly's Repository.—D'Israeli's Quarrels, vol. II. &c. &c.

At once the disgrace and the pest of this age,

The worst that we wish thee, for all thy vile crimes,

Is to take thy own physic, and read thy own rhymes."

Answer.

"The wish must be in form revers'd To suit the doctor's crimes;

For if he takes his physic first, He'll never read his rhymes!"

of Allhallows Barking, but in 1663 went abroad, and, after visiting various parts of the continent, passed three years at the university of Leyden. In 1667 he was invited to be minister of the English church at Middleburgh in Zealand, where he continued till 1673, when his too late publishing his "Defence of the Zealander's choice," occasioned the governors of that province to order him to leave the place. On his arrival in England, however, and waiting on Charles II. he rewarded him for writing that book with a sinecure of 80*l.* and, according to Calamy, offered him a bishopric if he would conform. But this being against his principles, he accepted an invitation to the English church at Rotterdam in 1678, where he exercised the office of pastor until his death, Nov. 5, 1707. Mr. Hill was much esteemed as a preacher, and has left one or two specimens of his talents; but he is more noticeable as the editor of Schrevelius's *Lexicon*, which he augmented with 8000 words, and purged of nearly as many faults. He published his edition in 1676, since which it has often been reprinted, sometimes with improvements, and is still a standard book. Mr. Hill had accumulated a very fine library, in which he employed his leisure hours to the last.<sup>1</sup>

HILL (ROBERT) was a man remarkable for his perseverance and talent in learning many languages by the aid of books alone, and that under every disadvantage of laborious occupation and extreme poverty. His extraordinary character was made known to the world by Mr. Spence in 1757, who, in order to promote a subscription for him, published a comparison between him and the famous Magliabecchi, with a short life of each. From this account it appears that he was born January 11, 1699, at Miswell near Tring in Hertfordshire, that he was bred a taylor, which trade and that of a staymaker he practised throughout life, sometimes adding to them that of a schoolmaster. He was three times married, and the increase of his family, with the extravagance of his second wife, kept him always in great pennyry. He worked in general, or taught by day, and studied by night; in which way he acquired the Latin, Greek, and Hebrew languages, with a good knowledge of arithmetic. As he could proceed only as he accidentally picked up books in a very cheap way, his progress was slow, but by his unremitting diligence very steady. Ac-

<sup>1</sup> Calamy.—Cole's MS *Athenæ Cantab.* in *Brit. Mus.*

cording to his own account, he was seven years acquiring Latin, twice as much in learning Greek, but Hebrew he found so easy that it cost him little time. He wrote, 1. "Remarks on Berkeley's 'Essay on Spirit'." 2. "The Character of a Jew." 3. "Criticisms on Job." He was a modest sensible man, fond of studying the Scriptures, and a zealous member of the church of England. He died at Buckingham in July 1777, after having been confined to his bed about a year and a half. During this time he employed the hours in which he was able to sit up, in his favourite study of the Old Testament in Hebrew, which he frequently said now more than repaid him for the trouble he had taken to acquire the language. It is probable, that the notice into which he was brought by Mr. Spence secured him afterwards from the extremities of poverty.<sup>1</sup>

HILL (WILLIAM), a learned annotator on Dionysius Periegetes, was born in 1619, at Cudworth in Warwickshire, and educated at Merton college, Oxford, of which he was made one of the post-masters. He was elected probationer-fellow of that house in 1639, and afterwards bachelor-fellow, and thence was promoted to a free-school at Sutton-Colfield in his own county, which school he brought into considerable credit during his abode there. He then removed to London, and practised physic, and in 1649 and 1652, had leave from the delegates of the university to accumulate the degrees in physic, but Wood could not discover that he took the benefit of this licence; it is probable he did not, as in his "Dionysius" he styles himself only master of arts. After this he removed to Ireland to resume the art of teaching, and became chief master of the great school of St. Patrick's, Dublin, but at the restoration, as he had sided with the parliamentary interest, or at least was indebted to it for his promotion, he was ejected from this office, and went to Finglass, near Dublin, where he taught and boarded children of people of quality, and was made minister of the church there. Before his death he was created D. D. by the university of Dublin. He died of a pestilential fever in Nov. 1667. His edition of Dionysius is entitled "Dionisii orbis descriptio, annotationibus Eustathii, et Hen. Stephani, nec non Gul. Hill commentario critico et geographico, ac tabulis illustrata," Lond. 1653, 8vo, reprinted 1659, 1663, 1678, 1688, which

<sup>1</sup> Parallel between Magliabecchi, &c.

last Harwood reckons a valuable edition. He is said also to have epitomized some of the works of Lazarus Riverius, a physician. As his wife was brought to bed seven months after their marriage, he wrote a treatise to prove the child lawfully begotten, and submitted the MS. to two physicians, who returned it with apparent approbation, but seriously considered it as not very conclusive.<sup>1</sup>

HILLEL, the elder, surnamed Hassaken, was born at Babylon, of poor parents, but of the royal stock of David, in the year 112 B. C. After residing forty years in Babylon, where he married, and had a son, he removed with his family to Jerusalem, for the purpose of studying the law. Shemaiah and Abdaiah were at that time eminent doctors in Jerusalem. Hillel, unable on account of his poverty to gain a regular admission to their lectures, spent a considerable part of the profits of his daily labour in bribing the attendants to allow him a place at the door of the public hall, where he might gather up the doctrine of these eminent masters by stealth; and when this expedient failed him, he found means to place himself at the top of the building near one of the windows. By such unwearied perseverance he acquired a profound knowledge of the most difficult points of the law; in consequence of which his reputation gradually rose to such an height, that he became the master of the chief school in Jerusalem. In this station he was universally regarded as an oracle of wisdom scarcely inferior to Solomon, and had many thousand followers. He had such command of his temper, that no one ever saw him angry. The name of Hillel is in the highest esteem among the Jews for the pains which he took to perpetuate the knowledge of the traditionary law. He arranged its precepts under six general classes; and thus laid the foundation of that digest of the Jewish law which is called the Talmud. Hillel is said to have lived to the great age of one hundred and twenty years. Shammai, one of the disciples of Hillel, deserted his school, and formed a college of his own, in which he taught dogmas contrary to those of his master. He rejected the oral law, and followed the written law only, in its literal sense. Hence he has been ranked among the Karaites. The schools of Hillel and Shammai long disturbed the peace of the Jewish church by violent contests, in which, however,

<sup>1</sup> Ath. Ox. vol. II.—Harr. s's edition of Ware's Ireland.

the party of Hillel was at last victorious. Hillel, we have yet to mention, laboured much to give a correct edition of the sacred text, and there is an ancient MS Bible which bears his name ascribed to him, part of which is among the MSS. of the Sorbonne.<sup>1</sup>

HILLEL, the Nasi, or prince, another famous Jew, was great grandson of Judas Hakkadosh, or the holy, author of the Misna. This latter Hillel lived in the fourth century, was the first compiler of the present Jewish calendar, and was one of the principal doctors of the Gemara. That correct edition of the Hebrew text which bears the name of Hillel, and is mentioned in the preceding article, is attributed to him by most of the Jewish writers, among whom, however, there have been several others named Hillel.<sup>2</sup>

HILLIARD (NICHOLAS), an English artist, the son of Nicholas Hilliard of Exeter, was born in that city in 1547; and for want of a proper instructor, studied the works of Hans Holbein, which to him seemed preferable to all others, but he was incapable of acquiring the force and nature which that great master impressed on all his smaller performances. He could never arrive at any strength of colouring; his carnations were always pale, and void of any variety of tints; yet his penciling was exceedingly neat, the jewels and ornaments of his portraits were expressed with lines incredibly slender, and even the hairs of the head and of the beard were almost distinctly to be counted. He was exact in describing the dress of the times, but he rarely attempted more than a head; and yet his works were much admired and highly prized. He painted the portrait of the queen of Scots, which gained him universal applause; and queen Elizabeth sat to him for her portrait several times. He was this queen's goldsmith, carver, and portrait-painter. He was very much employed by the nobility and gentry, and was admired and highly prized in his time. Enjoying his reputation to the age of seventy-two, he died in 1619. Donne has celebrated him in a poem called "The Storm;" where he says,

"An hand, an eye,

By Hilliard drawn, is worth an history."

Lord Orford, who has given some anecdotes of this painter, concludes, with observing, that the greatest obligation we

<sup>1</sup> Moreri.—Brucker.

<sup>2</sup> Moreri.—Dict. Hist.

have to Hilliard is his having contributed to form the celebrated Isaac Oliver.<sup>1</sup>

HIMERIUS, a Greek sophist and grammarian, who flourished under the emperors Constantine and Julian, and was living, after the death of the latter, in the year 363, was a native of Prusias in Bithynia, and a rival of Anatolius and Proæresius, after whose death he established himself in the school of rhetoric at Athens. Eunapius, who writes some account of him, commends his style, which was formed on that of Aristides. He delighted in making clandestine attacks upon the Christians. Photius describes his declamations, and gives some extracts; but a copy of them has been found, and an edition published by Wernsdorf in 1790, under the title "*Himerii Sophistæ eclogæ et declamationes*," Gr. Lat. Gott. 8vo.<sup>2</sup>

HINCHLIFFE (JOHN), a learned English prelate, was born in Swallow-street, Westminster, in 1731, where his father was in the humble employment of a stable-keeper. He was educated, however, at Westminster-school at the same time with Smith and Vincent, who were afterwards his successors in the headship of that celebrated academy. In 1750 he was elected to Trinity college, Cambridge, where he took his bachelor's degree in 1754, and about the same time became usher of Westminster-school, then entered into holy orders, and officiated as morning preacher of South Audley street chapel. He continued in these employments (taking his master's degree in 1757) until 1760, when he travelled into Germany, Italy, and France with Mr. Crewe, afterwards member of parliament for Cheshire, who, when returned from his tour, settled on Dr. Hinchliffe three hundred pounds a year, and made him his domestic chaplain. With this gentleman the doctor lived, with the attention and respect which were justly due to his merit. During his residence in Italy, where he conducted himself in every respect agreeable to his station and character, he was favoured with an introduction to the late duke of Grafton, who had been contemporary with him at Cambridge, and soon after, in 1764, by the interest of his grace, he was appointed head-master of Westminster school, on the resignation of Dr. Markham, late archbishop of York, but his ill state of health not being suited to such

<sup>1</sup> Walpole's Anecdotes.—Pilkington and Strutt's Dictionaries.

<sup>2</sup> Cave, vol. I.—Lardner's Works.—Saxii Onomast.

a laborious employ, he was obliged to resign in a few months after he had accepted it. He declined several advantageous offers that were made him if he would travel again; and being made very easy in circumstances by the generosity of his friend and pupil, Mr. Crewe, he intended to return and reside at college, when he was solicited by his noble patron to undertake for a few years the care of the late duke of Devonshire.

In consequence of this, Dr. Hinchliffe was appointed tutor and domestic chaplain to the duke of Devonshire, with whom he continued at Devonshire-house till his grace went abroad; and, by the joint interest of his two noble patrons he was presented to the vicarage of Greenwich, in 1766. About this time, Miss Elizabeth, the sister of his pupil Mr. Crewe, a young lady about twenty-one years of age, was courted by an officer of the guards, who not being favoured with the approbation of Mr. Crewe, this latter gentleman applied to Dr. Hinchliffe, requesting him to dissuade his sister from encouraging the addresses of her suitor. This he did so effectually, that the lady not only gratified her brother's wishes, but her own, by giving both her heart and hand to the doctor. Mr. Crewe acquiesced immediately in his sister's choice, encreasing her fortune from five thousand, the sum originally bequeathed to her, to fifteen thousand pounds; but at the same time withdrawing the three hundred per annum before mentioned. Dr. Hinchliffe, it is said, was offered the tuition of the prince of Wales, which important trust he declined, from his predilection, as it is supposed, to what were called Whig principles. On the death of Dr. Smith, in 1768, his lordship was elected, through the recommendation of the duke of Grafton, master of Trinity college, Cambridge; and scarce a year had elapsed, when he was raised to the bishopric of Peterborough on the death of Dr. Lamb, in 1769, by the interest of the duke of Grafton, then prime minister. It is probable his lordship might have obtained other preferment, had he not uniformly joined the party in parliament who opposed the principle and conduct of the American war. The only other change he experienced was that of being appointed dean of Durham, by which he was removed from the mastership of Trinity college. He died at his palace at Peterborough Jan. 11, 1794, after a long illness, which terminated in a paralytic stroke. His lordship, although a man of considerable learning, published

only three sermons, preached on public occasions. He was a graceful orator in parliament, and much admired in the pulpit. Mr. Jones, in his *Life of bishop Horne*, says that "he spake with the accent of a man of sense (such as he really was in a superior degree), but it was remarkable, and, to those who did not know the cause, mysterious, that there was not a corner of the church, in which he could not be heard distinctly." The reason Mr. Jones assigns, was, that he made it an invariable rule, "to do justice to every consonant, knowing that the vowels will be sure to speak for themselves. And thus he became the surest and clearest of speakers: his elocution was perfect, and never disappointed his audience." Two years after his death, a volume of bishop Hinchliffe's "Sermons" were published, but, probably from a want of judgment in the selection, did not answer the expectations of those who had been accustomed to admire him in the pulpit.<sup>1</sup>

HINCKLEY (JOHN), son of Robert Hinckley of Coton in Warwickshire, was born in that county in 1617. His parents being puritanically inclined, he was bred in that persuasion under Mr. Vynes, a celebrated schoolmaster of Hinckley. In Midsummer or April term, 1634, he was admitted a student in St. Alban's-hall, Oxford, under the tuition of Mr. Robert Sayer; but before he became B. A. was induced by the preaching of Dr. Wentworth, to quit the opinions he had imbibed in infancy. About the time he had completed the degree of M. A. he entered into orders, was patronized by the family of Purefoy of Wadley near Faringdon, Berks; and promoted to be vicar of Colesbill in that county, afterwards of Drayton in Leicestershire, on the presentation of George Purefoy, esq. in 1662, rector of Northfield in Worcestershire; and in 1679, accumulated the degrees of B. and D. D. He died April 13, 1695, and was buried in the chancel of Northfield church, where several epitaphs record part of the history of his family.

The publications of Dr. Hinckley are, 1. "Four Sermons; viz. 1. at the assizes at Reading; 2. at Abingdon; 3. and 4. at Oxford, 1657," 8vo. 2. "Matrimonial instruction to persons of honour," printed with the "Four Sermons." 3. "Epistola veridica ad homines φιλοπρωτεϊστας, 1659," 4to, (reprinted in his "Fasciculus Literarum").

<sup>1</sup> Gent. Mag. LXIV.



4. "Oratio pro statu ecclesiæ fluctuantis," printed with art. 3. 5. "Sermon at the funeral of George Purefoy the elder, of Wadley in Berks, esq. who was buried by his ancestors at Drayton in Leicestershire, 21 April, 1661;" 1661, 4to. 6. "A persuasive to Conformity, by way of letter to the dissenting brethren, 1670," 8vo. 8. "Fasciculus literarum; or Letters on several occasions, 1680," 8vo. The first half of this book contains letters between Mr. Baxter and Dr. Hinckley, in which many things are discussed which are repeated in Baxter's plea for the non-conformists. There are four in number, written by each, and our author's third letter was written soon after Baxter's book "Of Church Divisions" came forth; he having not only obliquely reflected on Dr. Hinckley's second letter, but particularly signified his discontent both with Hinckley and his book. The reason of the publication of these letters five years after their first penning, was occasioned by the account which Baxter had given in many of his writings of Hinckley's Letters: the last of which Letters was answered by Baxter in his third, "Of the Cause of Peace, &c."<sup>1</sup>

HINCMAR, a celebrated archbishop of Rheims, and one of the most learned men of his time, was originally a monk of St. Denys in France. He was elected archbishop in the year 845, and shewed great zeal for the rights of the Gallican church. He also acquired much influence at court, and among the clergy, but made a tyrannical use of it to accomplish his designs. He condemned Gotescale, and deposed Hincmar bishop of Laon his nephew. He died in 882, at Epernay, to which place he had escaped from the Normans in a litter. Several of his works remain, the best edition of which is by Sirmond, 1615, 2 vols. fol. useful as to ecclesiastical history, and learned in theology and jurisprudence, but the style is harsh and barbarous. What Hincmar wrote concerning St. Remi of Rheims, and St. Dionysius of Paris, is not in this edition, but may be found in Surius. There is also something more of his in Labbe's Councils, and in the Council of Douzi, 1658, 4to.<sup>2</sup>

HINCMAR, nephew of the preceding on the mother's side, was made bishop of Laon before the age prescribed by the canons. His irregular conduct, injustice, and violent proceedings against his clergy, occasioned the coun-

<sup>1</sup> Ath. Ox. vol. II.—Nichols's Leicestershire.

<sup>2</sup> Dupin.—Mosheim.—Cave.

oil of Verberie, in which he was accused by Charles the Bald; but the proceeding was suspended by an appeal to the pope. Hincmar was less fortunate in the council of Douzi in 871, where being accused of sedition, calumny, and disobedience to the king by open force, his uncle pronounced sentence against him, and he was banished, confined in irons, and his eyes put out. Another bishop was appointed in his room: however in 878 he was reinstated, but died soon after. His vindications may be found in the History of the Council of Douzi, 1658, 410.<sup>1</sup>

HIPPARCHIA.—See CRATES.

HIPPARCHUS, a celebrated ancient astronomer, was born at Nee in Bithynia, and flourished between the 154th and 163d olympiads; or between 160 and 125 B. C. as we learn from the astronomical observations he made in that space of time. He is supposed to have been the first who, from vague and scattered observations, reduced astronomy to a science, and prosecuted the study of it systematically. Pliny, who always mentions him in terms of high commendation, says he was the first who attempted to take the number of the fixed stars, and his catalogue is preserved in Ptolemy's "Almagest," where they are all noted according to their longitudes and apparent magnitudes. Pliny places him amongst those men of a sublime genius, who, by foretelling the eclipses, ran fit mankind, that they ought not to be frightened at these phenomena. Thales was the first among the Greeks, who could discover when there was to be an eclipse. Sulpitius Gallus among the Romans began to succeed in this kind of prediction; and gave an essay of his skill very seasonably, the day before a battle was fought. "After these two, Hipparchus foretold the course of the sun and moon for 600 years, calculated according to the different manner of reckoning the months, days, and hours, used by several nations, and for the different situations of places. Pliny admires him for taking an account of all the stars, and for acquainting us with their situations and magnitudes. Hipparchus is also memorable for being the first who discovered the precession of the equinoxes.

The first observations he made were in the isle of Rhodes, which gained him the name Rhodius, and has made some moderns imagine, that there were two ancient

<sup>1</sup> Care, vol. II.—Dupin.

astronomers of that name : but afterwards he cultivated this science in Bithynia and Alexandria only. One of his works still extant, his "Commentary upon Aratus's Phænomena," is properly a criticism upon Aratus, whom he charges with having plundered Eudoxus's books, and transcribed even those observations in which Eudoxus was mistaken. He makes the same remarks against Aratus the grammarian, who wrote "A Commentary on Aratus's Phænomena." Peter Victorius is the first who published this "Commentary" of Hipparchus, Florence, 1567, fol. Petavius gave afterwards a more correct edition of it: to which he added a Latin translation made by himself. Hipparchus composed several other works, of which honourable mention is made by many writers of antiquity; and upon the whole, it is universally agreed, that astronomy is greatly obliged to him for laying originally that rational and solid foundation, on which all succeeding professors of this science have built their improvements. Very ample justice is done to his merit in Bailly's History of Astronomy.<sup>1</sup>

HIPPOCRATES, usually called the father of physic, was born in the island of Cos, about 460 B. C. He is said to have descended from Æsculapius, through a line of physicians who had all promoted the fame of the Coan school, and by his mother's side he was the eighteenth lineal descendant from Hercules. He appears to have devoted himself to the medical art that he might perpetuate the honours of his family, and he has eclipsed them. Besides the empirical practice which was hereditary among them, he studied under Herodicus, who had invented the gymnastic medicine, and was instructed in philosophy and eloquence by Gorgias, a celebrated sophist and brother of Herodicus. He is also said to have been a pupil of Democritus, which appears improbable, and a follower of the doctrines of Heraclitus. In whatever study, however, he engaged, he appears to have pursued a rational plan, upon actual experience, discarding the theories of those who never had practised the art, and hence is said to have been the first who separated the science of medicine from philosophy, or rather from mere speculation, which then assumed that name. Of the events of his life little is known with certainty. He spent a great part of his time in travelling: during which he resided for a considerable period, at va-

<sup>1</sup> Bailly, *ubi supra*.—Martin's Biog. Philos.—Gen. Dict.—Hutton's Dict.

rious places, in which he was occupied in the practise of his art. His chief abode was in the provinces of Thessaly and Thrace, especially at Larissa, the capital of Thessaly, where he composed several books. According to Soranus, he spent some time at the court of Macedon, where he signalized himself, in consultation with Euryphon, a senior physician, by detecting the origin of the malady of the young Perdiccas. His observation of the emotion of the prince on the appearance of Phila, a mistress of his father, led him to pronounce that love alone was capable of curing the disease which it had occasioned. His fame caused him to receive invitations from different cities of Greece. He is said to have been requested by the inhabitants of Abdera to go and cure their celebrated fellow-citizen, Democritus, of the madness under which they supposed him to labour, whom he pronounced not mad; but, the wisest man in their city. In a speech ascribed to his son Thessalus, still extant, we are told that Thyræ and Pæonia being ravaged by the plague, the inhabitants of those countries offered large sums of money to induce Hippocrates to come to their relief; but foreseeing that the pestilence was likely to penetrate into Greece, he refused to quit his own country, but sent his two sons, and his son-in-law, through the different provinces, to convey the proper instructions for avoiding the infection; he himself went to Thessaly, and thence to Athens, where he conferred such eminent services on the citizens, that they issued a decree honouring him with a crown of gold, and initiating him and his family in the sacred mysteries of Ceres and Proserpine. Hippocrates is likewise reported to have refused an invitation from Artaxerxes, king of Persia, accompanied by a promise of every reward and honour which he might desire, to repair to his dominions during a season of pestilence, which he refused; and that when the enraged king ordered the inhabitants of Cos to deliver up Hippocrates, they declared their resolution to defend the life and liberty of their valued countryman at all hazards, and nothing was attempted by the Persian. Most of these stories, however, are deemed fictitious by the most intelligent critics. The cure of the young Perdiccas probably originated from the report of a similar cure ascribed to Erasistratus; and the interview with Democritus is not supported by any satisfactory evidence. The relation of the services of Hippocrates, during the plague at Athens,

is altogether irreconcilable with the accounts of Galen and of Thucydides; besides, that plague commenced during the Peloponnesian war, in the second year of the 87th olympiad, at which time Hippocrates was about thirty years old, and therefore could not have had two sons or a son-in-law in a condition to practise. Dr. Ackerman justly conjectures, that these fables were all invented after the death of Hippocrates, and ascribed to him by the followers of the dogmatic sect, of which he was regarded as the founder. The letters and other pieces, which are preserved with the works of Hippocrates, and on the authority of which these anecdotes are related, are generally deemed spurious.

After a long life spent in the successful practice of his art, in perfecting his rational system of medical inquiry, and in forming disciples worthy to supply his place, Hippocrates died at Larissa in Thessaly, at the age of 85, or 90, or, as others affirm, of 104, or even 109 years. He was buried between that city and Gyrtona. Besides two sons, Thessalus and Draco, both eminent practitioners, he left a daughter, married to his favourite pupil, Polybus, who arranged and published the works of his great master; he left also a number of disciples.

How dubious soever many of the circumstances of the life of Hippocrates may be, it is not questioned that he acquired a reputation, which has ranked him high among the great men of Greece, and which may be traced from age to age, from the time in which he flourished through all succeeding periods. He has not only passed, by almost universal consent, for the father of physic and the prince of physicians, but his opinions were every where respected as oracles, not only in the schools of medicine, but in the courts of law. Philosophers of every sect were eager to read, to quote, and to comment upon his writings. He has shared with Plato the title of *divine*; and not only statues, but temples were erected to his memory, and his altars were covered with incense, like those of Æsculapius himself. Indeed the qualifications and duties required in the character of the physician, were never more fully exemplified than in his conduct, or more eloquently described than by his pen. He had formed a very exalted notion of the dignity and usefulness of his profession, which is only lowered, he said, in the public estimation, by the ignorance of its professors; and he supported this dignity in his own

person by the most rigid attention to the morality of private life, by great simplicity, candour, and benevolence in all his intercourse with the sick, and by unwearied zeal in investigating the nature and progress of diseases, and in administering to their cure. He is said to have admitted no one to his instructions without the solemnity of an oath, the form of which is transmitted to us among his writings\*.

The books attributed to Hippocrates amount to seventy-two in number, of which, however, a considerable part are regarded as spurious; some containing opinions which were not prevalent till long after the age of Hippocrates, and some differing altogether in style and composition from the genuine writings of that master, which are composed in the Ionic dialect, and are distinguished by a remarkable conciseness, and, as it were, compression of language, which at times, indeed, borders upon obscurity. Some pieces have been obviously written after the commencement of the Christian era; and Galen admits that several interpolations and alterations were made by Dioscorides and Artemidorus, surnamed Capito, in the name of Atrian. Polybus, the son-in-law of Hippocrates, who collected and edited his works, is believed to have written some of the pieces, and Thessalus and Draco, his sons, as well as Hippocrates III. and IV., his grandsons, are supposed to have written others, especially several of the books of "Epi-

\* The following is a copy of this singular oath: "I swear by Apollo the physician, by Esculapion, by his daughters Hygieia and Panacea, and by all the Gods and Goddesses, that, to the best of my power and judgment, I will faithfully observe this oath and obligation. The master that has instructed me in the art, I will esteem as my parents; and supply, as occasion may require, with the comforts and necessities of life. His children I will regard as my own brothers; and if they desire to learn, I will instruct them in the same art, without any reward or obligation. The precepts, the explanations, and whatever else belongs to the art, I will communicate to my own children, to the children of my master, to such other pupils as have subscribed the Physicians Oath, and to no other persons. My patients shall be treated by me, to the best of my power and judgment, in the most salutary manner, without any injury or violence: neither

will I be prevailed upon by another to administer pernicious phreze, or be the author of such advice myself: nor will I recommend to women a pessary to procure abortion: but will live and practise chastely and religiously. Cutting for the stone I will not meddle with, but will leave it to the operators in that way. Whatever house I am sent for to attend, I will always make the patient's good my principal aim, avoiding as much as possible all voluntary injury and corruption, especially all venereal matters, whether among men or women, bond or free. And whatever I see or hear in the course of a cure, or otherwise, relating to the affairs of life, nobody shall ever know it, if it ought to remain a secret. May I be prosperous in life and business, and for ever honoured and esteemed by all men, as I observe this solemn oath: and may the reverse of all this be my portion, if I violate it, and swear myself."

demics." The following, however, are generally deemed original productions of Hippocrates the Coan: namely, 1. The essay "On Air, Waters, and Soils;" 2. The first and third books of "Epidemics;" 3. The book "On Prognostics;" 4. The first and second books of "Predictions;" and 5. The books of "Aphorisms;" but the two last contain many interpolations; 6. The treatise "On the Diet in acute diseases;" 7. That "On Wounds of the Head." Haller includes several more treatises in the list of genuine works of Hippocrates, which have been disputed, even from ancient times; such as those "On the Nature of Man;" "On the Humours;" "On Fractures;" "On the Joints;" and one or two others.

The prodigious degree of authority, so long attached to the writings of Hippocrates, has occasioned such a multitude of editions, versions, commentaries, dissertations, &c. that many pages would be required to enumerate them. The principal Greek editions are those of Aldus, at Venice, in 1526, folio; and of Frobenius at Basle, in 1538, folio; and the Latin editions are those of Cratander, at Basle, in 1526, folio, translated by several hands; of M. F. Calous, at Rome, 1525 and 1549, translated from MSS. in the Vatican, by order of pope Clement VII.; of J. Cornarius, at Venice, in 1545, 8vo, whose version has been frequently reprinted; and the version of Anutius Foësius, at Francfort, 1596, 8vo, by Wechel. The Greek and Latin editions are those of Hieronymus Mercurialis, at Venice, 1578, folio; of Zwinger, with the version of Cornarius, at Basle, 1579, folio; of Anutius Foësius, at Francfort, 1595, several times reprinted; of J. A. Vander Linden, also with the Latin version of Cornarius, at Leyden, 1665, 2 vols. 8vo. reprinted at Venice, 1757, in 2 vols. 4to.; of Renatus Chartrier, together with the works of Galen, at Paris, in 14 vols. folio; and of Steph. Mack, at Vienna, 1743, 1749, and 1759, 2 vols. folio.<sup>1</sup>

**HIPPOLYTUS** (ST.), was an eminent bishop and martyr, who, after becoming very distinguished in the church by his writings, shed his blood for the Christian faith about the year 230, in the reign of Alexander Severus. It is certain that he was author of many works much esteemed by the ancients, but it is by no means certain that what re-

<sup>1</sup> Rees's Cyclopædia, where is a masterly analysis of the doctrines of Hippocrates.—*Fab. Bibl. Græc.* edit. by Harles, vol. II.—*Haller Bibl. Med. Pract.* &c.

main under his name, and are ascribed to him, were *really* written by him. Fabricius has published an elegant edition of them in Greek and Latin, 1716 and 1718, 2 vols. fol. Some may be also found in the library of the Fathers.<sup>1</sup>

HIPPONAX was an Ephesian satiric poet, who flourished in the sixtieth olympiad, about 540 years B. C. He was so remarkably ugly and deformed, that certain painters and sculptors amused themselves by displaying representations of him to public ridicule, and Hipponax was so offended at the insult, that he exercised against the offenders all the force of his satyric vein with such effect, that two of them, sculptors of Chios, Bupalus and Anthernus, are said to have hanged themselves; but Pliny contradicts the story, Hist. Nat. xxxvi. 5. Hipponax is said to be the inventor of the scazontic verse, which is an iambic, terminating with a spondee, instead of an iambic foot.<sup>2</sup>

HIRE (PHILIP DE LA), an eminent French mathematician and astronomer, was born at Paris, March 18, 1640. His father Laurence, who was painter in ordinary to the king, professor in the academy of painting and sculpture, and much celebrated, intended him also for the same occupation; and with that view taught him the principles of design, and some branches of mathematics, but died when Philip was no more than seventeen. Falling afterwards into a bad habit of body, he projected a journey into Italy; which he conceived might contribute not less to the recovery of his health, than to bring him to perfection in his art. He accordingly set out in 1660, and soon found himself well enough to contemplate the remains of antiquity, with which Italy abounds, and also to study geometry, to which he had indeed more propensity than to painting, and which soon afterwards engrossed him entirely. The retired manner in which he spent his time in Italy, very much suited his disposition; and he would willingly have continued longer in that country, but for the importunity of his mother, who prevailed upon him to return, after an absence of about four years.

Being again settled in Paris, he continued his mathematical studies with the utmost intenceness: and published some works, which gained him so much reputation, that he was made a member of the academy of sciences in

<sup>1</sup> Cave, vol. I.—Lardner's Works.—Sax. i Onomast.

<sup>2</sup> Gen. Dict.—Morel.



1678. The minister Colbert having formed a design of a better chart or map of the kingdom than any which had hitherto been taken, de la Hire was nominated, with Picard, to make the necessary observations. He went to Bretagne in 1679, to Guyenne in 1680, to Calais and Dunkirk in 1681, and into Provence in 1682. In these peregrinations he did not confine his attention to their main object, but philosophized upon every thing that occurred, and particularly upon the variations of the magnetic needle, upon refractions, and upon the height of mountains, as determined by the barometer. In 1683 he was employed in continuing the meridian line, which Picard had begun in 1669. De la Hire continued it to the north of Paris, while Cassini pushed it on to the south : but Colbert dying the same year. the work was left unfinished. He was next employed, with other geometricians of the academy, in taking the necessary levels for those grand aqueducts which Louis XIV. was about to make.

Geometry, however, did not take up all his time and labour ; he employed himself upon other branches of mathematics and philosophy. Even painting itself, which he may seem to have discarded so long ago, had a place in those hours which he set apart for amusement. The great number of works which he published, together with his continual employments as professor of the royal college, and of the academy of architecture, to which places his merit had raised him, give us a very great idea of the labours he underwent. His days were always spent in study, his nights very often in astronomical observations, and he seldom sought any other relief from his labours, but a change of one for another. He was twice married, and had eight children. He had the exterior politeness, circumspection, and prudence of Italy, for which country he had a singular regard ; and on this account appeared in the eyes of the French, too reserved. He is also said to have been a very honest disinterested man, and a good Christian. He died April 21, 1718, aged 78.

The principal of his works are : “ Nouvelle Methode en Geometrie pour les sections des superficies coniques & cylindriques,” 1673, 4to. 2. “ De la Cycloide,” 1677, 12mo. 3. “ Nouveaux Elemens des sections coniques : les lieux Geometriques ; la construction ou effecton des equations,” 1679, 12mo. 4. “ La Gnomonique,” &c. 1682, 12mo. 5. “ Sectiones Conicæ in novem libros distributæ,” 1655,

folio. This was considered as an original work, and gained the author a great reputation all over Europe. 6. "*Tabulæ Astronomicæ*," 1687 and 1702, 4to. 7. "*Veterum Mathematicorum Opera*, Græcè & Latinè, pleraque nunc primum edita," 1693, folio. This edition had been begun by M. Thevenot; who dying, the care of finishing it was committed to de la Hire. It shews that the author's strong application to mathematical and astronomical studies, had not hindered him from acquiring a very competent knowledge of the Greek tongue. Besides these and other smaller works, there are a vast number of his pieces scattered up and down in journals, and particularly in the "*Memoirs of the Academy of Sciences*." M. de Fontenelle wrote an eulogium upon him.<sup>1</sup>

HIKTIUS (AULUS), was an officer under Julius Cæsar, and wrote a supplementary part of the Commentaries published in his name, viz. the eighth of the Gallic war, and those of the Alexandrine and African wars. Of the two latter he received his information partly from Cæsar's own mouth, but he is a less perspicuous writer, although his style is good. He was made consul, together with Vibius Pansa, in the year B. C. 43, and was killed in a battle with Antony in the neighbourhood of Mutina.<sup>2</sup>

HOADLY (BENJAMIN), a prelate celebrated for his controversial talents, was the son of the rev. Samuel Hoadly, who kept a private school many years, and was afterwards master of the public grammar-school at Norwich. He was born at Westerham in Kent, Nov. 14, 1676. In 1691 he was admitted a pensioner of Catherine hall, Cambridge, and after taking his bachelor's degree, was chosen fellow; and when M. A. became tutor. He took orders under Dr. Compton, bishop of London, and next year quitting his fellowship (vacated most probably by his marriage) he was chosen lecturer of St. Mildred in the Poultry, London, which he held ten years, but does not appear to have been very popular, as he informs us himself that he *preached* it down to 30*l.* a-year, and then thought it high time to resign it. This was not, however, his only employment, as in 1702 he officiated at St. Swithin's in the absence of the rector, and in 1704 was presented to the rectory of St. Peter-le-Poor, Broad-street. By this time

<sup>1</sup> Nicéron, vols. V. and X.—Martin's Biog. Philos.—Hutton's Dict.—Saxii Onomast. <sup>2</sup> Mereri.—Voisius Hist. Lat.—Fabric. Bibl. Lat.

he had begun to distinguish himself as a controversial author, and his first contest was with Mr. Calamy, the biographer of the non-conformists. Several tracts passed between them, in which Hoadly endeavoured to prove the reasonableness of conformity to the Church of England. How well he was qualified to produce that influence on the non-conformists appears, among other instances, from what the celebrated commentator Matthew Henry says of the effect of his writings on his own mind: "I have had much satisfaction this year (1703) in my non-conformity, especially by reading Mr. Hoadly's books, in which I see a manifest spirit of Christianity unhappily leavened by the spirit of conformity." In 1705, Hoadly produced his opinions on the subject of civil government, in a sermon before the lord-mayor, and from this time, as he says, "a torrent of angry zeal began to pour itself out upon him." His attention to this subject was, however, diverted for some time by another controversy into which he entered with Dr. Atterbury. In 1706 he published "Some Remarks on Dr. Atterbury's Sermon at the Funeral of Mr. Bennet;" and two years afterwards "Exceptions" against another Sermon by the same author, on the power of "Charity to cover Sin." In 1709, a dispute arose between these combatants, concerning the doctrine of non-resistance, occasioned by the sermon we just mentioned before the lord-mayor, and Hoadly's defence of it, entitled "The Measures of Obedience;" some positions in which Atterbury endeavoured to confute in a Latin Sermon, preached that year before the London clergy. Hoadly's politics were at this time so acceptable to the ruling powers, that the house of commons gave him a particular mark of their regard, by representing in an address to the queen, the signal services he had done to the cause of civil and religious liberty. At this time, when his principles were unpopular, (which was indeed the case the greater part of his life), Mrs. Howland spontaneously presented him to the rectory of Streatham in Surrey. Soon after the accession of George I. his influence at court became so considerable, that he was made bishop of Bangor in 1715, which see, however, from an apprehension of party fury, as was said, he never visited, but still remained in town, preaching against what he considered as the inveterate errors of the clergy. Among other discourses he made at this crisis, one was upon these words, "My kingdom is not

of this world:" which, producing the famous Bangorian controversy, as it was called, employed the press for many years. The manner in which he explained the text was, that the clergy had no pretensions to any temporal jurisdictions; but this was answered by Dr. Snape; and, in the course of the debate, the argument insensibly changed, from the rights of the clergy to that of princes, in the government of the church. Bishop Hoadly strenuously maintained, that temporal princes had a right to govern in ecclesiastical politics. His most able opponent was the celebrated William Law, who, in some material points, may be said to have gained a complete victory. He was afterwards involved in another dispute with Dr. Hare, upon the nature of prayer: he maintained, that a calm, rational, and dispassionate manner of offering up our prayers to heaven, was the most acceptable method of address. Hare, on the contrary, insisted, that the fervour of zeal was what added merit to the sacrifice; and that prayer, without warmth, and without coming from the heart, was of no avail. This dispute, like the former, for a time excited many opponents, but has long subsided. From the bishopric of Bangor, he was translated successively to those of Hereford, Salisbury, and Winchester, of which last see he continued bishop more than 26 years. His latter days were in some measure disturbed by a fraud attempted to be practised on him by one Bernard Fournier, a popish convert, who pretended to have received a note-of-hand from the bishop for the sum of 8800*l.*; but this was proved in court to be a forgery. It produced the last, and one of the best written of the bishop's tracts, "A Letter to Clement Chevallier, esq." a gentleman who had too much countenanced Fournier in his imposture. This appeared in 1758, when our prelate had completed his eighty-first year. He died April 17, 1761, aged eighty-five, and was buried in Winchester cathedral, where there is an elegant monument to his memory. His first wife was Sarah Curtis, by whom he had two sons, Benjamin, M. D. and John, I. L. D. chancellor of Winchester. His second wife was Mary Newey, daughter of the rev. Dr. John Newey, dean of Chichester.

As a writer, he possessed uncommon talents; his greatest defect was in his style, extending his periods to a disagreeable length, for which Pope has thus recorded him:

" ——— Swift for closer style,  
But Hoadly for a period of a mile."

In his character he was naturally facetious, easy, and complying, fond of company, from which, however, he would frequently retire, for the purposes of study; happy in every place, but peculiarly so in his own family, where he took all opportunities of instructing by his influence and by example. In his tenets he was far from adhering strictly to the doctrines of the church; so far, indeed, that it is a little to be wondered on what principles he continued throughout life to profess conformity, and his attempt to gain over the dissenters, who was himself the greatest dissenter that ever was preferred in the church, is one of those inconsistencies which his admirers have never explained. But as he took great latitude himself, so he was ready also to allow it to others. His doctrine, that sincerity is sufficient for acceptance, whatever be the nature of opinions, is favourable to such indulgence, but far from defensible on the genuine principles of Christianity\*. He was of course in high favour with all who wished to mould religion according to their own imaginations.

A complete edition of his works in 3 vols. folio, was published by his son, Dr. John Hoadly, in 1773, with a short life of the author, originally printed in the *Biographia Britannica*. The appendix contains some parts of his lordship's correspondence with lady Sundon, formerly Mrs. Clayton, bed-chamber woman to queen Caroline; to this lady he appears to have been not a little indebted, at various periods, for his influence at court.<sup>1</sup>

HOADLY (BENJAMIN), M. D. eldest son of the bishop of Winchester, was born Feb. 10, 1705-6, in Broad-street, and educated, as was his younger brother, at Dr. Newcome's at Hackney, and Benet-college, Cambridge; being admitted pensioner April 8, 1722, under archbishop Herring, then tutor there. Here he took a degree in physic in 1727; and, particularly applying to mathematical and philosophical studies, was well known (along with the learned and ingenious doctors David Hartley and Davies, both late of Bath, who with him composed the whole class) to make a greater progress under the blind professor Saunderson than any student then in the university. When his late majesty was at Cambridge in April 1728, he was upon

\* Archbishop Secker one day, at his table, when the Monthly Reviewers were said, by one of the company, to be Christians, replied, "If they were, it was certainly 'secundum usum Winton'."

<sup>1</sup> *Eng. Brit. Supplement.*—Nichols's Bowyer; see Index.

the list of persons to be created doctors of physie: but either by chance or management, his name was not found in the last list; and he had not his degree of M. D. till about a month after, by a particular mandamus. He was elected F. R. S. in 1726, when he was very young, and had the honour of being made known to the learned world as a philosopher, by "A Letter from the rev. Dr. Samuel Clarke to Mr. Benjamin Hoadly, F. R. S. occasioned by the present controversy among the mathematicians concerning the proportion of Velocity and Force in bodies in motion." He was made registrar of Hereford while his father filled that see; and was appointed physician to his majesty's household so early as June 9, 1742. It is remarkable, that he was for some years physician to both the royal households; having been appointed to that of the prince of Wales, Jan. 4, 1745-6, in the place of Dr. Lammotte, a Scotch physician, whom the prince had himself ordered to be struck out of the list, on some imprudent behaviour at the Smyrna coffee-house at the time of the rebellion in 1745. The appointment was attended with some circumstances of particular honour to Dr. Hoadly. The prince himself, before the warrant could be finished, ordered the style to be altered; and that he should be called physician to the household, and not extraordinary, as the other had been: observing, that this would secure that place to him in case of a demise, and be a bar against any one getting over him. Nay, not content with this, his royal highness voluntarily wrote a letter to the bishop with his own hand—"that he was glad of this opportunity of giving him a token of his gratitude for his services formerly to his family; and that he was his affectionate FREDERIC, P." Dr. Hoadly is said to have filled these posts with singular honour. He married, 1. Elizabeth, daughter of Henry Betts, esq. of Suffolk, counsellor at law, by whom he had one son, Benjamin, that died an infant. 2. Anne, daughter and co-heiress of the honourable general Armstrong, by whom he left no issue. He died in the lifetime of his father, Aug. 10, 1757, at his house at Chelsea, which he had built ten years before. He published, 1. "Three Letters on the Organs of Respiration, read at the royal college of physicians, London, A. D. 1737, being the Gulstonian lectures for that year. To which is added, an Appendix, containing remarks on some experiments of Dr. Houston, published in the Transactions of the Royal

Society for the year 1736, by Benjamin Hoadly, M. D. fellow of the college of physicians, and of the royal society, London," 1710, 4to. 2. "Oratio anniversaria in Theatro Coll. Medicor. Londinensium, ex Harveii instituto habita die 15<sup>o</sup> Oct. A. D. 1742, à Benj. Hoadly, M. D. Coll. Med. & S. R. S." 1742, esteemed a very elegant piece of Latin. 3. "The Suspicious Husband, a Comedy." 4. "Observations on a Series of Electrical experiments, by Dr. Hoadly and Mr. Wilson, F. R. S." 1756, 4to. The doctor was, in his private character, an amiable humane man, and an agreeable sprightly companion. In his profession he was learned and judicious; and, as a writer, has been long known in the theatrical world as the author of a comedy, "The Suspicious Husband," which appeared first in 1747, and has kept its place on every stage since with undiminished attractions.<sup>1</sup>

HOADLY (JOHN), LL.D. the youngest son of Dr. Benjamin Hoadly, bishop of Winchester, was born in Broad-street, Oct. 8, 1711, and educated at Mr. Newcome's school in Hackney, where he gained great applause by performing the part of Phocyas in "The Siege of Damascus." In June 1730 he was admitted at Corpus Christi college in Cambridge, and about the same time at the Temple, intending to study the law. This design, however, he soon abandoned; for in the next year we find he had relinquished all thoughts of the law as a profession. He took the degree of LL. B. in 1735; and, on the 29th of November following was appointed chancellor of Winchester, ordained deacon by his father Dec. 7, and priest the 21st of the same month. He was immediately received into the prince of Wales's household as his chaplain, as he afterwards was in that of the princess dowager, May 6, 1751.

His several preferments he received in the following order of time: the rectory of Michelmersli, March 8, 1737; that of Wroughton in Wiltshire, Sept. 8, 1737; and that of Alresford, and a prebend of Winchester, 29th of November in the same year. On June 9, 1743, he was instituted to the rectory of St. Mary near Southampton, and on Dec. 16, 1746, collated to that of Overton. He was the first person on whom archbishop Herring conferred the degree of a doctor. In May 1760, he was appointed to the mastership

<sup>1</sup> Biog. Dram.—Biog. Brit.

of St. Cross; and all these preferments he enjoyed until his death, except the living of Wroughton and the prebend of Winchester. He wrote some poems in "Dodsley's Collection," and is supposed very materially to have assisted his brother in "The Suspicious Husband." He likewise published, as we have already noticed, his father's works in 3 vols. folio. After living to the age of 64, the delight of his friends, he died March 16, 1776, and with him the name of Hoadly became extinct. He was the author of five dramas: 1. "The Contrast," a comedy, acted at Lincoln's-inn-fields, 1731, but not printed. 2. "Love's Revenge," a pastoral, 1737. 3. "Phœbe," another pastoral, 1748. 4. "Jephtha," an oratorio, 1737. 5. And another entitled "The Force of Truth," 1764. He also revised Lillo's "Arden of Feversham," and wrote the fifth act of Miller's "Mahomet." He left several dramatic works in MS. behind him, and among the rest, "The Housekeeper, a farce," on the plan of "High Life below Stairs," in favour of which piece it was rejected by Mr. Garrick, together with a tragedy on a religious subject. So great, however, was the doctor's fondness for theatrical exhibitions, that no visitors were ever long in his house before they were solicited to accept a part in some interlude or other. He himself, with Garrick and Hogarth, once performed a laughable parody on the scene in "Julius Cæsar" where the ghost appears to Brutus. Hogarth personated the spectre; but so unretentive was his memory, that, although his speech consisted only of a few lines, he was unable to get them by heart. At last they hit on the following expedient in his favour. The verses he was to deliver were written in such large letters on the outside of an illuminated paper lantern, that he could read them when he entered with it in his hand on the stage. Hogarth prepared the play-bill on this occasion, with characteristic ornaments, the original drawing of which is still preserved.

Dr. Hoadly's tragedy was on the story of lord Cromwell, and he once intended to give it to the stage. In a letter dated June 27, 1765, he says, "My affair with Mr. Garrick is coming upon the carpet again;" Aug. 1, 1765, he thus apologizes to Mr. Bowyer, to whom he intended to present the copy-right: "Your kind concern, &c. demanded an earlier acknowledgment, had I not delayed till an absolute answer came from my friend David Garrick, with his fixed resolution never more 'to strut and fret his hour upon the



stage again.' This decree has unhinged my schemes with regard to lord Cromwell, for nothing but the concurrence of so many circumstances in my favour (his entire disinterested friendship for me and the good doctor's memory; Mrs. Hoadly's bringing on a piece of the doctor's at the same time; the story of mine being on a religious subject, &c.; and the peculiar advantage of David's unparalleled performance in it) could have persuaded me to break through the prudery of my profession, and (in my station in the church) produce a play upon the stage." For the prudery of his profession, however, he appears to have had very little regard, and on that profession conferred very little honour. With all his preferments, which were very valuable, he is known only as the author of the dramatic pieces above-mentioned, nor do they entitle him to a very high rank among writers for the stage.<sup>1</sup>

<sup>1</sup> Biog. Dram.—Dodsley's Poems.

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